# PARADISE LOST.

A

POEM.

IN

TWELVE BOOKS.

THE AUTHOR

JOHN MILTON

WITH

NOTES OF VARIOUS AUTHORS,

BY

JOHN R.I.C.

### LONDON:

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## PREFACE.

It is natural to suppose, that a Poem, which treats of Matters so highly interesting to Mankind, as the Actions of our first Parents, their Fall from Innocence, and Restoration to divine Favour, should be universally read and understood: This, however, is far from being the Case, with respect to Milton's Paradise Lost: Of those who read it, there are a considerable Number, who do not pretend to understand the greater Part of it. Whether this be owing to the general Ignorance of our own Language, that has unhappily so long prevailed, or because an Opinion has obtained that none but Men of Learning are capable of feeling and relishing its Beauties, I will not pretend to determine.

It is certain that many Books have been written by the Learned to explain the Language of Milton, and to point out his Beauties and Defects; but they have been executed in a Manner not likely to produce that general Good their Authors intended. They feem, indeed, to have written only for the Service of those who were as learned as themselves; and too often to have had an Eye to their own Importance as Critics, than as faithful and ingenuous Commentators, intent on the Explanation and Illustration of their Author: Hence their many critical Niceties and far-fetched Conceits; their strained Interpretations and erroneous Conjectures on the Sense and Meaning of Passages that stood in need of no Comment: So that to peruse the greater Part of them, is only to be led into fuch Ambiguity and Confusion, that the Reader is often fo perplexed as to be rendered incapable of understanding the Author at all.

Of the Truth of this Remark any one may be fully fatisfied, who will take the Pains to read three or four Pages of Dr. Bentley's Quarto Edition of this Work,

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published

published in 1732, or that of P. H. or Patrick Hume, in Folio, printed in 1604.

This Censure, however, is not meant to extend indifferiminately to all Milton's Commentators. The great Mr. Addison, the learned Bishops of Rochester and Gloucester, Mr. Upton, the Bishop of Bristol, and others, have gained deserved Reputation by their ingenious and candid Criticisms on this incomparable Poem. Yet the Labours of most of these Gentlemen seem, as before observed, to have been intended rather for the Use of the Classical, than the mere English Reader. Dr. Pearce wrote his Review of the Text of Milton, to rescue him from the Talons of Dr. Bentley, who had so miserably mangled it. The Remarks of the Bishop of Gloucester are become scarce, and are not easily to be met with. Mr. Upton's, again, are mingled with those upon Shakesspeare; so that they are not likely to be of general Use.

Dr. Newton's Octavo Edition of Milton's Paradife Loft, published in 1750, must be allowed to be the best that has hitherto appeared. He met, indeed, with great Affistance, and has made the best Use of the Helps afforded him. He had before him, not only all that had been published on our Author, but was likewise favoured with a great Number of manuscript Remarks and Obfervations from his Friends: Yet I cannot help thinking, that he has fometimes paid too great a Deference to the Opinions of others, both with respect to the Meaning of the Poet, and the Punctuation of the Poem; a Circumftance which, if rightly attended to, will be found to be of the highest Service in determining the true Meaning of many Passages, that, for want of such Correction, have long puzzled even the learned Readers of Milton. Many Instances of this are pointed out in the Course of the Work. The Notes of Dr. Newton's Edition have undoubted

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undoubted Merit; but, with all due Respect to so great a Name, he makes too great a Display of Literature to be either agreeable or instructive to a cursory Reader. Scarce a Note but teems with Erudition; and though it may give great Pleasure to the Learned to see those Passages of the Ancients, which Milton has either alluded to or imitated; yet those who do not understand the dead Languages can reap no Benefit from them. To such, therefore, they serve only as a Proof that Milton was able to read other Languages, and to think like other Poets.

Besides the above-mentioned, there are two Books that have been purposely written for the Use of the Unlearned. viz. a Dictionary of the difficult Words in Milton, by one Paterson; and a familiar Explanation of the poetical Works of Milton, by the Reverend Mr. Dodd. The former of these is highly deficient in Method, and tedious in the Compilation: The latter, though much better calculated for the Purpose than the other, yet labours under this Difadvantage, that the Author has digested his Explanations alphabetically, instead of adhering to the natural Order in which they arise in the Poem; which renders the Work much less useful than it would otherwise have been: Not to mention that the Reader is under a Necessity of making his Way through two Volumes at one Time. The Interruptions this must occasion, as often as he may be obliged to consult his Explainer, will disgust him, and he will find it a Labour too great for his Impatience to struggle with. The present Editor, therefore, thought he should not misemploy his Time in attempting to give the Publick an Edition of Milton in one Volume, calculated for the Use of Schools, and of English Readers in general. Happy if his Labours fhould be received with Candour and Indulgence. he hopes that the Utility of his Defigns will be fufficiently apparent to plead an Excuse for the unavoidable. Slips and Errors of which he may be guilty.

As he has mentioned his Intention to render the Book useful in Schools, it is necessary for him to explain the Motive that induced him to it.

He has, for some Time, made it his peculiar Business to teach the English Language (after a Method that he has Reason to believe has not been attempted before) both in Schools and in private Families; in doing which he has endeavoured to render his Method known by its Effects; and, if possible, to acquire the Honour of introducing this much-neglected Part of Education into all the principal Schools of this Kingdom,

Thus professing to instruct the Youth committed to his Care, to speak, read, and write their own Language correctly and elegantly, he thought the best Method he could follow would be to put the best Authors into their Hands, and by teaching his Pupils to read them with Propriety, improve their Comprehension of them.

In order to effect this, he has found himself frequently obliged to explain such Authors Line by Line, (Milton more especially) and to point out their Beauties Imagery, Diction, and Sentiment, till his Scholars were able fully to understand them. For certain it is, that no one can possibly express a Sentiment with Propriety, who does not understand it; though it often happens that Persons may well understand what they cannot with Propriety express. This Task, arduous as it may appear, had sewer Difficulties attending it than he at first imagined. He perceived that the Minds of his Scholars were greatly improved and elevated by having none but the most noble Models of Thought and Expression given them to study. They acquired, much sooner than he expected, a just and natural Stile in their

little Exercises; and he found that they were desirous of improving their Acquaintance with other eminent Writers, in Proportion as the Difficulties decreased, which had embarrassed them at the first; and as they experienced the superior Pleasures and Advantages that had already accrued from the Study and Knowledge of those which had been put into their Hands.

Animated, therefore, by the Desire of extending his Assistance, as a Preceptor, to the utmost of his Abilities, and, in order that others might have an Opportunity of using the same Authors with the Advantages his own Scholars enjoyed, he has attempted to render this Edition of Paradise Lost worthy the public Regard.

It would have been the highest Presumption in him to think of altering the Text: He has been very careful, however, to diffinguish the Punctuation of Milton from that of his Annotators. He has, indeed, been under a Necessity of frequently altering the latter, and sometimes has ventured to do the former; but not without affigning his Reasons for so doing. He has freely made use of every Help he could meet with (as others have done before him) and not only collected together the best Remarks of former Annotators, which he has endeavoured to render less prolix and tedious, but has ventured some Observations that have occurred to himself in the Course of many Years Attention to, and Study of, this Author. At the same time he hath carefully avoided every Remark that might have a Tendency to puzzle or confound the English Reader. For this Reason he has omitted the Imitations of the Ancients, as well as of later Writers of our own, or other Countries; the former being of no Use to those who do not understand the dead Languages: and the latter being equally unnecessary, if the Sense of the Author can be made apparent without them.

He has farther taken care to explain every difficult or uncommon Word in the Sense Milton has used it; and as he spells many Words differently from the Manner in present Use, he hath given, for the Sake of young Readers, the modern Method of Spelling in the Notes.

As the Reader may often avoid mistaking the Sense of a Sentence by knowing the emphatical Words, and as the Tone of his Voice in Reading will oftener lead him to the right Understanding of an Author than many Notes, the Editor has printed all such Words as do more immediately govern the Sense of any Passage in Italicks, or Small Capitals; the latter serving to denote a greater Degree of Emphasis than the former.

It may be observed, perhaps, that the emphatical Words in the first Book are not all of them denoted in this Manner by the Type; but the Editor purposely avoided marking every Word, lest the Pupil might be puzzled to distinguish so many of them, till by a short Practice he should come to understand the Reason and Necessity

of this Mode of Printing.

Every Substantive likewise is distinguished by beginning with a capital Letter. He has indeed been told, that the Book does not look so neat and beautiful by this Means; but he is so firmly persuaded it will render it more serviceable, that he has sacrificed Beauty to Utility.

Thus the Reader will have the Text and explanatory Notes before him at one View; and will not need any other Gloffary to explain the obsolete Words, or separate

Comment to illustrate difficult Passages.

The Editor hath not prefixed the Life of Milton to this Edition, nor those admirable Papers on the Paradise Lost, which were written by Mr. Addison. They are omitted, both because they are too well known to render it necessary to insert them, and because they would swell the Work beyond the prescribed Size of a pocket Volume.

## PARADISE LOST.

#### BOOK I.

OF Man's first Disobedience, and the Fruit
Of that forbidden Tree, whose mortal Taste
Brought Death into the World, and all our Woe,
With Loss of Eden; till one greater Man
Restore us, and regain the blissful Seat,
Sing heavenly Muse! that on the secret Top
Of Oreb, or of Sinai, didst inspire
That Shepberd, who first taught the chosen Seed,

1. [Of Man's first Disobedience,]
Milton begins his Poem, by proposing his
Subject in the following Lines, the Plainnets and Simplicity of which, joined to the
Variety and Harmony of the Numbers,
are as beautiful as can be imagined. The
Pause naturally falls upon a different Syllable in almost every Line; a Beauty for
which our Poet is remarkable. Innumerable Instances of this kind occur in the
Poem; and, for the Sake of the young
Reader, those Passages that are peculiarly
striking in this respect, shall be taken Notice of.

4. — [Eden;]
Paradife, in which Adam was created, and from whence he was driven by the Angel of God, after he had transgressed by eating the forbidden Fruit.

Ibid. \_\_\_ [one greater Man,]

5. [Reffere us, and regain the bhisful Seat,].
As it is a greater Man, so it is a happier Paradise, which our Saviour promised to the penitent Thief, Luke xxiii. 43. But Milton had a Notion that after the Confagration and the general Judgment, the whole Earth would be made a Paradise, Vide B. xii, 463. Newton,

6. [Sing heavenly Muse!]
It has always been common for Poets to invoke, or call upon the Muse to affire them. Milton has with great Propriety invoked that heavenly Muse, who inspired David and the Prophets on Mount Sion, and at Jerusalem, as well as Moses on Mount Sinai.

Ibid. - [secret Top Of Oreb, or of Sinai,]

Milton feems to doubt which of these two Names should be given to the Mountain on which Moses received the Law; because they are frequently used one for the other in Scripture, as may be seen by comparing Exod. iii. 1. with Acts viii. 30s but seems to incline to the latter. He calls the Top of it secret, because, when God gave the Law to Moses, it was covered with Clouds, dark Clouds and thick Smoke, Secret therefore is the most proper Epithet, as it is the most proper Epithet.

as it is the most peculiar.

8. [That Shepherd, who first, &c.]
For Moses kept the Flock of Jethro his Father-in-law, Exad. iii. 1. and he is very properly said to have first taught the chosen Seed, being the most antient Writer among the Jews; and indeed the most antient that is now extant in the world.

Newton

Rose out of Chaos: Or if Sion Hill Delight thee more, and Siloa's Brook, that flow'd Fast by the Oracle of God; I thence Invoke thy Aid to my advent'rous Song; That with no middle Flight intends to foar Above th' Aonian Mount, while it pursues Things unattempted yet in Prose or Rhime. And chiefly Thou, O Spirit, that dost prefer Before all Temples, th' upright Heart and pure, Instruct me, for Thou know'st . Thou from the first Wast present, and with mighty Wings outspread, Dove-like fat'st brooding on the vast Abyss, And mad'ft it pregnant: what in me is dark, Illumin; what is low, raife and support; That to the Highth of this great Argument, I may affert eternal Providence,

Say first, (for Heav'n hides nothing from thy View, Nor the deep Tract of Hell) fay first, what Cause

To. [Rofe out of Chaos :] Chaos, is that State of Confusion in which the Elements were supposed to be, before the Word of the Almighty spoke them into that Order and Beauty, in which they appear at present. The Poet has most ad-mirably described this State of confused Matter, in B. ii. from 1. 890 to 1. 916.

And justify the Ways of God to Men.

Ibid. — [Sion Hill — Siba's Brook,] Jerusalem was fituated on Part of Mount Sion. Siloa was the Name of a small River that flowed near the Temple at Jerusalem.

15. [Above th' Aonian Mount,] A Poetical Expression for foaring to a Height above other Poets. The Mountains of Bootia, antiently called Aonia, were the fupposed Haunt of the Muses. Newton.

16. [Things unattempted yet] Of the Creation of Man; his Guilt, and its

fatal Confequences.

17. [And chiefly Thou, O Spirit,] This Invocation is peculiarly fublime, awful, and affecting. It is impossible to read it with Attention, without feeling the Mind deeply impressed with the Weight,

Dignity, and Importance of the Subject.

21. [Dove like fat'ft brooding] The Holy Ghost in the Scriptures is frequently compared to a Dove, and Milton alludes to that Expression in Genesis i. 2. "The Spirit of God moved upon the Face of the Waters," The Word we have translated moved, properly fignifies brooded; Milton has with great Propriety adopted that

Meaning.

26. [And justify the Ways of God to Men.]

As he has fully done, by the many argumentative Discourses throughout the Poem; particularly in the Conferences between God the Father and the Son. See B. iii,

from 1. 80 to 1. 343.
27. [Say first, (for Heav'n, &c.]
The abrupt Pause at the Beginning of this Line is very beautiful, and produces its defigned Effect, in fixing the Attention of the Reader.

28. [Nor the deep Tract of Hell,] Tract here is used for Clime, or Region. Vide Satan's Speech, I. 242 Is this the Region, this the Soil, the Clime, &cc.

#### Book I. PARADISE LOST.

Mov'd our grand Parents in that happy State, Favour'd of Heaven so highly, to fall off From their Creator, and transgress his Will For one Restraint; Lords of the World besides? Who first seduc'd them to that foul Revolt? - Th' infernal Serpent: He it was, whose Guile, Stirr'd up with Envy and Revenge, deceiv'd The Mother of Mankind; what Time his Pride Had cast him out from Heaven, with all his Host Of Rebel Angels, by whose Aid aspiring To fet himself in Glory above his Peers, He trusted to have equall'd the most High,

- [transgress his Will 31. — [transgress his Will For one Restraint;] Viz. Not to eat of the forbidden Fruit.

34. [— Th' infernal Serpent:]
The Devil, acting by the Organs of the
Serpent, whom he made Choice of as fittest for the Purposes of Seduction. Vide B. ix. 1. 86, & Gen. iii, 1.
39. [To fet himself in Glory above his

Peers,]
The Crime of Satan, was his afpiring to Glory, an Attribute only belonging to the most High.

Dr. Bentley, in his Edition of Milton, and, after him, Dr. Newton, speaking of the Elisions in the Verses of Milton, has the

following Note: " Besides the other Methods which Milton " has employed to divertify and improve his Numbers, he takes the same Liberties as " Shakespeare, and others of our old Poets; " and, in Imitation of the Greeks and La-" tins, often cuts off the Vowel at the End of a Word, when the next Word begins with a Vowel; though he does not, like the Greeks, wholly drop the Vowel, but " ftill retains it in Writing like the Latins. Another Liberty that he takes likewife, for the greater Improvement and Variety of his Verification, is pronouncing the fame Word, fometimes as two Syllables, fometimes as only one " Syllable, or two fort ones. We have fre-"quent Instances in Spirit, Ruin, Riot, Reason, bigbest, and several other Words. But then [say they] these Excellencies in Milton's Verse are attended with this "Inconvenience, that his Numbers feem embarrassed to such Readers, as know not, or know not readily, where such

" Elifion, or Abbreviation of Vowels is " to take place; and therefore, for their Sakes, we shall take care throughout " this Edition to mark fuch Vowels as " are to be cut off, and fuch as are to be " contracted and abreviated thus (')."-It is a Pity that Dr. Newton was fo misled by the Dotages of Dr. Bentley, as to follow him in this Particular; which, if at all attended to in the Pronunciation, would deftroy that Harmony, for which the Language of Milton has ever been fo juftly admired; and of which it is plain Dr. Bentley had no Conception. It is true, indeed, that many Words in Milton's Verse lofe, in some measure, the Vowel they end with, when the next Word begins with a Vowel: But this is owing to the Nature of the Language itfelf; whereby, even in common Speech, when one Word ends with a Vowel, and the next begins with one, one or other of them is naturally pronounced fo quick, as to be hardly perceived. This is perceptible to the Ear of every one who has made the least Ob-fervation on our Language. But it happens that both Dr. Newton and Dr. Bentley have often placed the Mark of the Elifion on a Vowel without Necessity; because it is naturally swallowed up by that which follows. An Example or two will evince the Truth of this Remark. To fes. bimself in Glory' above bis Peers; how ab-furd would it be to pronounce it thus— To set bimself in Glor' above bis Peers. An Abbreviation of the Word Glory was ne-ver yet heard of in our Language, nor would Milton have aimed at so ridiculous an Innovation. Indeed, in the Instance before us, there was not the least Necessity

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If he oppos'd; and with ambitious Aim Against the Throne and Monarchy of God. Rais'd impious War in Heav'n, and Battel proud With vain Attempt. Him, the Almighty Power Hurl'd headlong, flaming from th' ethereal Sky 45 With hideous Ruin and Combustion, down To bottomless Perdition, there to dwell In adamantin Chains and penal Fire. Who durst defy th' Omnipotent to Arms. Nine times the Space that measures Day and Night To mortal Men, He, with his horrid Crew, Lay vanquish'd, rolling in the fiery Gulph, Confounded, though immortal: But his Doom Referv'd him to MORE Wrath; for now the Thought

for fo doing, fince the very next Word (had fore, will never feem embarraffed to any but Milton thought proper) would have admitted an Abbreviation without the leaft ill Consequence. He might have wrote it thus: To set bimself in Glory 'bove bis Peers: Such an Elision is very common in all our Poets.

Another Inflance of the Sagacity of the Doctor in this respect, is in 1. 470 of this Book; Milton has it, He also against the House of God was bold. But according to Dr. Bentley's conjectural Emendation, and Dr. Newton, who has adopted it, we are to place the Elision on the third Syllable, thus—He als against the House of God, &cc. rather than He also gainst the House of God, &cc. as Milton knew it must necessarily be read by every one, who has the least Ear for Poetical Harmony; and therefore un-doubtedly he omitted the Elifion: For, indeed, those Vowels naturally melt into indeed, those Vowels naturally melt into one another; and it is impossible to read the line, and not drop the Sound of the Vowel in the third Word, without manifestly hurting the Ear. With respect to Milton's pronouncing the Words Ruin, Riot, Reason, bigbest, and several others, as two fbort Syllables, it is very certain he does so; but never as one, (Reason and Prison excepted, which indeed are sometimes unavoidably to be pronounced Reas'n, Pris'n, though Milton has not marked the Elision by an Apostrophe, as he elsewhere does) because Apostrophe, as he elsewhere does) because it is to this very feeming Irregularity, and Intermixture of different Measures, that the Excellencies of Milton's Harmony owe their Existence, Milton's Numbers there-

fuch Readers, as are not moved

" By Concord of fweet Sounds." In fine, as it is plain our Author never intended these Elifions to take place in the Pronunciation of his Poem; and, as to admit them would necessarily destroy the Sense, as well as the Harmony of the Poetry, they are entirely omitted in this Edition; those only being left, which the Poet himself marked, and which the Nature of his Verse requires. Any Reader, willing to see more on this Subject, may confult Mr. Samuel Say's Essay on the Numbers of Paradise Lost, published by John Hughes, near Lincolu's - Inn - Fields, in

1745.
45. [Hurl'd headlong, flaming, &c.]
What a grand idea does this Defription
give us of an angelic Being, precipitated
from Heaven by the Power of the Almighty! The Language is well adapted to

might? The Language is wen adapted to express the Greatness of the Poet's Idea.

48. [In adamantin Chains]

Alluding to the Hardness and Impenetrability of the Diamond, which is called Adamant.

Ibid. — [penal Fire,]
Used for the Purposes of Punishment. 50. [Nine times the Space, &c.]
The nine Days Aftonihment, in which
the Angels lay intranced after their dreadful Overthrow and Fall from Heaven, before they could recover either the Use of Thought or Speech, is a noble Circumstance, and finely imagined, Addison.

#### PARADISE LOST. Book I. Both of lost Happiness and lasting Pain Torments him; round he throws his baleful Eves. That witness'd huge Affliction and Dismay, Mix'd with obdurate Pride, and stedfast Hate: At once, as far as Angels ken, he views The dismal Situation, waste and wild; 60 A Dungeon horrible on all Sides round As one great Furnace flam'd; yet from those Flames No Light, but rather Darkness visible. Serv'd only to discover Sights of Woe, Regions of Sorrow, doleful Shades, where Peace 65 And Rest can never dwell: HOPE never comes, That comes to all: but Torture without End

59. \_\_\_ [as far as Angels can fee. - [as far as Angels ken,]

63. [No Light, but rather Darkness

wifible,]
By the Expression Darkness wisible, Milton seems to intend such an infernal Gloom, as served to augment the Torments of the fallen Angels, by discovering to them the Terrors they were surrounded with. That this was the Poet's Meaning is evident from 1. 181. where he describes Part of

\_\_\_ void of Light, Save what the Glimmering of these livid Flames,

Cafts pale and dreadful!

66. — [Hore never comes,]

Mr. Addison, in his admirable Critique on Milton, observes, that the Exclusion of Hope from the Regions of the Damned, is an Instance of our Poet's great and fruitful Invention. Yet I cannot help thinking, that (however he might have been led to particularize such a Circum-stance, from the general Idea which Men entertain of a total Exclusion of Hope from that Place of Misery) it has betrayed him into Contradictions in the Manners and Conduct of his infernal Per-fonages. Hope, in the fricteft Sense of the Word, is the Expectation of some Good; the total and absolute Want of which, according to our Poet, is the principal Aggravation of their Punishment. Yet had he not admitted it, I cannot fee how he could have raifed the Machinery of the Poem. Without Hope, there could have been no Debate; without Debate, the Circumstance to which the greatest Part

of the Machinery owed its Existence, would have been omitted, namely, the Excursion of Satan in Quest of the new created World. The Hope of an Escape from, or a Mitigation of, their Punishment, is the Consideration which is evidently of most Weight among the Infernals, in their De-bates in Pandemonium; however they differ in their Opinion concerning the Means by which it should be effected. Belial expresses his Hope in the strongest Manner, that the

- Supreme Foe in Time may much

His Anger, and perhaps thus far remov'd, Not mind us, not offending. B. ii. l. 212. And again 1, 220, 221.

This Horror will grow mild, this Dark-

ness light,

Besides what Hope, the never ending Flight Of future Days, may bring, &c. Many other Instances might be quoted to justify this Remark, but one more will be amply fufficient: Milton, as if fensible of this Defect, feems to account for it in the Description of the Games, B. ii. l. 566. where, speaking of those who had retired on a Hill, to reason concerning Providence, &c. he fays, their Eloquence

with a pleasing Sorcery could charm Pain for a while, or Anguist, and excite

Fallacious Hope, &c. Might not this Description of Hell have been finished with no less Propriety, if, instead of totally excluding Hope, he had admitted this fallacious Hope, as an Aggravation of the Punishment of the fallen

Still urges, and a fiery Deluge, fed With ever burning Sulphur unconfum'd. Such Place eternal Justice had prepar'd 70 For those rebellious; bere their Prison ordain'd In utter Darkness; and their Portion set As far remov'd from God and Light of Heav'n, As from the Center, thrice to th' utmost Pole. O how unlike the Place from whence they fell! There the Companions of his Fall, o'erwhelm'd With Floods and Whirlwinds of tempestuous Fire, He foon discerns; and, welt'ring by his Side, One next bimself in Pow'r, and next in Crime, Long after known in Palestine, and nam'd Beëlzebub: to whom th' Arch-Enemy, And thence in Heav'n call'd Satan, with bold Words, Breaking the borrid Silence, thus began.

" If thou beeft HE; but O how fall'n! how chang'd From bim, who, in the happy Realms of Light, Cloath'd with transcendent Brightness, didst outshine Myriads though bright! If be, whom mutual League, United Thoughts and Counsels, equal Hope

. 74. [As from the Center, thrice to th' utmoft Pole.]

Thrice as far as it is from the Center of the Earth, (which is the Center of the World according to Milton's System, B. ix. 1. 103. x. l. 671.) to the Pole of the World; for it is the Pole of the Universe, far beyond the Pole of the Earth, which is here called the umoft Pole. Richardson.

75. [O how unlike the Place from whence they fell!]

How highly has the Poet sinished his sub-

lime Description by this artful Contrast?

78. — [well'ring by his Side,]
Rolling, wallowing, in the tempestuous
Flood of Fire.

81. [Beilzebub:]
The Lord of Flies; an Idol worshipped at Ecron, a City of the Philistines, 2 Kings i. 2. He is called Prince of the Devils, Matt. xii. 24. therefore deservedly here made second to Satan himself.

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Ibid. — [Arcb-Enemy,
And thence in Heav'n call'd Satan,]
Arcb fignifies Chief. The Word Satan,
in the Hebrew, fignifies Enemy; he is
therefore called the Arch Enemy, by way
of Eminence, as the great Foe of God

and Man. 84. [If thou beeft HE, &c.] The abrupt Beginning of this Speech expreffes very finely the Confusion and Asto-nishment of the fallen Archangel. He is not certain to whom he speaks. His bitter Reflections on his present Condition, (which the Poet has aggravated, by making him compare it with that from which he fell) his Pride, Envy, Revenge, Hate, and Impenitence, are all highly characteriffic.

87. [Myriads]
Millions, innumerable Multitudes.

#### PARADISE LOST. And Hazard in the glorious Enterprise, Join'd with me once, now Misery hath join'd 90 In equal Ruin: into what Pit thou feeft, From what Highth fall'n! fo much the stronger prov'd He with his Thunder; and till then, who knew The Force of those dire Arms? yet not for those, Nor what the potent Victor in his Rage 95 Can else inflict, do I repent, or change (Though chang'd in outward Luftre) that fix'd Mind, And high Disdain from Sense of injur'd Merit, That with the Mightiest rais'd me to contend, And to the fierce Contention brought along 100 Innumerable Force of Spirits arm'd, That durst dislike HIS Reign; and me preferring, His utmost Pow'r with adverse Pow'r oppos'd In dubious Battel on the Plains of Heaven, And shook his Throne. What, tho' the Field be lost? 105 All is not lost; th' unconquerable Will, And Study of Revenge, immortal Hate, And Courage never to fubmit or yield, And what is else not to be overcome: That Glory never shall his Wrath or Might IIO Extort from me. To bow, and fue for Grace With fuppliant Knee, and deify HIS Power, Who from the Terror of this Arm so late Doubted his Empire; that were low indeed! That were an Ignominy and Shame beneath 115 This Downfall; fince by Fate, the Strength of Gods And this empyreal Substance cannot fail;

93. [He with his Thunder ;] There is an uncommon Beauty in this Expreffion. Satan disdains to utter the Name of God, tho' he cannot but acknowledge his Superiority.
94. — [dire Arms?]
Dreadful Arms.

110. [That Glory never shall his Wrath or Might

Extort from me.] That is, the Glory of being unconquerable. 116. — [fince by Fate,]
Satan's Speech is altogether confiftent, and agreeable to his Character. He scorns to own, that he exists by the Divine Power, or Will of the Almighty, but by Fate: a Word, which the Heathens used to express the unchangeable and eternal Nature of Things.

Since, thro' Experience of this great Event, In Arms not worse, in Forefight much advanc'd, We may with more fuccessful Hope resolve To wage by Force, or Guile, eternal War; Irreconcileable to our grand Foe, Who now TRIUMPHS, and in th' Excess of Joy Sole reigning, holds the Tyranny of Heaven."

So spake th' apostate Angel; though in Pain, Vaunting aloud, but rack'd with deep Despair: And him thus answer'd soon his bold Compeer.

" O Prince, O Chief of many throned Powers That led th' imbattel'd Seraphim to War Under thy Conduct, and in dreadful Deeds Fearless, endanger'd Heav'n's perpetual King, And put to proof his bigb Supremacy;

The Poet, speaking in his own Person at v. 42. of the Supremacy of the Deity, calls it the Throne and Monarchy of God, but here very artfully alters it to the Tyranny of Thiver.

125. [So fpake th' apostate Angel; tho' in Pain,

Vaunting aloud, but rack'd with deep De-Spair :

The Sense of the last Verse rises sinely above that of the former: In the first Verse it is only said, that he spake the in Pain: In the last the Poet expresses a great deal more; for Satan not only spake, but he waunted aloud, and yet at the same Time he was not only in Pain, but was rack'd with deep Despair. Pearce.

Dr. Pearce seems to be a little missaken.

The Poet does not say Satan Spake the in Pain: but that Satan so spake, vaunting aloud tho' in Pain. For him to speak in Pain was nothing extraordinary; but for him to vaunt aloud against that Power, the Weight of whose Arm he ftill suffered

under, was characteriffical.

127. — [his bold Compeer.]
Peer is equal or like; Compeer is such an one affociated with another; a Compa-nion. Richardson.

128. [O Prince, O Chief, &c.]
This Speech of Beelzebub is finely and art-

fully contrasted with that of Satan. The latter expresses his Pride, Rage, and Im-penitence: the former feels the whole Weight of his Punishment: his Arrogance is humbled; and though he compliments Satan upon his Courage, of which he had just before boasted, yet it seems that he thereby only intended to soften the Severity of his Answer to the Arguments Satan had made use of to prove himself unsub-dued and invincible. Nothing can be finer or more admirably finished, than the op-posite Characters of these two Infernals.

131. — [Heav'n's perpetual King,] Beëlzebub however fallen, yet when he speaks of God, endeavours to detract from his Supremacy: He calls him perpetual King, rather than eternal, as the former Word is not so comprehensive as the latter, and therefore is here used by Milton with great Propriety.

132. [And put to proof his bigb Supre-

macy; Whether upheld by Strength, or Chance, or Fate, &c.]

This Passage seems to have been errone-oully pointed in all the Editions I have met with. By placing a Semicolon after the Word Fate, the Reader is led to con-clude, that the Words Strength, or Chance, or Fate, are to refer to the Supremacy of Heaven, in the Line above. It appears to

Whereto with speedy Words th' Arch-Fiend reply'd. " FALL'N Cherub, to be weak, is miserable,

me, that Milton never meant them to be understood in that Manner; they being plainly an Answer to that Part of Satan's Speech, l. 116. where he boafts of being

Immortal, and upheld by Fate.

— Since by Fate, the Strength of Gods And this empyreal Substance cannot fail; Whether, says Recizebub, we subsist by Strength, or Chance, or Fate, matters not at present. I cannot help perceiving but too well, the dreadful Consequences of our Fall, which has involved us in a Deftruc-tion as horrible as immortal Spirits can fuffer. What then do those Qualities avail us, fince we are here swallowed up in end-less Misery? unless to encrease our Tor-

ments, by enabling us to fuffer them more firongly. Befides, Satan does not, or will not fuppose, that the Supremacy of God subfifted

hy Fate, when he fays in his first Speech to the Infernals, B. i. l. 640. that it was only upheld by old Repute,

Confent or Custom, &c.

I stater myself these Reasons will be sufficient to justify me in altering the Punctuation of this Passage.

149 — [as his Thralls]
Thralls; Slaves, Captives, at the Disposal of the Conqueror.

157. [FALL'N Cherub, to be weak, in miserable,] This Speech is a proper Reply to that of Beelzebub.

Beëlzebub. Satan is incensed at him, and reproaches him with Weakness of Mind, to indulge which, he tells him, is to be miserable, doing or suffering. The Poet has in this Speech very artfully displayed the Character of Satan in its high-gheft Colours, by contrasting it with that of the Almighty, whose darling Attribute it is, from all seming Evril to produce Good; so he has made Satan lay it down as a Maxim to his Companion wholly to be followed in their future Conduct — never to do Ought Good, but out of Good still to find Means of Evil.

167. — [and diffurb]
Diffurb, here means forcibly to divert or

169. [But fee! the angry Victor hath re-

This Passage with v. 326, B. ii. 78 and 996. represent the Angels pursuing the rebellious Host to the Gates of Hell, and plainly contradict the Account that the Angel Raphael gives of their Expulsion from Heaven: but this seeming Inconfishency is a great Beauty in the Poem, when we consider the Authors of these several Reports. The Satanic Host are described, exbausted, spi-

ritless, afflicted, fall'n, when the Messiah fent his Lightning among them, which "burnt after them to the bottomless Pit." The Confusion they must necessarily be in at such a time, must have prevented their knowing exactly what was transacting, and by whom. Besides, it is highly agreeable to the Character of Satan, to speak of himself, rather as driven from Heaven by a mighty Host of Angels, than by the single Arm of the Messiah; in Despite of whom he first began the War. Chaos is described as involved in tenfold Confusion, and encumbered with Ruin: he could only speak of their Fall, according to his confused Imagination, and therefore is a Witness not worthy of Credit. But the Account of the Angel Raphael is true and genuine. He saw the Action, undisturbed by Fear or Guilt, and consequently was most capable of giving a just Description of it. How finely then does this seeming Inconsistency in Milton's Scheme, heighten our Ideas of the Consusion of the Infernals, and open the Mind to entertain the most sublime Conceptions of the Power, Majesty, and Terrors of the Son of God!

### PARADISE LOST. Book I. To bellow through the vaft and boundless Deep. Let us not flip th' Occasion, whether Scorn, Or satiate Fury yield it from our Foe. Seeft Thou you dreary Plain, forlorn and wild, The Seat of Desolation, void of Light, Save what the glimmering of these livid Flames Cafts, pale and dreadful? Thither let us tend From off the toffing of these fiery Waves; There reft, if any Rest can harbour there; 185 And, re-affembling our afflitted Powers, Consult how we may henceforth most offend Our Enemy, our own Loss bow repair, How overcome this dire Calamity; What Reinforcement we may gain from Hope; If not, what Refolution from Despair."

Thus Satan, talking to his nearest Mate With Head up-lift above the Wave, and Eyes That sparkling blaz'd: his other Parts besides, Prone on the Flood, extended long and large, 195 Lay floting many a Rood; in Bulk as huge

180. [Seeft Thou you dreary Plain, &c.]

Vide Note on line 63. p. 5.
191. [If not, what Resolution] What Reinforcement; to which is returned if not: a vicious Syntax; but the Poet gave it if none.

Bentley.

193. [With Head uplift above the Wave, and Eyes

That sparkling blaz'd: his other Parts besides,

Prone on the Flood, extended long and large,
Lay floting many a Rood;

This Description of the Person of Satan is most admirably introduced rolling in the Flood of Fire; nor is it finished till he lights on the burning Plain. That the Reader may have Leisure to contemplate the enormous Magnitude of his Person, the Poet has avoided crouding fo many Images one upon another as might con-found the Mind; but has intermixed his Description with Similes and Speeches, by which means we have every Help that Language can afford to entertain a just Idea of the Poet's great Conception. We see him first rolling on the Flood, with his Head only raised above the Wave, and diffinguished by his monstrous blazing Eyes. In order to prepare us for the more finished Part of the Description, we are told, that the other Parts of his Body lay prone on the Flood, and were so long and large as to cover many a Rood; (a Rood is a Measure of the fourth Part of an Acre) and that he was as big as any of those Monsters which the fabulous Stories of Antiquity ever described : nay even as large as Leviathan, supposed to be the greatest Creature God ever formed; to whom he is compared by a beautiful Simile. We see him next rising from off the Flood, and flying in the Air, which, as the Poet has most beautifully described, felt unusual Weight. After he has alighted on the burning Soil, and lamented his Condition As whom the Fables name of monstrous Size Titanian, or Earth-born, that warr'd on Fove, Briareos, or Typhon, whom the Den By ancient Tarfus held; or that Sea-beaft Leviathan, which God of all his Works Created bugest that swim th' ocean Stream: Him haply flumb'ring on the Norway Foam, The Pilot of some small night-founder'd Skiff Deeming some Iland, oft, as Seamen tell, With fixed Anchor in his fkaly Rind, Moors by his Side under the Lee, while Night Invests the Sea, and wished Morn delays: So stretch'd out huge in Length the Arch-Fiend lay Chain'd on the burning Lake; nor ever thence Had ris'n or heav'd his Head, but that the Will And high Permission of all-ruling Heaven

in a Speech full of abfurd Impiety, we are presented with a View of his whole Person moving lowards the Shore, armed with Shield and Spear. The Poet has not described in express Terms the particular Size or Bigness of his Limbs; but has left the Reader's Imagination to do that, when it is sufficiently filled with the Idea of his Shield and Spear. The former is as big as the Moon; not as she appears to the naked Eye, but when she is seen magnified thro' a Telescope: and the latter, infinitely larger than the Mast of a first Rate Ship of War. Lastly, his Voice is equal to his Person, and so loud as to make all the hollow Deep of Hell resound.

193. [Titanian, or Earth-born, that warr'd on Jove,]
A Race of monfrous Giants, faid to be the Sons of the Earth, and to have made War upon Jupiter, with an Intent to difpoffess him, and to enter Heaven.

Togs. [Brissees, or Typhon,]
This Word is written by the Latins Briareus, and used to be pronounced as three Syllables. Milton wrote it Briareus, that it might be pronounced as four. Briareus was one of the Sons of Titan, fabled to have an hundred Hands. Typhon is another Montler of the Ancients, said to have an hundred Heads, which vomited Fire and Smoke, in the Battle of the Giants against the Gods.

Ibid. — [whom the Den
By ancient Tarfus held;]
Tarfus is a celebrated City in Cilicia,
200. — [that Sea-beaft

Leviatban,]
The best Critics seem now to be agreed, that the Author of the Book of Job, by the Leviatban meant the Crocodile; and Milton describes it in the same Manner, partly as a Fish, and partly as a Beast, and attributes Scales to it; and yet by some Things one would think that he took it rather for a Wbale (as was the general Opinion) there being no Crocodiles upon the Coast of Norway, and what follows being related of the Whale, but never as I have heard of the Crocodile. Newton,

203. [Him haply, &c.]
Haply, here means, by Chance or Accident.
204. — [night-founder'd Skiff]
This is an Expression common to our Au-

thor. He means by it, overtaken by the Night.

207. [Moors by his Side under the Lee,] Anchors by his Side under the Wind. Mooring at Sea, is the laying out of Anchors in a proper Place, for the secure riding of a Ship. The Lee, or Lee-shore, is that on which the Wind blows; so that to be under the Lee of the Shore, is to be close under the Weather-shore, or under the Wind. See Chambers's Dict.

221. [Forthwith upright he rears from off the Pool]
Vide Note on l. 192.
228. [He lights,]
He descends upon.
232. — [Pebrus,]
A Promentory of Sicily, now Cape di Faro, about a Mile and half from Italy.
Hume.
233. [Of thund'ring Ætna,]
Ætna is the highest Mountain in Sicily,

called by the Inhabitants Monte Gibello, i. e. the Mount of Mounts. It vomits out dreadful Streams of Fire, like those of Mount Vesuvius, which often cause Earthquakes, and great Desolation.

quakes, and great Defolation.

235. [Sublim'd with mineral Fury,]
Heightened by the Fury of melted Minerals
or Metals.

241. — [supernal Power.]
Supreme Power.

" Is this the Region, this the Soil, the Clime, Said then the lost Arch-Angel, this the Seat That we must change for Heav'n, this mourful Gloom For that celestial Light? Be it so, since be Who now is Sovran can dispose and bid What shall be Right: Farthest from him is best, Whom Reason hath equal'd, Force hath made supreme Above his Equals. Farewel bappy Fields, Where Joy for ever dwells: Hail Horrors, hail 250 Infernal World! and thou profoundest Hell Receive thy new Possessor; One who brings A Mind not to be chang'd by Place or Time. The Mind is its own Place, and in itself Can make a Heav'n of Hell, a Hell of Heav'n. What matter where, if I be still the same; And what I should be, all but less than be Whom THUNDER hath made greater? Here, at least, We shall be FREE; th' Almighty hath not built Here for his Envy; will not drive us bence: Here we may reign secure; and in my Choice To reign is worth Ambition, though in Hell: Better to REIGN in Hell than SERVE in Heav'n. But wherefore let we then our faithful Friends, Th' Affociates and Co-partners of our Loss, Lye thus aftonish'd on th' oblivious Pool, And call them not to share with us their Part In this unhappy Mansion; or, once more,

242. [Is this the Region, &c.]
Mr. Addison has remarked on this Speech, that the " Sentiments are every way an-" fwerable to his Character, and fuita" ble to a Being of the most exalted and
" most deprayed Nature." And that the Poet has taken care amidft those Impieties which this emaged Spirit utters in other Places of the Poem, to introduce none that is not big with Absurdity, and incapable of shocking a religious Reader.

246. [Sovran] Milton spells it thus, after the Italian Word Sourane.

254. [The Mind is its own Place,] These are some of the Extravagancies of the Stoics, and could not be better ridiculed than they are here by being put in the Mouth of Satan in his present Situa-

259. [th' Almighty hath not built Here for his Envy;] This is not a Place that God should envy us; and in this Sense of the Word Envy is used in several Places of the Poem, and particularly in B. iv. 1. 517. viii. 494. and ix. 770. [oblivious]

Cauling Forgetfulnels.

#### PARADISE LOST. Book I. 15 With rallied Arms, to try what may be yet Regain'd in Heav'n, or what more lost in Hell." 270

So Satan spake; and him Beëlzebub Thus answer'd. - " Leader of those Armies bright Which but th' OMNIPOTENT none could have foil'd, If once they hear that Voice, their liveliest Pledge Of Hope in Fears and Dangers, heard fo oft 275 In worst Extremes, and on the perilous Edge Of Battel when it rag'd, in all Affaults Their furest Signal, they will soon resume New Courage and revive, tho' now they lie Groveling and proftrate on you Lake of Fire, 280 As we ere while, aftounded and amaz'd; No wonder, fall'n such a pernicious Highth."

He scarce had ceas'd, when the superior Fiend Was moving toward the Shore: his pond'rous Shield, Ethereal Temper, massy, large, and round, 285 Behind him caft, the broad Circumference Hung on his Shoulders like the Moon, whose Orb Through Optic Glass the Tuscan Artist views At Evening, from the Top of Fefole, Or in Valdarno, to descry new Lands, 290 Rivers or Mountains in her spotty Globe. His Spear, to equal which the tallest Pine

282. - [fuch a pernicious Highth.] From such a destructive Height. The want of a Preposition is very common in this Poem.

285. [Etbereal] Heavenly.

287. [Hung on his Shoulders, &c.] Vide Note on l. 192.

Ibid. — [whose Orb Through optic Glass the Tuscan Artist

By the optic Glass, Milton means the Telescope, first applied to celestial Observations by Galileo, whom he here calls the Tuscan Artist, because he was a Native of Tuscany. The Introduction of this Circumstance, at the same Time that it gave him an Opportunity of mentioning the Name of a great Man whom he was acquainted with, heightens the Simile. Vide

Note on Line 193. p. 10.
289. — [Top of Fefolé,
Or in Valdarno,]
Fefolé is a City in Tufcany: Valdarno, or the Valley of Arno, a Valley there.

Hewn on Norwegian Hills, to be the Mast Of some great Ammiral, were but a Wand, He walk'd with, to support uneasy Steps 295 Over the burning Marle; not like those Steps On Heaven's Azure; and the torrid Clime Smote on him fore besides, vaulted with Fire: Nathless he so indur'd, till on the Beach Of that inflamed Sea he stood, and called His Legions; Angel Forms, who lay intranc'd Thick as autumnal Leaves that strow the Brooks In Vallambrosa, where th' Etrurian Shades High over-arch'd imbow'r; or scatter'd Sedge Aflote, when with fierce Winds Orion arm'd 305 Hath vex'd the Red-Sea Coast; whose Waves o'erthrew Bufiris and his Memphian Chivalry, While with perfidious Hatred they purfued The Sojourners of Gosben, who beheld

203. — [Norwegian Hills,]
The Hills of Norway, barren and rocky,
but abounding in vast Woods, from
whence are brought Masts of the largest Hume.

- [ Ammiral, ] Admiral.

296. - [burning Marle;]
Marl, as Johnson spells it, is a fat Kind of Clay that lies deep in the Earth. here it is used for the Soil or Ground.

297. [On Heaven's Azure ;] On Heaven's blue Plains.

Ibid. — [torrid Clime]
Burning, violently hot, parched.
299. [Nathless]
Nevertheless, of which it seems to be a contracted Diminutive.
Hume.

302. [Thick as autumnal Leaves]
This is a beautiful Simile, and well adapted to represent to the Mind the Posture and Situation of the Infernals, lying confusedly on the Surface of the fiery Lake, Besides, it exhibits a real Landskip to the Imagination: one cannot help feeing the famous Valley he describes, and the Brooks that water it, arched over with high Trees, which, at this Season, sted their Leaves, and cover the Surface of the Streams,

-[Vallambrofa,] A famous Valley in Etruria, or Tuscany, remarkable for the continual cool Shades which the vaft Number of Trees that overspread it afford.

304. — [Sedge] From Sæeg (a little Sword) a Saxon Word. Narrow Flags which abound in the Red Sea, and, when broken by the Force of the Wind, are driven in great Quantities to the Shore.

305. — [Orion arm'd]
Orion is the Name of a Constellation, represented in the Figure of an armed Man; which, as Milton says, vex'd the Red-Sea-Coast, because the Season in which it appears, is commonly attended with tem-pestuous Weather.

307. [Bufiris and his Memphian Chi-Bufiris is supposed, by some, to have been the King that oppreft the Israelites in Egypt (here called the Sojourners of Goshen. See Gen. xlvii. 5, 6.) who was drowned with all his Host, while pursuing them through the Red-Sea. See Exod. xiv. Memphis was formerly the capital City of Egypt, whence the Poet calls the Egyptian

Horsemen, the Memphian Chivalry.

308. — [perfidious Hatred]
Because Pharaoh, after Leave given to the Israelites to depart, followed them

#### PARADISE LOST. Book I. From the fafe Shore their floating Carcafes, 310 And broken Chariot Wheels: So thick bestrown, Abject and loft lay thefe, covering the Flood, Under Amazement of their bideous Change. He call'd fo loud, that all the hollow Deep Of Hell RESOUNDED : - " Princes, Potentates, 315 Warriors, the Flow'r of Heav'n, once yours, now LOST, If fuch Aftonishment as this can seife Eternal Spirits; or have ye chos'n this Place After the Toil of Battel to repose Your wearied Virtue, for the Ease you find To flumber bere, as in the Vales of Heaven? Or in this abject Posture have ye sworn To adore the Conqueror? who now beholds Cherub and Seraph rolling in the Flood, With scatter'd Arms and Enfigns; till anon 325

310. [From the fafe Shore their floating

And broken Chariot Wheels : ] It is almost impossible to think, that when Milton was about to describe the Confusion of the rebellious Angels, after the Fall, that the Circumstance of Pharaoh's Host being drowned in the Red-Sea, should not be foremost in his Thoughts; and indeed, as it is a parallel Circumstance, so it is the best Simile he could have chosen: yet it is worth while to observe, with what Art he has made it a Climax to two other beautiful Images, each of which express a Circumflance peculiar to the Condition of the fallen Angels, while this includes the whole. Thus to describe their Numbers, he represents them as thick on the Surface of the fiery Flood, as the Leaves that cover the Brooks in Autumn; the "fcattered Sedge aflote," when the Red-Sea is rendered tumultuous by fierce Winds, admirably figures to the Mind, the Violence with which they were toffed over one another by the swelling Surge: while, as before, the last Image not only expresses the other two, but likewise their loft and comfortless Condition. That he intended this laft as the Climax, is evident from what follows,

- fo thick bestrown, Abject and loft lay thefe, covering the

Flood, 314. [He call'd fo loud, that all the hollow Deep

Of Hell RESOUNDED:] Among many other Instances of our Poet's Excellence in adapting his Sounds and Paufes to express his Sense, the above Paffage is very remarkable. The Pause is upon the fourth Syllable in the first Line, and upon the fifth in the latter, and the Verse pure \* Iambics, every other Syllable being a long one, and founding like an Echo to the former. Any Man of tolerable Ear will perceive the great Beauty of this Variety of his Numbers, and acknowledge how admirably they are calculated, to raife in us the Idea of the Voice of a mighty Archangel, echoing through the utmost Depths of the infernal Regions. Not to mention, that this Circumstance, of the Loudness and Strength of his Voice, is perfectly agreeable to the pompous Description of his Person.

\* An lämbic, is a poetic Foot, confifting of one short and one long Syllable; and a Line of this Paffage, poetically marked, will appear thus,

> He call'd so loud that all the Hollow Deep Of Hell resounded

Where every Foot confids of one fhort and one long Syllable, but the last.

His swift Pursuers from Heav'n Gates discern Th' Advantage, and descending, tread us down Thus drooping, or with linked Thunderbolts Transfix us to the Bottom of this Gulf. Awake, ARISE, or be for ever fall'n."

330

They heard, and were abash'd, and up they sprung Upon the Wing, as when Men wont to watch On Duty, fleeping found by whom they dread, Rouse and bestir themselves ere well awake. Nor did they not perceive the evil Plight 335 In which they were, or the fierce Pains not feel Yet to their General's Voice they foon obey'd Innumerable. As when the potent Rod Of Amram's Son, in Egypt's evil Day, Wav'd round the Coast, up call'd a pitchy Cloud . Of Locusts, warping on the Eastern Wind, That o'er the Realm of impious Pharaob hung Like Night, and darken'd all the Land of Nile: So numberless were those bad Angels seen, Hovering on Wing under the Cope of Hell, 345

In which they were, or the fierce Pains

not feel; Yet to their General's Voice they foon

obey'd]
The plain Meaning of these Lines is, (after mentioning their emerging from the fiery Lake, and fpringing up upon the Wing) it was not, that they did not perceive the evil Condition they were in, or that they did not feel the fierce Pains they were tor-mented with; yet, notwithstanding these, they soon obeyed the Voice of their General. These peculiar Expressions are agreeable to the Idiom of (or Mode of Speaking peculiar to) the Hebrew Lan-guage. Mr. Addison justifies the Poet in the Use of this idiomatic Stile, by saving the Use of this idiomatic Stile, by saying,

—Another way of raising the Language,

and giving it a poetical Turn, is to

make Use of the Idiom of other Tongues. " Virgil is full of the Greek Forms " of Speech, which the Critics call " Hellenisms, as Horace in his Odes abounds " with them much more than Virgil.

335. [Nor did they not perceive the evil "Milton, in Conformity with the Practice Plight "of the antient Poets, and with Ariftotle's " of the antient Poets, and with Aristotle's

" Rule, has infused a great many Latinisms, " as well as Græcisms, and sometimes Hebraisms, into the Language of his

" Poem," - and quotes these three Lines as a Proof of his Observation.

338. \_\_ [ potent Rod Of Amram's Son,] The powerful Rod of Mofes, who was Amram's Son by Jochebed his Father's Sifter. Exod. vi. 20.

340. [a pitchy Cloud Of Locufts, warping on the Eastern Wind,]
This was one of theten Plagues with which Moses, by the Command of God, afflicted Pharaoh, because he would not let the Children of Ifrael depart out of Egypt. He calls it "a pitchy cloud," because it darkened all the Land, and obscured the Beams of the Sun. See Exod, x. from ver.

4 to 15. Warping, means working them-felves forward. A Sea Term. 345. — [under the Cope of Hell,] Under the flaming Vault, the fiery Canopy Hume, of Hell.

346. - [upper, netber, and furround-Encompassed with Fire. Netber, is under-

351. [A Multitude, like which the po-

pulous North
Pour'd never from her frozen Loins, to país

Rhene or the Danaw,] It is a trite Observation to fay that Milton is perpetually filling the Mind with new Images. He is not a Poet, who is not capable of so doing; but the excellence of Milton's Imagery confifts in the wonderful Propriety of it, especially in the Instance before us. After telling us that they were thick as the Leaves, and numberless as the Locusts, he adds, that the populous North never pour'd forth such a Multitude; yet History informs us of prodigious Multitudes of Barbarians, who, rushing from the North the most populous Quarter of the World) occasioned prodigious Ruin and Slaughter, exercising every Cruelty, and destroying all the Monuments of Learning and Politeness for feveral Ages. These were the Goths, Huns and Vandals, who over-run all the Southern Provinces of Europe. By Rhene and the Research of the Provinces of Europe. and the Danger, the Poet means the Rhine

or Danube, which he might have used confiftently with his Verse; but chose these Words because they are more agreeable to the Language of Heroic Poetry, as not having been debased by the too frequent use of them in the Mouths of the Vulgar.

355 [Beneath Gibralter to the Lybian Sands.]
That is, more Southward; the North being uppermost in the Globe. "To the Lybian

Sands," the fandy Deferts of Africa,

362 — [blotted out and ras'd]

To rafe, is to destroy any Characters of
Writing, by scratching them out.

364 [Nor had they yet among the Sons

of Eve

Got them new Names;]
Milton, aware that the Names he was obliged to apply to these evil Angels carry a bad Signification, has therefore remarked, that by their Rebellion their former Names were erased from the heavenly Records, and, that at this first Meeting together they had not got new ones, till they ofterwards corrupted Mankind; therefore, 1. 375. he says, "Say Muse, their Nomes then known," i. e. after they had estranged Man from the Worship of the true God.

Got them new Names; till, wand'ring o'er the Earth, 365 Through God's bigh Sufferance for the Trial of Man, By Falfities and Lies the greatest Part Of Mankind they corrupted to for sake God their Creator, and th' invisible Glory of him that made them, to transform Oft to the Image of a Brute, adorn'd With gay Religions full of Pomp and Gold; And Devils to adore for Deities: Then were they known to Men by various Names, And various Idols through the heathen World. Say Muse, their Names then known, who first, who last, Rous'd from the Slumber, on that fiery Couch, At their great Emperor's Call, as next in Worth Came fingly where be stood on the bare Strand, While the promissions Croud stood yet aloof. 380 The chief were those, who from the Pit of Hell Roaming to feek their Prey on Earth, durst fix Their Seats long after next the Seat of God, Their Altars by his Altar, Gods ador'd Among the Nations round, and durst abide 385 Tehovab, thund'ring out of Sion, thron'd

369 [and th' invifible Glory of bim that made them, to transform Oft to the Image of a Brute,] he Word transform, here, means to

The Word transform, here, means to change or substitute the vile Image of a Beast, to represent the invisible Glory of their Creator; as the Children of Israel did, when they obliged Aaron to make the Golden Calf. See Exod. xxxii. 1, 2, &c. Rom. i. 23.

371 — [adorn'd With gay Religions full of Pomp and Gold,]

Adorned, here means, honoured, reverenced, with rich and splendid religious Ceremonies.

Richardson.

And it is in this Sense (viz. of religious Rites) that Milton uses the Word Religions.

Pearce.
376. [Say Muse, their Names then known,
who first, who last, &c.]
See Note on 1. 364. The Confraction of the
following Passage is simply this. Say, who

(rous'd by Satan's Voice) came one by one according to their Order in Merit and Dignity. Richardson.

Dignity.

Dr. Bentley fays, that this is not the fineft Part of the Poem: But I think it is, in the Defign and Drawing, if not in the Colouring; for the Paradile Loft being a religious Epic, nothing could be more artful than thus deducing the Original of Superfition.

Warburton.

386. — [thron'd Between the Cherubim;]

This relates to the Ark being placed between the two golden Cherubim, I Kings vi. 23. I Kings viii. 6, 7. See alfo 2 Kings xix. 15. "O Lord God of Ifrael which dwelleft between the Cherubim." Heze-tish. Prayer.

Cherubim is the Plural of Cherub, a Celeftial Spirit, which, in the Hierarchy or Sacred Government of Holy Beings, in placed next in Order to the Seraphim. Between the Cherubim; yea, often plac'd
Within his Sanctuary itself their Shrines,
Abominations: and with cursed Things
His holy Rites and solemn Feasts prophan'd,
And with THEIR Darkness durst affront HIS Light.
First Moloch, horrid King! besmear'd with Blood
Of human Sacrifice, and Parents Tears,
Though, for the Noise of Drums and Timbrels loud,
Their Children's Cries unheard, that past through Fire 395

387. — [yea, often plac'd Within his Sanctuary itself their Shrines, Abominations;]

Many Instances occur in Holy Writ of the Kings of Israel erecting Altars and Temples to the Worship of the Isols of the neighbouring Nations, nay, even sometimes in the Temple of God himself; and of this Abomination in the Sight of the Lord, the Prophets frequently complain: See Jeremiah vii. 30. 2 Kings xxi. 4, 5. Ezek. viii. 1. By the Sanctuary is here meant the Temple; Shrines are Places curiously adorned, wherein the Images of the Isols were kept, and, fince the Days of Isolatry, the Places wherein the Reliques or Bones of Saints are reposited.

591. [And with THEIR Darknefs durft

affront HIS Light.]
Milton has used the Expression, "durst affront his Light," to signify their Impudence in thus daring, as it were, to meet God Face to Face, even in his holy Temple.

392. [First Moloch,]
He was not next to Satan, but Beëlzebub,

who was already with him. Hume.

The following Notes on Milton's Catalogue of Evil Spirits, are principally taken from Dr. Newton. The Editor has indeed been fometimes obliged to abridge them, but he has left nothing out that can contribute to the Information of the Reader.

The name Moloch fignifies King, and he is called borrid King, because of the human Sacrifices which were made to him. This Idol is supposed by some to be the fame as Saturn, to whom the Heathens sacrificed their Children; and by others to be the Sun. It is said in Scripture, that the Children and our Author employs the same Expression, by which we must understand, not that they always actually burnt their Children in Honour of this Idol, but sometimes made them only leap over the Flames, or pass nimbly between two Fires, to purify them by that Lustration, and consecrate them to

this false Deity. The Rabbins affure us, that the Idol Moloch was of Brass, fitting on a Throne of the same Metal, and wearing a royal Crown, and having the Head of a Calf, and his Arms extended to receive the miserable Victims which were to be confumed in the Flames; and therefore is very probably fliled here "his grim Idol." He was the God of the Ammonites, and is called "the Abomination of the Children of Ammon," I Kings xi. 7. and was worshipped in Rabba, the capital City of the Ammonites, which David conquered, and took from thence the Crown of their God Milcom, as fome render the Words, 2 Sam. xii. 30. and this Rabba being called "the City of Waters," 2 Sam. xii. 27. it is here faid "Rabba and her watry Plain:" and likewife " in Argob and in Bafan," neighbouring Countries to Rabba, and subject to the Ammonites, as far as "to the Stream of utmost Arnon," which River was the Boundary of their Country to the South. Solomon built a Temple to Moloch on the Mount of Olives, I Kings xi. 7. and there-fore called "that opprobrious Hill;" and high Places and Sacrifices were made to him in the pleasant Valley of Hinnom, Jer. vii. 31. which lay South-East of Jeru-salem, and was likewise called Topper, from the Hebrew Topb, a Drum; Drums and fuch like noify Instruments being used to drown the Cries of the miserable Children who were offered to this Idol; and Gebenna, or the Valley of Hinnom, is in feveral Places of the New Testament, and by our Saviour himfelf, made "the Name and Type of Hell," by reason of the Fire that was kept up there to Moloch, and of the horrid Groans and Outcries of human Sacrifices. We might enlarge much more upon each of these Idols, and produce a Heap of learned Authorities and Quotations; but we endeavour to be as fhort as we can, and fay no more than may ferve as a fufficient Commentary to explain and illustrate our Author.

C 3

To his grim Idol. Him the Ammonite Worshipt in Rabba and her watry Plain, In Argob and in. Basan, to the Stream Of utmost Arnon. Nor content with such Audacious Neighbourhood, the wifest Heart Of Solomon he led by fraud to build His Temple right against the Temple of Gop On that opprobrious Hill, and made his Grove The pleasant Valley of Hinnom, Tophet thence And black Gebenna called, the Type of Hell. 405 Next Chemos, th' obscene Dread of Moab's Sons, From Aroar to Nebo, and the wild Of Southmost Abarim; in Hesebon And Horonaim, Seon's Realm, beyond The flow'ry Dale of Sibma clad with Vines, And Eleale to th' Afphaltic Pool. Peor his other Name, when he entic'd Israel in Sittim, on their March from Nile, To do him wanton Rites, which cost them Woe. Yet thence his luftful Orgics he enlarg'd

406. [Next Chemos,]
He is rightly mentioned next after Moloch, as their Names are joined together in Scripture, I Kings xi. 7. and it was a natural Transition from the God of the Ammonites to the God of their Neighbours the Moabites. St. Jerom, and several learned Men, affert Chemos and Baal Peor to be only different Names for the same Idol, and suppose him to be the same with Priapus, or the Idol of Turpitude, and therefore called here " th' obscene Dread of Moab's Sons, from Aroar," a City upon the River Arnon, the Boundary of their Country to the Nor h, afterwards belonging to the Tribe of Gad, to Nebo," a City Eastward, afterwards belonging to the Tribe of Reuben, "and belonging to the Tribe of Reuben, "and the wild of Southmost Abarim," a Ridge of Mountains, the Boundary of their Country to the South; "in Hefebon," or Heshbon, and Horonaim Seon's Realm," two Cities of the Moabites, taken from them by Sehon King of the Amorites, Numb. xxi. 26. beyond the flow'ry Dale of Sibma clad with Vines," a Place samous for Vineyards, as appears from Jer. xlviii. 32. "O Vine of Sihma, I will weep for thee;" " and Eleale," another City of the Moabites, not far

from Heshbon, "to th' Asphaltic Pool," the Dead Sea, so called from the Asphaltus or Bitumen abounding in it; the River Jordan empties itself into it, and that River and this Sea were the Boundary of the Moabites to the West. It was this God, under the Name of Baal Peor, that the Israelites were induced to worship in Sittim, and committed Whoredom with the Daughters of Moab, for which there died of the Plague twenty and sour thousand, as we read in Numb. xxv. His high Places were adjoining to those of Moloch on the Mount of Olives, therefore called here "that Hill of Scandal," as before "that opprobrious Hill," for "Solomon did build an high Place for Chemosh the Abomination of Moab in the Hill that is before Jerusalem, and for Moloch the Abomination of the Children of Ammon," I Kings xi. 7. But good Josiah brake in Pieces their Images, and cut down their Groves. See 2 Kings xxiii. 13, 14. Newton.

415 — [Orgica]
Wild frantic Rites; generally by Orgics are understood the Feasts of Bacchus, because they were such ; but any other mad Cetemonies may be so called, as here the lewdeness of Chemos or Peor, Richardson.

Even to that Hill of Scandal, by the Grove Of Moloch Homicide, Lust hard by Hate: Till good Fofiah drove them thence to Hell. With these came they, who from the bord'ring Flood Of old Euphrates, to the Brook that parts 420 Egypt from Syrian Ground, had general Names Of Baälim and Ashtaroth, those male, These feminine. For Spirits, when they please, Can either Sex assume, or both; fo soft And uncompounded is their Essence pure, 425 Not ty'd, or manacled with Joint or Limb, Nor founded on the brittle Strength of Bones, Like cumbrous Flesh; but in what Shape they choose, Dilated or condens'd, bright or obscure, Can execute their aery Purposes, 430 And Works of Love or Enmity fulfil. For those the Race of Israel oft forfook Their living Strength, and unfrequented left. His righteous Altar, bowing lowly down To bestial Gods; for which their Heads as low 435 Bow'd down in Battel, funk before the Spear Of despicable Foes. With these in Troop

What a fine moral Sentiment has our Author here introduced and couched in half a Thver.

419. — [From the bord'ring Flood Of old Euphrates, &c.] It is rightly called old, being mentioned by

the oldest Historian in the earliest Accounts of Time, Gen. ii. 14. and it is likewife called "the bord'ring Flood," being the utmost Limit or Border Eastward of the Promifed Land, according to Gen. xv. 18. To the Brook that parts Egypt from Syrian Ground," most probably the Brook Befor, mentioned in Scripture, near Rhinocolura, which City is affigned fometimes to Syria, and fometimes to Egypt. Newton.

422. [Baälim and Albtaroth,]
The general Names of the Gods and Goddesses of Syria, Palestine and the neighbouring Countries : Itis supposed that by them is meant the Sun and the Hoft of Heaven. Newton.

423. [For Spirits when they pleafe, &c.]
These Notions about Spirits seem to have been borrowed from Michael Pfellus, his Dialogue about the Operation of Demons, where a Story is related of a Demon's ap-pearing in the Shape of a Woman, and upon this a Doubt is raised whether some Demons are Males and others Females and it is afferted that they can affume either Sex, and take what Shape and Colour they please, and contract or dilate themfelves at Pleasure, as they are of an aery Nature. Such an extraordinary Scholar was Milton, and fuch use he made of all Sorts of Authors.

437. — [With these in Troop, &c.] Aftereth or Aftarte was the Goddess of the Phonicians, and the Moon was adored under this Name. She is rightly faid to "come in Troop with Ashtaroth," as she was one of them, the Moon with the Stars. Sometimes the is called the " Queen of Heaven,"

Jer.

Jer. vii. 18. and xliv. 12, 18. She is like-wife called "the Goddels of the Zidonians," I Kings xi. 5. "and the Abomination of the Zidonians," 2 Kings xxiii. 13. as the was worthipped very much in Zidon, or Sidon, a famous City of the Phenicians, fituated upon the Mediterranean. Solomon, who had many Wives that were Foreigners, was prevailed upon by them to introduce the Worship of this Goddels into Israel, I Kings xi. 5. and built her Temple on the Mount of Olives, which, on account of this and other Idols, is called "the Mountain of Corruption," 2 Kings xxiii. 13. as here by the Poet "th' offensive Mountain," and before, "that opprobrious Hill, and that Hill of Scandal."

Thammuz was the God of the Syrians, the fame with Adonis, who, according to the Traditions, died every Year, and revived again. He was flain by a wild Boar in Mount Lebanon, from whence the River Adonis descends; and when it began to be

of a reddish Hue, as it did at a certain Seafon of the Year, this was their Signal for celebrating their Auonia, or Feasts of Adonis, and the Women made loud Lamentations for him, supposing the River was discoloured with his Blood. The like idolatrous Rites were transferred to Jerusalem, where Ezekiel saw the Women lamenting Tammuz, Ezelk vili. 13, 14. Newton.

Ezek. viii. 13, 14. Newton.

457. — [Next came one Who mourn'd in.earness, &c.]

The Lamentations for Adonis were without Reason, but there was real Occasion for Dagon's Mourning; when the Ark of God was taken by the Philistines, and being placed in the Temple of Dagon, the next Morning "behold Dagon was fallen upon his Face to the Ground before the Ark of the Lord, and the Head of Dagon and both the Palms of his Hands were cut off upon the Threshold," (upon the Groundsli or Grunsel Edge, as Milton expresses; on the Edge of the Foot-post of his Temple Gate) "only the Stump of Dagon was left

to him," as we read I Sam. v. 4. This Dagon is called in Scripture the God of the Philiftines, and was worthipped in the five principal Cities of the Philiftines, mentioned I Sam. vi. 17. Azotus or Afhded, where he had a Temple, as we read I Sam. v. Gath, and Afcalon, and Accaron or Ekron, and Gaza, where they had Sacrifices and Feaflings in Honour of him, Judg. xvi. "Gaza's frontier Bounds," fays the Poet, as it was the fouthern Extremity of the Promifed Land towards Egypt. It is mentioned by Mofes as the fouthern Point of the Land of Canaan, Gen. x. 19. Newton. 467. [Him followed Rimmon, &c.]

467. [Him followed Rimmon, &c.] Rimmon was a God of the Syrians, but it is not certain what he was, or why so called. We only know that he had a Temple at Damascus, 2 Kings v. 18. the most celebrated City of Syria, "on the Banks of Abbana and Pbarpbar," Rivers of Damascus, as they are called, 2 Kings v. 12. "A Leper once he lost." Naaman, the Syrian, who was cured of his Leprofy by Elisha, and who, for that Reason, resolved thenceforth to "offer neither Burat-Offer-

ing nor Sacrifice to any other God but the Lord," 2 Kings v. 17. "and gain'd a King, Abaz, his fortifo Conqu'ror," who, with the Affistance of the King of Affyria, having taken Damaseus, saw there an Altar, and sent a Pattern of it to Jerusalem, to have another made by it, directly contrary to the Command of God, who had appointed what Kind of Altar he would have, (Exod. xxvii. 1, 2, &c.) and had ordered that no other should be made, of any Matter or Figure whatsoever. Ahaz, however, upon'his Return, removed the Altar of the Lord from its Place, and set up this new Altar in its stead, "and offered thereon," 2 Kings vi. 10, &c. and thenceforth gave himself up to Idolatry, and, instead of the God of Israel, he facrificed unto the Gods of Damaseus, 2 Chron, xxviii. 23. Newton. 478. [Ofiris, Isis, Orus, and their Train,

cus, as they are called, 2 Kings v. 12. Ofiris and Is were the principal Deities of "A Leper once he lost." Naaman, the Egyptians, by which, it is most probaSyrian, who was cured of his Leprosy by ble, they originally meant the Sun and Elisha, and who, for that Reason, resolved Moon. Orus was the Son of Ofiris and thenceforth to "offer neither Burnt-Offer- Iss, frequently confounded with Apollo 5

With monstrous Shapes and Sorceries abus'd Fanatic Egypt and her Priests, to seek 480 Their wand'ring Gods, disguis'd in brutish Forms, Rather than buman. Nor did Israel 'scape Th' Infection, when their borrow'd Gold compos'd The Calf in Oreb; and the Rebel King Doubled that Sin in Bethel and in Dan. 485 Likening his Maker to the grazed Ox. Tebovab, who in one Night, when he pass'd From Egypt marching, equal'd with one Stroke, Both her First-born and all her bleating Gods. Belial came last, than whom, a Spirit more lewd Fell not from Heaven, or more gross to love

and thefe, and the other Gods of the Egyphans, were worshipped in "monstrous Shapes," Bulls, Cats, Dogs, &c, and the Reason alledged for this monstrous Worship is derived from the fabulous Tradition, that when the Giants invaded Heaven, the Gods were fo affrighted, that they fled into Egypt, and there concealed themselves in the Shapes of various Animals; and the Egyptians afterward, out of Gratitude, worshipped the Creatures whose Shapes the Gods had affumed. Hence Milton here calls them.

Their wand'ring Gods, difguis'd in brutifb Forms,

Rather than buman.

482. — [Nor did Ifrael 'scape
Th' Infection, &c.]
The Israelites, by dwelling so long in Egypt,
were infected with the Superfittions of the Egyptians, and in all Probability made the Golden Calf or Ox (for fo it is indifferently called) in Imitation of that which reprefented Ofiris, and out of the golden Earings they borrowed of the Egyptians, Exod. xii. 35. "the Calf in Oreb," and so the Psalmist, "They made a Calf in Horeb," Psal. cvi. 19. while Mofes was upon the Mount with God. "And the Rebel King," Jereboam, made King by the Israelites, who rebelled against Rehoboam, I Kings xii. "doubled that Sin," by making two golden Calves, and setting them up "in Betbel and in Dan," the two Extremities of the Kingdom of Ifrael, the former in the South, the latter in the North. "Likening his Maker to the grazed Ox," alluding to Psal. cvi. 20. "thus they changed their Glory into the Similitude of an Ox that eateth Grass:" " Jebovab, who in one Night, when he

paffed from Egypt marching," for the Children of Ifrael not only passed from Egypt, but marched in a warlike Manner, and the Lord brought them out, the Lord went before them; "equal'd with one Stroke, both her First-born and all her bleating Gods." For the Lord slew "all the First-born in the Land of Egypt, both Man and Beaft, and upon their Gods also the Lord executed Judgments," Exod. xii. 12. Numb. xxxiii. 4. and Milton means all their Gods in general, the' he fays "bleating Gods" in particular, borrowing the Metaphor from Sheep, and ufing it for the Cry of any Sort of Beafts.

Newton. Dr. Bentley censures the Expression, but Dr. Pearce has produced learned Authorities sufficient to just fy our Poet in the Use

490. [Belial came last,]
The Characters of Moloch and Belial prepare the Reader's Mind for their respective Speeches and Behaviour in the fecond and Addison. fixth Book.

There is a great Propriety in Milton's Choice of Characters, and no less in the Order with which he introduces them. Moloch is the first he describes, as the strongest and siercest Spirit that sought in Heaven. Behal, the last, a timorous and slothful one. We do not find that he was worshipped, but we frequently hear Men of lewd profligate Lives called in the Scrip-ture " Sons of Belial." The Poet has mentioned two Inflances, the one of the Sons of Eli the High Prieft, who dishonoured the Priefthood by their Vices, I Sam. ii. 12. and that of the Men of Gibeah, who abused the Levite's Wife, Judg, xix, 22.

Wine.

Elate, flush'd with Insolence and Wine; as we say flush'd with Success.

506. [Thefe were the Prime]

It was neither necessary, nor indeed pos-fible, for Milton to exhibit a complete Catalogue of Angels. He proposed only to mention the Chief, and such who were known in Palestine and the neighbouring Countries, and had encroached upon the Worship of the God of Israel; and this he has executed with great Learning and Judgment. He hath enlarged very much upon each of these Idols, as he drew most of his Materials from Scripture: "The rest were long to tell," the rest he slightly passes over, as our Knowledge of them is derived only

from fabulous Antiquity. 508. [Th' Ionian Gods, of Javan's Iffue

Gods,]
Javan, the fourth Son of Japhet, and
Grandson of Noah, is supposed to have
settled in the South-West Parts of Asia

[flown with Insolence and the Psincipal of their Gods were Heaven and Earth; Titan, was their eldeft Son, he was Father of the Giants, and his Empire was seized by his younger Brother Saturn, as Saturn's was by Jupiter, Son of Saturn and Rhea. These first were known in the Island Crete, now Candia, in which is Mount Ida, where Jupiter is faid to have been born; thence paffed over into Greece, and refided on Mount Olympus in Theffaly; "the fnowy Top of cold Olympus," as Homer and our Author call it, which Mountain afterwards became the Name of Heaven among their Worshippers; " or on the Delphian Cliff," Parnassus, whereon was feated the City Delphi, famous for the Temfeated the City Delphi, ramous for the Temple and Oracle of Apollo; "or in Dodona," a City and Wood adjoining, facred to Jupiter; "and through all the Bounds of Doric Land," that is, of Greece, Doris being a Part of Greece; "or fled over Adria;" the Adriatic, "to the Helperian Fields," to Italy; "and o'er the Celtic," France and the other Countries, over-run with a Celter. "ramo'd the utmost High." by the Celtes, " roam'd the utmoft Isles," Minor, about Ionia, which contains the Great-Britain, Ireland, the Orkneys, radical Letters of his Name. His descendants were the Ionians and Grecians, and called, the utmost Boundary of the World.

With his enormous Brood, and Birthright feis'd By younger Saturn; he from mightier Fove His own and Rhea's Son, like Measure found: So Tove usurping reign'd: These first in Grete And Ida known, thence on the fnowy Top Of cold Olympus rul'd the middle Air, THEIR bigbest Heav'n; or on the Delphian Cliff. Or in Dodona, and through all the Bounds Of Doric Land; or who with Saturn old Fled over Adria to th' Hesperian Fields. And o'er the Celtic roam'd the utmost Isles.

All these and more came, flocking; but with Looks Down cast and damp, yet such wherein appear'd Obscure some Glimpse of You, to have found their Chief Not in Defrair, to have found themselves not lost In Loss itself; which on bis Count'nance cast Like doubtful Hue: But be, his wonted Pride Soon recollecting, with high Words, that bore Semblance of Worth not Substance, gently rais'd Their fainting Courage, and dispell'd their Fears. 530 Then strait commands, that, at the Warlike found Of Trumpets loud and Clarions, be uprear'd His mighty Standard: That proud Honour claim'd Azazel, as his Right; a Cherub tall, Who forthwith from the glittering Staff unfurl'd 535

529. [Semblance of Worth not Subfiance,]
Likeness to, Appearance of Worth.
532. [Trumpets loud and Cla-

rions,]
A Clarion is a small shrill treble Trumpet.

533. [mighty Standard:]
A royal Enfign or Flag, fet up to fummon the whole Body of a Nation to come to the Affifance of their King and Country,

1bid. \_\_\_ [that proud Honour claim'd Anancl, as his right;]
Anancl, the Name is derived from two He-

brew Words, Az and Azel, fignifying brave in retreating, a proper Appellation for the Standard-bearer to the fallen Angels. We fee Milton gives Azazel a Right to be Standard bearer, on Account of his Stature; he had no Notion of a dapper Enfign who can hardly carry his Colours

Newton. 535. [Who forthwith, &c.] There are feveral other Strokes in the first Book wonderfully poetical, and Inflances of that sublime Genius so peculiar to the Author; such is the Description of Azazel's Stature, and of the infernal Standard which he unfurls, as also of that ghastly Light by which the Fiends appear to one another in their Place of Torments; the Shout of the whole Hoft of fallen Angels,

when drawn up in Battle Array; the Re- fusion and Terror with it into the illimitative which the Leader makes of his inferable Void of uncreated Darkness. nal Army; the Flash of Light which appeared upon drawing their Swords; the fudden Production of the Pandemonium, and the artificial Illuminations made in it.

Addison. - [from the glittering Staff unfurl'd

Th' imperial Enfign ;-Shone like a Meteor, streaming to the Wind,

With Gems and golden Luftre rich emblaz'd,

Seraphic Arms and Trophies;]
The Construction of these Verses is, "From the glittering Staff spread out the royal Enfign; which, richly painted and a-dorned with precious Stones, and shining Gold, and Arms, and Trophies of Seraphims, waving in the Wind, shone like a

540. [Sonorous] Loud founding.

542. [A Shout, that tore Hell's Concave,]
A Shout that rent the hollow Vault of

543. [Frighted the Reign of Chaos and old Night.]
Reign is here used for Kingdom, a Licence

common with old Poets; fo that the Shout was not confined to Hell, but carried Con-

545. — [Banners] Enfigns, or Colours, which diftinguished the several Bands or Companies of infernal Spirits.

546. — [orient Colours]
Orient here has no Relation to the Eaft. but expresses rich and beautiful.

Richardson. - [ferried Shields in thick Ar-548. -

Shields clasp'd or locked together (the antient Manner) in Order of Battle,

550. — [perfect Phalanx,]
A Phalanx is a great Square Body of Men. Richardson,

Ibid. — [Dorian Mood.]
All Accounts of the Music of the Ancients are very uncertain and confused. There feem to have been three principal Modes or Measures among them, the Lydian, the Phrygian, and the Dorian: The Lydian was the most doleful, the Phrygian the most sprightly, and the Dorian the most grave and majestic.

It is this Mood, or Style of Mufic, which Milton makes his Spirits march to, as best adapted to inspire deliberate and steady Courage.

- [Flutes and foft Recorders ;] 551. -Flutes and other wind Instruments.

Arming to Battel, and, in flead of Rage. Deliberate Valour breath'd, firm and unmov'd With Dread of Death, to flight or foul Retreat; 555 Nor wanting Power to mitigate and swage With folemn Touches troubled Thoughts, and chafe Anguish, and Doubt, and Fear, and Sorrow, and Pain, From mortal or I'MMORTAL Minds. Thus they, Breathing united Force, with fixed Thought Mov'd on in Silence to foft Pipes, that charm'd Their painful Steps o'er the burnt Soil; and now Advanc'd in View they stand, a borrid Front Of dreadful Length and dazzling Arms, in Guife Of Warriors old with order'd Spear and Shield, 565 Awaiting what Command their mighty Chief Had to impose: He through the armed Files Darts his experienc'd Eye, and foon traverse The whole Battalion views, their Order due, Their Visages and Stature as of Gops; 570 Their NUMBER last he sums. And now his Heart Diftends with Pride, and, hard'ning, in his Strength Glories: For never fince, created Man Met fuch imbodied Force, as nam'd with thefe Could merit more than that small Infantry

564. — [in Guise Of Warriors old, with order'd Spear and

Shield,]
Resembling Warriors of old Time. "Or-der'd Spear and Shield," is a Military Term to express Soldiers holding their Spears upright, with their Ends fixed on the Ground.

File, is a Military Term for a Line of Soldiers rang'd one behind another.

568. [and foon traverse] Through, Croffwise.

- [For never fince, created 573-

Met fuch imbodied Force,] For never fince the Creation hath such imbodied Force met.

575. [that small Infantry Warr'd on by Cranes;]

All the Heroes or Armies that ever were affembled were no more than Pigmies in Comparison with these Angels, "Though

all the Giant Brood of Phlegra," a City of Macedonia, where the Giants fought with the Gods; where "th' Heroic Race were join'd that fought at Thebes," a City in Bœotia, famous for the War between the Sons of Oedipus, celebrated by Statius in his Thebaid; "and Ilium," made fill more famous by Homer's Iliad, where, "on each Side," the Heroes were affifted by the Gods, therefore called "auxiliar Gods; and what refounds (even) in Fable or Ro-mance of *Utber*'s Son," King Arthur, Son of Uther Pendragon, whose Exploits are romanticly extolled by Geoffry of Mon-mouth. "Begirt with British and Armo-ric Knights," for he was often in Alliance with the King of Amorica, fince called Bretagne, of the Britons who fettled there; "or all who fince jousted in Afpramont or Montalban," romantic Names of Places mentioned in Orlando Furioso, the latter perhaps Montauban in France; "Damaso

575

Warr'd on by Cranes; though all the Giant Brood Of Phlegra with th' heroic Race were join'd That fought at Thebes and Ilium, on each Side Mix'd with auxiliar Gops: and what refounds In Fable or Romance of Uther's Son 580 Begirt with British and Armoric Knights; And all who fince, baptiz'd or Infidel, Jousted in Aspramont or Montalban, Damasco, or Marocco, or Trebisond, Or whom Biserta sent from Afric Shore, 585 When Charlemain with all his Peerage fell By Fontarabbia. Thus far these beyond Compare of mortal Prowefs, yet observ'd Their dread Commander: HE above the rest In Shape and Gesture proudly eminent, 590 Stood like a Tow'R; his Form had yet not loft All her ORIGINAL Brightness, nor appear'd Less than Arch-Angel ruin'd, and th' Excess Of Glory obscur'd: As when the Sun, new ris'n,

or Marocco," Damascus or Morocco, but he or Marocco, Damaicus or Morocco, out ne calls them as they are called in Romances.

"Or Trebifond," a City of Cappadocia, in the Leffer Afia; all these Places are famous in Romances for Joustings between the Baptiz'd and Insidels. "Or whom Biferta," formerly called Utica, "fent from Afric Shore," that is the Saracens, who masted from Riferta, in Africa, to Spain: Apric Shore," that is the Saracens, who passed from Biserta, in Africa, to Spain; "when Charlemain with all his Peerage fell by Fontarabbia," Charlemain, King of France, and Emperor of Germany, about the Year 800, undertook a Waragainst the Saracens in Spain; and Mariana, and the Spanish Historians, are Milana, and the Spanish Historians, are Milana. ton's Authors for faying that he and his Army were routed in this Manner at Fontarabbia, (which is a strong Town in Biscay, at the very Entrance into Spain, and efteemed the Key of the Kingdom); but Mezeray and the French Writers give a quite different and more probable Account of him, that he was victorious over his Enemies, and died in Peace. - It is much to be wished that our Poet had not so far indulged his Tafte for Romances, of which he professe himself to have been fond in his younger Years, and had not been oftentatious of fuch reading, as perhaps had better Newton. never have been read,

589. — [HE above the rest]
Vide Note on I. 193.
591. — [his Form had yet not lost
All her ORIGINAL Brightness,] The Genius of Milton was superior to the narrow Conceptions of the Poets and Painters that were before him. He had no Notion of a Devil with Horns, Tail and Hoofs. On the contrary, his Ideas of the fallen Archangel are replete with Sublimity, and the Similes he uses to describe him at once as grand and beautiful as the Mind of Man can conceive: Fallen from the Height of Happiness, his Form, though deprived of the greatest Part of that Glory which so eminently distinguished him in Heaven, yet retained still enough to shew his Superiority in Hell; "norappear'd lefs than Arch-Argel ruin'd, and th' Excess of Glory obscur'd." The Similes of the Sunfeen through a Fog, or in Eclipse, are wonderfully beautiful, and introduced with the fame Art as those in his Description of the Posture and Situation of the Infernals on the fiery Lake. Vide Note on l. 310.

594 — [as when the Sun, new ris'n, Looks through the horizontal mifty Air, Shorn of his Beams;] Horizontal, Parallel to the Horizon, where

the Air is always most gross and thick,

PARADISE LOST. Book I. Looks through the horizontal mifty Air, Shorn of his Beams; or, from behind the Moon. In dim Eclipse, disastrous Twilight sheds On half the Nations, and with Fear of Change Perplexes Monarchs. Darken'd so, yet shone Above them all th' Arch-Angel: But his Face Deep Scars of Thunder had intrench'd, and Care Sat on his faded Cheek, but under Brows Of dauntless Courage, and considerate Pride Waiting Revenge: CRUEL his Eye, but cast Signs of Remorfe and Paffion to behold The Fellows of his Crime, the Followers rather, (Far other once beheld in Blis) condemn'd For ever now to have their Lot in Pain, Millions of Spirits for bis Fault amerc'd Of Heav'n, and from eternal Splendors flung For bis Revolt; yet faithful how they stood, Their Glory wither'd. As when Heaven's Fire Hath scath'd the Forest Oaks, or Mountain Pines, With finged Top their flately Growth, though bare, Stands on the blafted Heath. He now prepar'd To speak; whereat their doubled Ranks they bend

which makes the Sun appear, as the Poet describes him, as shorn, or deprived of those effulgent Beams that at other Times render it impossible for us to behold him with a

fleady Eye.

The Horizon is the circular Line that terminates the View.

601. - [intrench'd,]

Cut into, - [but under Brows 602. -

Of dauntless Courage, &c.] .
The Brow is the Seat of Courage and of

Pride, as they are expressed in a much more lively Manner by this Feature than any

604. - [CRUEL his Eye, but caft Signs of Remorfe and Paffion

By Remorfe, here, must not be understood the Pain of Mind which arises from a Sense of Guilt, (as it is often used to express) but by Pity, and by Passion, we are to under-fland a violent Commotion of Mind; tho', says the Poet, his Eye was full of Cruelty, yet it shewed Signs of Pity and violent

Commotion of Mind to behold, &c.

609 — [amerc'd Of Heav'n,]

Amerc'd here means deprived of, cast out from.

- [yet faitbful how they flood,] 611. -To fee the true Construction of this, we must go back to Verse 605, for the Verb. The Sense then is this, to behold the Fellows of his Crime condemned, &c. yet how they flood faithful. Richardson.

612. — [As when Heaven's Fire ] Hath feath'd the Forest Oaks, &c.]

Scath'd, means hurt or damag'd. This is a very beautiful and close Simile; it represents the majestic Stature and withered Glory of the Angels; and the last with great Propriety, fince their Lustre was impaired by Thunder as well as that of the Trees in the Simile; and besides, the blasted Heath gives us some Idea of the singled burning Soil whereon the Angels were standing. See an Essay upon Milton's Impitation of the Angels. ton's Imitation of the Ancients, p. 24.

### PARADISE LOST. Book I.

33

From Wing to Wing, and half inclose him round With all his Peers: Attention held them mute. Thrice he affay'd, and thrice, in spite of Scorn, Tears, such as Angels weep, burst forth: At last Words, interwove with Sighs, found out their Way.

"O Myriads of immortal Spirits, O Powers, Matchless but with th' Almighty, and THAT Strife Was not inglorious, though th' Event was dire. As this Place testifies, and this dire Change, 625 Hateful to utter: But what Pow'r of Mind. Foreseeing or presaging from the Depth Of Knowledge past or present, could have fear'd, How fuch united Force of Gods, how fuch As flood like these, could ever know Repulse? 620 For who can yet believe, though after Loss, That all these puissant Legions, whose Exile Hath emptied Heav'n, shall fail to re-ascend, Self-rais'd, and repossess their native Seat? For ME, be witness all the Host of Heaven, If Counsels different, or Danger shunn'd By me, have lost our Hopes. But He, who reigns Monarch in Heav'n, till then as one secure Sat on his Throne, upheld by old Repute,

635

619. [Tears, such as Angels weep, burft forth:] This Weeping of Satan on surveying his numerous Host, and the Thoughts of their

wretched State, puts one in Mind of the Story of Xerxes weeping on feeing his vaft Army, and reflecting that they were mortal, at the Time that he was hastening them to their Fate, and to the intended Deftruction of the greatest People in the World, to gratify his own vain Glory.

622. — [Myriads]
A Myriad is ten thousand.

632. [puissant Legions,] Powerful Legions.

Ibid. - [whose Exile Hath emptied Heav'n, shall fail to reascend,

Self-rais'd, and reposses their native Seat ?]

This Speech of Satan finely corresponds to the Ideas the Poet has endeavoured to give us of him: His Arrogance is very vinble in his Boaft that the Lofs of his Army " hath emptied Heaven;" besides, says he, who can doubt but that we shall, by our own Power, as Gods, re-ascend to Heaven? This Thought is improved upon by Moloch in his Speech, Book II. from ver. 77, to 81. Milton had in his Eye that Paffage in the Revelation, xii. 4. where it is faid the Tail of Satan drew the third Part of the Stars of Heaven, and cast them to the Earth: This he hath expressed in many Parts of the Poem, B. II. 692. V. 710. VI. 156.

He spake; and to consirm his Words, out-slew
Millions of flaming Swords, drawn from the Thighs
Of mighty Cherubim; the sudden Blaze
Far round illumin'd Hell: Highly they rag'd

642. [Which tempted our Attempt,]
Mr. Addison, with great Junice, censures
Milton's Language, because he often affects a Kind of Jingle in his Words, as in
the following Passage, and many others:
That brought into this World a World of
Wore.

begiet th' Almighty Throne, Beseeching or besieging. This tempted our Attempt.

647. — [That he no lefs]
Satan had owned just before, ver. 642. that
they had been deceived by God's concealing

his Strength; he now fays, He also shall find himself mistaken in his Turn; he shall find our Cunning such, as that, though we have been overpowered, we are not more than half subdued.

Richardson.

651. [There went a Fame] Fame, here, is used for Rumour,

or Council. [Counfel]

662. [Open or underflood]
Not expressed, not openly declared, and yet implied, as when we say that a Substantive or Verbis underflood in a Sentence, Pearce,

Against the Highest, and, fierce with grasped Arms, Clash'd on their sounding Shields the Din of War, Hurling Defiance toward the Vault of Heaven.

There stood a Hill not far, whose grisly Top 670 Belch'd Fire and rolling Smoke; the rest entire Shone with a gloffy Scurf, undoubted Sign That in his Womb was hid metallic Ore, The Work of Sulphur. Thither wing'd with Speed A numerous Brigad haften'd: As when Bands 675 Of Pioneers with Spade and Pickax arm'd Forerun the royal Camp, to trench a Field, Or cast a Rampart. Mammon led them on, Mammon, the least eretted Spirit that fell From Heav'n, for e'en in Heav'n his Looks and Thoughts Were always downward bent, admiring more The Riches of Heav'n's Pavement, trodden Gold, Than ought divine or boly elfe enjoy'd In Vision beatific: By him first Men also, and by his Suggestion taught, 685 Ranfack'd the Center, and with impious Hands Rifled the Bowels of their Mother Earth For Treasures better HID. Soon had his Crew Open'd into the Hill a spacious Wound,

670. — [whose grisly Top Belch'd Fire, &c.] Grisly is an old Word for dreadful, ugly. By belching Fire, the Poet means not throwing it forth in a constant Degree, but

by fudden Burfts, and with great Violence.

673. — [metallic Ore,]

Metals yet in a mineral State, unrefined.

674. [The Work of Sulpbur.]

For Metals are supposed to consist of two effential Parts or Principles; Mercury, as the Bafie or metallic Matter, and Sulphur as the Binder or Cement, which fixes the fluid Mercury into a coherent malleable Mass. See Chamb. Dict. of Sulpbur.

675. — [Brigad]
Commonly spelled Brigade: a Body of In beholding the Glory and infinite Perfections of the Almighty.

676 [Of Pioneers] Pioneers are a Body of Men in every

Army, whose Bufiness it is to level Roads, throw up Works, or fink Mines in military Operations.

678. - [Rampart.] The Wall round fortified Places.

Ibid. - [Mammon] The Name is Syriac, and fignifies Riches: "Ye cannot ferve God and Mammon," fays our Saviour, Matt. vi. 24. Some look upon Mammon as the God of Riches, and Mammon is accordingly made a Person by our Poet, and was so by Spencer before him, whose Description of Mammon and his Cave our Poet seems to have had his Eye upon in feveral Places.

694. — [Babel, and the Works of Memphian Kings.]

The famous Tower of Babel, the Pyramids, and other Works of Egyptian Kings.

The famous Tower of Babel, the Pyramids, and other Works of Egyptian Kings.

The famous Tower of Babel, the Pyramids, and other Works of Egyptian Kings. 695. [Learn how their greatest Monu-

ments of Fame,
And Strength and Art, &c.]
This Passage has been misunderstood by Dr. Bentley and others. Strength and Art are not to be construed in the Genitive Case with Fame, but in the Nominative with Monuments. And then the Meaning is plainly thus, "Learn how their greatest Monuments of Fame, and how their Strength and Art are easily out-done, &c." Newton.

699. [And Hands innumerable]
We are told in History, that no less than
360000 Men were employed for near twenty Years together upon one of the Pyramids. - [founded the maffy Ore,] 703. — [founded the Melted the heavy Mineral.

They founded or melted the Ore that was in the Mass, by separating or severing each Kind, that is, the Sulphur, Earth, &c. from the Metal; and after that, they scumm'd the Dross that floated on the Top of the boiling Ore.

705. [A third as foon, &c.]
A third Band quickly form'd a various
Mold, Variety of Molds of feveral Shapes and Figures; and pouring the melted Metal into them, "filled each hollow Nook" or Corner. The Simile of the Organ is new and beautiful, and as exact as it is

712. [Of dulcet Symphonies] Melodious, sweet to the Ear.

## PARADISE LOST. Book I. 37 Built like a Temple, where Pilasters round Were fet, and Doric Pillars overlaid With golden Architrave; nor did there want 715 Cornice or Freeze, with boffy Sculptures graven; The Roof was fretted Gold. Not Babylon, Nor great Alcairo fuch Magnificence Equal'd in all their Glories, to inshrine Belus or Serapis their Gods, or feat 720 Their Kings, when Egypt with Affyria strove In Wealth and Luxury. Th' afcending Pile Stood fix'd her stately Highth, and strait the Doors Opening their brazen Folds discover wide Within, her ample Spaces, o'er the smooth 725 And level Pavement: From the arched Roof Pendent by subtle Magic, many a Row Of starry Lamps and blazing Cressets, fed With Naphtha and Asphaltus, yielded Light

713. — [where Pilasters round, &c.] One of the greatest Faults of Milton is his Affectation of shewing his Learning and Knowledge upon every Occasion. He could not describe this Structure without bringing in I know not how many Terms of Archi-tecture, which it will be proper, for the Sake of many Readers, to explain. Pi-lasters round, Pillars jutting out of the Wall, quere set, and Doric Pillars, Pillars of the Doric Order; as their Music was to the Dorian Mood, ver. 550. so their Architec-ture was of the Doric Order; owerlaid with golden Architrawe, that Part of a Column above the Capital; nor did there want Cor-nice, the uppermost Member of the Intablature of the Column; or Freeze, that Part of the Intablature of Columns between the Architrave and Cornice, commonly adornarchitrave and Cornice, commonly adorn-ed with Sculptures, imitating Embroidery, and therefore the Poet adds, with boffy Sculptures graven; the Roof was fretted Gold, Fret-work is Fillets interwoven at Parallel Diftances. This Kind of Work has usually Flowers in the Spaces, and must glitter much, especially by Lamplight, as Mr. Richardson observes.

Newton. 717. [Not Babylon,]
Dr. Bentley supposes, and after him Dr. Newton, that Milton forgot, in writing this Passage, that he had mentioned these

Places before, ver. 694. There appears, however, to be a material Difference both in the Thought and Application, between his mentioning

- Babel and the Works of Memphian

as the greatest Monuments of Fame, Strength and Art, and his comparing the Beauties of the Architecture of Pandemonium with the magnificent Temples of Babylon and Alçairo.

720. [Belus or Serapis]
Belus the Son of Nimrod, second King of
Babylon, and the first Man worshipped for Baoylon, and the first Man Worlmpees Joh a God; by the Chaldeans filled Bel, by the Phænicians Baal. Serapis the fame with Apis, the God of the Egyptians. Hume. 726. — [From the arched Roof Pendent by Jubile Magic, many a Row

Of flarry Lamps ]
Numberless Lamps that shone like Stars hung by subtle Magic from the arched Roof.

728. — [and blazing Creffets, fed With Naphtha and Alphaltus,]
A Creffet is any great blazing Light, as a Beacon. Naphtha is of so oily and flery a Nature, that it kindles at approaching the Fire, or Sun Beams. Afphaltus or Bitumen, another pitchy Substance. Richardson,

737. [Each in his Hierarchy, the Orders bright.]
Each in his holy Government, the several Ranks and Degrees of holy Angels,
Hume.

739. — [Aufanian Land]

Vulcan. [Mulciber;]

Thid. — [and how he fell From Heav'n, they fabled, &c.]
Alluding to Homer's Description of the Fall of Vulcan. See Iliad I. 590. as translated by Mr. Pone.

lated by Mr. Pope.

It is worth observing how Milton lengthens out the Time of Vulcan's Fall. He not only says, with Homer, that it was all Day long, but we are led through the Parts of the Day, from Morn to Noon, from Noon to Evening, and this a Summer's Day.

Newton,

742. [Sheer o'er, &c.]
Sheer, means quite, at once, clean.
745. [Dropt from the Zenith]
The Zenith is that Point of the Heavens

The Zenith is that Point of the Heavens which is directly over our Heads wherever we are, as now it was the highest Point over Lemnos.

746. [On Lemnos th' Ægean Isle 1]
So called from the Ægean Sea. It is a very tempestuous Sea between Asia and Greece, because of the contrary Winds. It runneth from the White Sea into the Mediterranean Sea, and hath a vast Multitude of Isles, of which Lemnos is one.

750. [By all his Engine,]
With all his Devices and Contrivances.
In the old English this Word is often used in this Sense, and undoubtedly is so by our Authora.

	0,
Mean while the winged Heralds by Command	1 2 3
Of fov'ran Pow'r, with awful Ceremony	
And Trumpet's Sound, throughout the Host proclai	m
A folemn Council forthwith to be held	755
At Pandemonium, the high Capital	
Of Satan and his Peers: Their Summons call'd	
From every Band and fquared Regiment	
By Place or Choice the worthieft; they anon	Local -
With bundreds and with thousands trooping came	760
Attended: All Access was throng'd, the Gates	
And Porches wide, but chief the spacious Hall	
(Though like a cover'd Field, where Champions bold	
Wont ride in arm'd, and at the Soldan's Chair	
Defy'd the best of Panim Chivalry	765
To mortal Combat, or Carreer with Lance)	
Thick swarm'd, both on the Ground and in the Air	
Brush'd with the Hiss of russling Wings. As Bees	
In Spring Time, when the Sun with Taurus rides,	
Pour forth their populous Youth about the Hive	770
In Clusters; they among fresh Dews and Flowers	
Fly to and fro; or on the smoothed Plank,	
The Suburb of their Straw-built Citadel,	
New rubb'd with Balm, expatiate and confer	
Their State Affairs. So thick the aery Croud	775
Swarm'd and were straiten'd; till the Signal given,	
Behold a Wonder! They but now who feem'd	1
In Bigness to surpass Earth's Giant Sons,	1911
Now less than smallest Dwarfs, in narrow Room	Liptar

756. — [Pandemonium,]
The Place of all the Devils. Richardfon. 764. — [and at the Soldan's Chair Defy'd the best of Panim Chivalry]

As Milton had before used Rhene and Danaw for the Rhine and the Danube, fo here he has used Soldan for Sultan, and Panim for Pagan.

769. [when the Sun vides,]
When the Sun is in that Sign. [when the Sun with Taurus

777. [Behold a Wonder!]
Mr. Addison admires the Poet's Art, in thus making the vulgar Croud of Spirits contract themselves so as to be all at once within the Hall of Pandemonium, while Mr. Voltaire is extremely fevere upon it, and has greatly cenfured it. Dr. Newton has feveral long Notes upon this Subject, in which however he feems rather to leave it to the Judgment of the Reader than ven-ture to decide between two fuch great Men.

Of that infernal Court. But far within, And in their own Dimensions like themselves, The great Seraphic Lords and Cherubim In close Recess and secret Conclave fat, A thousand Demi-Gods on golden Seats, Frequent and full. After short Silence then

And Summons read, the great Confult began.

As our Work is rather explanatory than critical, they are not inserted, both because we suppose the Generality of Readers, for whom this Work is intended, will not be

able to settle the Dispute, and because the Compass of our Work will not admit of it. 780. - [like that Pygmean Race Beyond the Indian Mount; or facry

A Race of exceeding small People, fabled to inhabit "beyond the Indian Mount;" the Mountain Imaus, the Northern Boundary of India. " Or faery Elves," or fantastic unreal Beings, Faeries, whom, in the Times of Ignorance and Superflition, the Country People used to imagine they frequently faw dancing by Moon-light.

785. — [Sits Arbitress,]
Arbitress here is Witness, Spectatress.

Ibid. — [and nearer to the Earth]
This is said in Allusion to the superstitious

Notion of Witches and Faeries having great Newton. Power ever the Moon.

Book I.

795

790. — [Reduc'd their Shapes immense, and were at large,]
Though numberless, they had so contracted their Dimensions, as to have Room enough to be Au large (French) A largo (Italian) and be yet in the Hall. So B. XI. 626.

Ere long to swim at large. Richardson.
795. [In close Recess and secret Conclave fat,]

In strictest Secresy. It is not improbable, fays Dr. Newton, that the Poet might allude here to what is strictly and properly called the Conclave; (the Conclave of Cardinals for the Election of a Pope) for it is certain that he had not a much better Opinion of the one than of the other of these Assemblies.

797. [Frequent and full.] Compleat and full.

# PARADISE LOST.

# OOK

HIGH on a Throne of Royal State, which far Outshone the Wealth of Ormus and of Ind. Or where the gorgeous East with richest Hand Show'rs on her Kings barbaric Pearl and Gold, Satan exalted fat, by Merit rais'd To that bad Eminence; and from Despair Thus high uplifted beyond Hope, aspires Beyond thus high, infatiate to pursue Vain War with Heav'n, and by Success untaught His proud Imaginations thus display'd.

" Powers and Dominions, Deities of Heaven, For, fince no deep within her Gulf can hold

Ind,] [the Wealth of Ormus and of

That is, Diamonds, a principal Part of the Wealth of India, where they are found, and of the Island Ormus (in the Persian Gulf) which is the Mart for them.

Pearce. - [gorgeous]

Fine; glittering in various Colours; flewy. Ibid. - [Eaft]
Not that Ormus and Ind were in the West, but the Sense is, that the Throne of Satan outshone Diamonds, or Pearl and Gold, the choicest whereof are produced in the East. And the East is said to "flow'r them with richest Hand," by an excellent Metaphor, to express the great Plenty and Abundance of them; and to show'r them " on her Kings," because there the Kings have the principal Share of Property; or this might be faid, as Dr. Pearce conceives, in Allusion to the Custom used at the Coronation of some Kings in the East, of show'ring Gold and precious Stones upon their Heads. And this Pearl and Gold is called " barbaric Pearl and Gold," after the Manner of the Greeks and Romans, who accounted all other Nations barbarous.

11. [" Powers and Dominions, Deities of

Heaven,]
Alluding to St. Paul's Epistle to Coloss. i. 16. who calls the Angels, " Thrones, Dominions, Principalities, Powers.

12. [For, fince no Deep within, &c.] The Sense of this Passage is easily underflood, by making a Parenthesis, beginning with the second Word in the second Line, and ending with the second in the third. It will then be read thus,

Powers and Dominions, Deities of Heaven-

- though oppress'd and fall'n, I give not Heav's for loft. Implying that, as he has still Hopes of regaining Heaven, therefore he justly calls them Deities. The Words,

-fince no Deep within her Gulfcan hold Immortal Vigour, feem to me to be the Reason assign'd why he hopes to re-enter Heaven. The whole Passage therefore, transposed thus, will give the true Meaning of the Poet :

Powers and Dominions, Deities of Heaven,
For, though oppress d and fall'n,
I give not Heav'n for lost; fince
No Deep within her Gulf can hold Immortal Vigour. From this Defcent, &c. Immortal Vigour, though oppress'd and fall'n, I give not Heav'n for loft. From this Descent Celestial Virtues rising, will appear 15 More glorious and more dread than from no Fall. And trust themselves to fear no second Fate. Me, though just right, and the fix'd Laws of Heaven Did first create your Leader, next, free Choice, With what besides, in Counsel or in Fight, 20 Hath been achiev'd of Merit, yet this Loss Thus far at least recover'd, hath much more Establish'd in a safe unenvied Throne. Yielded with full Consent. The happier State In Heav'n, which follows Dignity, might draw 25 Envy from each Inferior: but who HERE Will envy whom the highest Place exposes Foremost to stand against the Thunderer's Aim Your Bulwark, and condemns to greatest Share Of endless Pain? where there is then no good 30 For which to strive, no Strife can grow up there From Faction; for none fure will claim in Hell Precedence; none, whose Portion is fo small

16. [More glorious and more dread than Being was in Heaven, the happier his State from no Fall,

And truft themselves to fear no second Fate.]

Celeftial Virtues, rifing from this Defcent, will appear more noble and more awful, than they could have done if they had never fallen, and will truft themselves to fear no second Overthrow.

no fecond Overthrow.

18. [Me, though just right, &c.]

Me is rightly placed first in the Sentence, being the emphatical Word and the Accusative Case govern'd by the two Verbs which follow, create and establish'd. Me though just right, &c. did first create your Leader, yet this Loss hath much more establish'd in a safe unenvied Throne

21. - [achiev'd]
Perform'd; from the French Word achever. Dr. Newton fays, in a Note on this Place, that we at present spell it atchieved; but our best Dictionaries have no such Word,

Johnson's in particular.

24. — [The happier State Rank, Authority.

In Heav's, which follows Dignity, &c.]

He means that the higher in Dignity any Here stems to be some Obscurity and Difficulty.

was; and that therefore Inferiors might there envy Superiors, because they were happier too.

29. [Your Bulwark,] Your Defence or Security.

- [and condemns to greateft Ibid. .

Of endless Pain !] Milton has, with great Judgment, made Satan express, in the strongest Manner to the Multitude of Angels affembled, the Hazard and Danger he is exposed to by his Dignity, at the same Time that he conceals the Ambition which first led him to aspire to it. He was not under the Necessity of concealing his Thoughts from Beelzebub his Affociate; therefore, in his Speech to him, Book I. l. 242. he makes no Scruple to declare his unbounded Defire of Dominion .- To reign is worth Ambition though in Hell.

33. [Precedence;]
Rank, Authority.
Ibid. — [none,

Book II. PARADISE LOST.	43
Of present Pain, that with ambitious Mind	
Will covet more. With this Advantage then	35
To Union, and firm Faith, and firm Accord,	. *
More than can be in Heav'n, we now return	
To claim our just Inheritance of old,	
Surer to prosper than Prosperity	
Could have affur'd us: and by what best Way,	40
Whether of open War or covert Guile,	
We now debate; who can advise, may speak."	

He ceas'd; and next him Moloch, scepter'd King, Stood up, the strongest and the fiercest Spirit That fought in Heav'n, now fiercer by Despair: His Trust was, with th' Eternal to be deem'd Equal in Strength, and rather than be less Car'd not to be at all; with that Care loft Went all his Fear: Of God, or Hell, or WORSE He reck'd net, and these Words thereafter spake. 50

" My Sentence is for open War: Of Wiles, More unexpert, I boast not: Them let those Contrive who need, or when they need, not now. For, while they fit contriving, shall the rest, Millions that stand in Arms, and longing wait 55

culty in the Syntax. Dr. Bentley and Dr. flances that highly diftinguish this Angel Heylin would read and point the Passage from all his Fellows.

for none fure will claim in Hell Precedence, none. Whose Portion is so fmall.

Of present Pain, that with ambitious Mind

He'll covet more ?

43. \_\_ [next him wante,]
He is described in the first Book as a Spirit - [next him Molocb,] of implacable Fury and Revenge, and as delighting in the Blood of human Sacrifices and the Tears of Parents; and we find the Poet has sustained the Character throughout with great Propriety. His Sentiments in the Speech before us are desperate and audacious; his preferring Annihilation to Mifery, and his Proposal of storming the Towers of Heaven, are Circum-

- [and rather than be lefs

Car'd not to be at all;]
Dr. Bentley reads, He rather than, &c. because at present the Construction is and his australia.

But such small Faulta Truft car'd not, &c. But fuch fmall Faults are not only to be pardon'd but overlook'd in great Geniuses.

50. [He reck'd not,] He made no account of. To reck, much the fame as to reckon.

Ibid. — [thereafter spake.]
Spake accordingly, agreeably to the Character just before given of him, at one who made no account of God or Hell, or any Thing.

More unexpert,] - [Of Wiles, Less acquainted with Plots and Stratagems.

The Signal to ascend, fit ling'ring here Heav'n's Fugitives, and for their dwelling Place Accept this dark opprobrious Den of Shame, The Prison of his Tyranny who reigns By our Delay? No, let us rather choose, Arm'd with Hell-Flames and Fury, all at once O'er Heav'n's high Tow'rs to force resistless Way, Turning our Tortures into horrid Arms Against the Torturer; when to meet the Noise Of his Almighty Engin he shall hear 65 Infernal Thunder, and for Lightning fee Black Fire and Horror shot with equal Rage Among his Angels, and his Throne itself Mix'd with Tartarean Sulphur, and strange Fire, His own invented Torments. But perhaps 70 The Way feems difficult and steep to scale With upright Wing against a bigber Foe. Let fuch bethink them, if the fleepy Drench Of that forgetful Lake benum not still, That in our proper Motion we ascend 75 Up to our native Seat : Descent and Fall To us is adverse. Who, but felt of late, When the fierce Foe hung on our broken Rear, Insulting, and pursued us through the Deep,

56. - [fit ling'ring here] Dr. Bentley reads flay ling ring here, because we have before fland in arms; but fland does not always fignify the Posture; see an Inflance of this in John i. 26. To fland in arms is no more than to be in Arms. So in XI. 1, it is faid of Adam and Eve, that they flood repentant, that is, were repent-ant; for a little before it is faid that they profrate fell. That fit is right here, may appear from ver. 164, 420, 475.
Pearce.

- [dark opprobrious Den of Shame,]
Opprobrious, diffraceful. The Word Den is used here with admirable Propriety; it

properly fignifies a lurking Place for wild Beafts in Woods and Forests, where they

to Pious and Sussepans.

retire to shun the Light of Day, 65. — [Almighty Engin]
The Word Engin feems here to be used for Instrument, alluding to the Thunder with which the Messiah drove them out of Heaven.

69. [Mix'd with Tartarean Sulpbur,] Filled with hellish Sulphur.

73. — [if the fleepy Drench Of that forgetful Lake, benum not fill,]

If the fleepy Draught, &c. alluding to the Confusion and Astonishment that overwhelm'd them nine Days, while they lay on the burning Lake.

77. [To us is adverfe.] Contrary to our Nature,

So. [With what Compulsion and laborious Flight

We SUNK thus low? This Circumstance is finely imagined. Moloch had just before said, "that to afceed was their proper (or natural) Motion; he now asks, if they forget with what Labour and Compussion they endeavoured to fink," to avoid the Thunders of the Messiah.

89. [Must exercise us,]
He uses the Word like the Latin exerces,
which signifies to vex and trouble, as well
as to practise and employ. Newton.
90. [The Vassas of his Anger,]

Dr. Bentley is in Doubt whether Milton did not give it Veffels instead of Vassas, and leaves it to the Determination of the Reader; but I am of Opinion, that he intended it Vassas, (Slaves, or Subjects of) his Anger, because Memmon says, II. 252.

cause the Word itself is now commonly used to express the same Idea.

91. [Inexorably,]
In the first Editions it is Inexorably, in others Inexorable; and it may be either the Scourge inexorable, or inexorably calls.

92. Calls us to Penance?]
To Punishment. Our Poet here supposes
the Sufferings of the damned Spirits not to
be always alike intense, but that they have
some Intermissions. Hume.

97. — [bappier far
Than, miferable, to have eternal Being 2]
That it is better not to be than to be eternally miferable, our Saviour himself hath determin'd, Matt. xxvi. 24. Mark xiv. 21.

Newton.

We are in the worst Condition we can be,

# And with perpetual Inroads to alarm, Though inacceffible, his fatal Throne: Which, if not Victory, is yet Revenge."

He ended, frowning; and his Look denounc'd Desperate Revenge, and Battel dangerous
To less than Gods. On th' other Side up rose
Belial, in Act more graceful and humane;
A fairer Person lost not Heav'n; he feem'd
For Dignity compos'd and high Exploit:
But all was false and bollow; though his Tongue
Dropt Manna, and could make the worse appear
The better Reason, to perplex and dash
Maturest Counsels: For his Thoughts were low;
To Vice INDUSTRIOUS, but to nobler DeedsTimorous and slotbful: Yet he pleas'd the Ear,
And with persuasive Accent thus began.

"I should be much for open War, O Peers,
As not behind in Hate; if what was urg'd
Main Reason to persuade immediate War,
Did not DISSUADE me MOST, and seem to cast
Ominous Conjecture on the whole Success:

That is upheld by Fate, as he elsewhere expresses it, I. 133. Newton.

108. — [To less than Gods.]

Dr. Bentleyreads "To less than God;" but

Dr. Bentleyreads "To less than God;" but Angels are often called Gods and Demi-Gods, as in B. IX. 937. But to be Gods or Angels Demi-Gods.

Therefore the prefent Reading may be justified.

Jon. [Belial, in Act more graceful and

rop. [Belial, in Act more graceful and humane;]
Belial is described in the first Book as the Idol of the lewd and luxurious. He is in the second Book, pursuant to that Description, characterized as timorous and slothful; and if we look into the fixth Book, we find him celebrated in the Battle of Angels for nothing but that scotling Speech which he makes to Satan, on their sup-

posed Advantage over the Enemy. As his Appearance is uniform and of a Piece in these three several Views, we find his Sentiments in the infernal Assembly every Way conformable to his Character. Such are his Apprehensions of a second Battle, his Horrors of Annihilation, his preferring to be miserable rather than not to be. I need not observe, that the Contrast of Thought in this Speech, and that which precedes, gives an agreeable Variety to the Debate.

Addison.

119. [Dropt Manna,]
Dropt Sweetness; overflowed with Eloquence.

114. [perplex and dash
Maturest Counsels:]
Dash, in this Place, means to consound;
to render inessectual,

Book II. PARADISE LOST.	47
When be, who most excels in fact of Arms,	
In what he counsels and in what excels	125
Mistrustful, grounds his Courage on Despair	WAL
And utter Dissolution, as the Scope	
Of all his Aim, after some dire Revenge.	T
First, what Revenge? the Tow'rs of Heav'n are fill'd	UT
With armed Watch, that render all Access	130
IMPREGNABLE; oft on the bord'ring Deep	
Encamp their Legions, or with obscure Wing	
Scout far and wide into the Realm of Night,	
Scorning Surprise. Or, could we break our Way	
By Force, and at our Heels all Hell should rife	135
With blackest Insurrection, to confound	San Sy
Heav'n's purest Light, yet our great Enemy,	NY
All incorruptible, would on his Throne	
Sit unpolluted, and th' ethereal Mold,	
Incapable of Stain, would foon expel	140
Her Mischief, and purge off the baser Fire,	
Victorious. Thus repuls'd, our final Hope	
Is flat Despair: We must exasperate	
Th' Almighty Victor to spend ALL bis Rage;	
And that must end us, that must be our Cure,	145
To be NO MORE; fad Cure! for who would lose,	
Though full of Pain, this intellectual Being,	107
Those Thoughts that wander through Eternity;	
To perish rather, swallow'd up and lost	
In the wide womb of uncreated Night,	150
Devoid of Sense and Motion? and who knows,	

Dr. Heylin tays it is from the Italian Fatto d'Arme, a Battel; or else we should read here Feats of Arms, as in ver. 537. — with Feats of Arms From either End of Heav'n the Welkin

in i-is

to ed ht

d;

burns.

Or possibly the Author might have given it in Facts of Arms, such Errors of the Press being very common and eafy. Newton.

130. - [that render all Access IMPREGNABLE; ]
It is the Opinion of Dr. Bentley, that Accefs here does not fignify the Place of Accefs, but the Ast of acceding: But Dr. Pearce fays, that it means the Place of Accefs, and justifies his Opinion by B. I. 1. 76z. where it is used in the fame Sense;

— All Access was throng'd,
Hence there is Reason to believe, that the

Poet, by Access, in the Passage above-men-

tioned, means every Avenue.

151. [Devoid of Sense and Motion?]

Dr. Bentley reads Devoid of Sense and Action: but Motion includes Action. Mr. Warburton is of Opinion, and so likewise

Let this be good, whether our angry Foe CAN give it, or WILL ever? How he can Is doubtful; that he never will is fure. Will be, so wife, let loose at once his Ire, 155 Belike through Impotence, or unaware, To give his Enemies their Wish, and end Them in his Anger, whom his Anger faves To punish endless? Wherefore, cease we then. Say they who counsel WAR, "We are decreed, Referv'd, and destin'd to eternal Woe; Whatever doing, what can we fuffer more, What can we fuffer worse?" Is THIS then WORST? Thus fitting, thus consulting, thus in Arms! What, when we fled amain, purfued and ftruck

is the learned Mr. Upton in his Critical Observations upon Shakespeare, that it fould be read "Devoid of Sense and Notion;" but the common Reading feems better, as it is ftronger and expresses more; they should be deprived not only of all Sense but of all Motion, not only of all the intellectual but of all vital Functions.

Newton.

- [Impotence,] "Tis here meant for the Opposite to Wisdom, and is used frequently by the Latin Authors to fignify a Weakness of Mind, an Unsteadiness in the Government of our Passions, or the Conduct of our Defigns.

159. [Wherefore, ceafe we then.] This Passage, as it is pointed in Dr. Newton's and Dr. Bentley's Edition of Milton, feems to me to be unintelligible : Dr. Newton reads it thus,

Will be, so wife let loose at once his Ire, Belike through Impotence, or unaware, To give his Enemies their Wish, and end Them in his Anger, whom his Anger faves To punish endless? Wherefore cease we then?

Thus, by placing the Note of Interrogation at the End of the Line, the Reader is led to suppose that a Question is asked, viz. For what Reason do we cease then?—But the whole Tenour of Belial's Speech is against War in general, and that Part of-Moloch's Speech in particular, where he

O'er Heav'n's high Tow'rs to force refist-

less Way. Besides, it is absurd to imagine that Belial would ask a Question that contradicts all

he had been faying! Dr. Bentley indeed, with more Show of Accuracy, has pointed this Paffage very differently; he reads it

in this Manner, To punish endless? Wherefore cease we then,

Say they who counsel WAR? We are decreed,

Referv'd, and deftin'd to eternal Wee; as if it is to be understood as a Reply that might be made to his last Question, "Will be, so wife," &c. But if this be allowed, it must be understood thus, "If he will not end us, but rescue us for endless Punishment, wherefore then should we cease." Still the Sense is the same; and the Alteration of placing the Note of Interrogation after the Word War, does not mend the Matter .- Cease we is the Imperative Mood, therefore there should be no Note of Interrogation at all after those Words, but only a Period; the Sense will then be plainly, "Wherefore let us ccase," as if he had said "as it is doubtful if God can, or will annihilate us; as we are fure he is too wife to give his Enemies their Wish, and put an End to our Being, which he referves for endless Punishment,—for these Reasons let us cease projecting War against him." Indeed, the Remainder of the Speech feems to justify this Reading, fince he continues to shew those who are for War, that their Condition is by no Means the worst that might befal them, as the Reader will perceive by the Lines 163, 168, 169, 174, 178, 186.

For the Reasons above-mentioned, I have ventured to point as above.

UNRESPITED, UNPITIED, UNREPRIEV'D,

Ages of hopeless End? This would be worse.

War, therefore, open or conceal'd, alike

My Voice diffuades; for what can Force or Guile

With bim, or who deceive his Mind, whose Eye

Views all Things at one View? He, from Heav'n's Highth

There to converse with everlasting Groans,

170. [What if the Breath, that kindled those grim Fires,]

4 For Tophet is ordained of old, the Pile thereof is Fire and much Wood, the Breath of the Lord, like a Stream of Brimstone, doth kindle it." Is, xxx. 33.

174. [His red Right-hand]
So Horace fays of Jupiter rubente dextra.
But being spoken of Vengeance, it must be ber Right-hand, as in the next Line ber Stores.

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There is fomething plaufible and ingenious in this Observation; but by bis seems to have been meant God's, who is mentioned so often in the Course of the Debate, that he might very well be understood without being nam'd; and by ber Stores, in the next Line, I suppose, are meant Hell's, as mention is made afterwards of her Catarasts of Fire.

185. [UNRESPITED, UNPITIED, UNREPRIEV'D,]
This Way of introducing feveral Adjectives beginning with the fame Letter, without

beginning with the fame Letter, without any Conjunction, is very frequent with the Greek Tragedians, whom our Author I fancy imitated. What Strength and Beauty it adds needs not be mentioned. Thyer.

190. — [He, from Heav'n's Highth,

All thefe our Motions vain, fees and DE-

Alluding to Pfal. ii. 4. "He that fitteth in the Heavens shall laugh, the Lord shall have them in derison." Nor let it pass unobserved, that this is constantly Milton's Way, and the true Way of spelling Highth, and not as commonly Height, where what the e has to do, or how it comes io, it is not easy to apprehend. Newtons

201. - [This was at first refolv'd, If we were wife, ].
The Meaning of this Passage seems to be,

"This had been at first resolv'd, had we been wise."

220. [This Horror will grow mild, this Darkness LIGHT,]
"Tis quite too much, as Dr. Bentley says,

that the Darkness should turn into light: But light, I conceive, is an Adjective here as well as mild; and the Meaning is, This Darkness will in time become easy, as this Horror will grow mild; or, as Mr. Thyer thinks, it is an Adjective used in the same Sense as when we say it is a light Night.

Of future Days may bring, what Chance, what Change Worth waiting, fince our present Lot appears
For happy, though but ill, for ill not worst,
If we procure not to ourselves MORE WOE."

225

Thus Belial, with Words cloth'd in Reason's Garb, Counsel'd ignoble Ease, and peaceful Sloth, Not Peace: And after him thus Mammon spake.

" Either to disinthrone the King of Heaven We war, if War be best, or to regain Our own Right lost: Him to untbrone, we then May hope, when everlasting Fate shall yield To fickle Chance, and Chaos judge the Strife: The FORMER vain to hope, argues as vain The LATTER: For what Place can be for us Within HEAV'n's Bound, unless Heav'n's Lord supream We overpower? Suppose he should relent, And publish Grace to all, on Promise made Of new Subjection; with what Eyes could we Stand in his Presence bumble, and receive 240 Strict Laws impos'd, to celebrate his Throne With warbled Hymns, and to his Godbead fing Forc'd Halleluiah's; while he lordly fits Our envied Sovran, and his Altar breathes Ambrofial Odours and ambrofial Flowers, 245 OUR servile Offerings? This must be our Task

228. — [Mammon spake.]

Mr. Addison observes of Mammon, that

"his Speech in this Book is every Way

"stituble to so depraved a Character.

"How proper is that Restection, of their

"being unable to taste the Happiness of

"Heaven were they actually there, in the

"Mouth of one, who, while he was in

"Heaven, is said to have had his Mind

dazzled with the outward Pomps and

"Glories of the Place, and to have been

"more intent on the Riches of the Pave
"more intent on the beatific Visson! I

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"

agreeable the following Sentiments are
to the fame Character,"

This deep World

Of Darkness do we dread P How oft
amidft, &c.

233. — [and Chaos judge the Strife:]

Between the King of Heaven and us, not
between Fate and Chance, as Dr. Bentley
fuppofes.

Pearce.

244. — [and his Altar breathes
Ambrofial Odours and ambrofial Flowers,]

"Glories of the Place, and to have been more intent on the Riches of the Pave"more intent on the Riches of the Pave"ment, than on the beatific Vision! I Ambrofial Odours from ambrofial Flowers,

"shall also leave the Reader to judge how and asks how an Astar can breathe Flowers,

E 2

In Heav'n, this our DELIGHT; how wearisome ETERNITY fo Spent in Worship paid To whom we bate! Let us not then purfue. By Force IMPOSSIBLE, by Leave obtain'd Unacceptable though in Heav'n, our State Of splendid Vassalage; but rather seek Our own good from ourselves, and from our own Live to ourselves; though in this vast Recess, FREE, and to none accountable, preferring HARD Liberty before the EASY Yoke Of servile Pomp. Our Greatness will appear Then most conspicuous, when great Things of small, Useful of burtful, prosperous of Adverse We can create; and in what Place foe'er THRIVE under EVIL, and work Ease out of Pain Through Labour and Indurance. This deep World Of Darkness do we dread? How oft amidst Thick Clouds and dark doth Heav'n's all-ruling Sire

especially when Flowers are, as here, distinguished from Odours? But when the Altar is faid to breathe, the Meaning is, that it fmells of, it throws out the Smell of, or (as Milton expresses it, IV. 265.) " it breathes out the smell of," &c. In this Sense of the Word breathe, an Altar may be said to breathe Flowers, and Odours too as a diffinet Thing; for by Odours here Milton means the Smells of Gums and sweet spicy Shrubs, see VIII. 517. Not unlike is what we read in Fairfax's Tasso, C. 18. St. 20.

Flowers and Odours fweetly fmell'd.

249. — [Let us not then pursue By Force IMPOSSIBLE, by Leave obtain'd Unacceptable though in Heav'n, our

Of fplendid Vaffalage;]
He had before said, it was in vain to think of overpowering the heavenly King, or of regaining what they had loft: The Senfe of the Author, therefore, in the Passage referred to, seems to be, "Let us not then pursue our State of splendid Slavery, though in Heav'n, which, as it is impossible to be regain'd by Force, so must be unacceptable to us, if obtain'd by Leave," which he was a single state of the Speech. proves in the following Part of the Speech,

as it must fill them with Shame to fing " forc'd Halleluiab's," &c.

"for'd Hallelundo's," &c.

261. — [and work Ease out of Pain
Through Labour and Indurance.]
To work Ease out of Pain feems a hard
Task, but our Author's Meaning is, to
overcome their Punishment by Patience,
and by Sufferance to endure the Extremity of it to that Degree, as by Custom and Habit to allay its Rigour. Hume.

263. — [How oft amidft
Thick Clouds and dark doth Heav'n's allruling Sire

Choose to refide,]
The ingenious Mr. Burke has remarked, that Darkness is more productive of sub-blime Ideas than Light. "Our great Poet " (fays he) was so well convinced of this, and indeed so full was he of this Idea, " fo entirely possessed with Power of a well-"managed Darkness, that, in describing the Appearance of the Deity, amidst that Profusion of magnificent Images which the Grandeur of his Subject provokes him to " pour out on every Side, he is far from for-getting the Obscurity which surrounds the most incomprehensible of all Beings, but — with the Majesty of Darkness round Covers his Throne;

" And what is no less remarkable, our Aues thor'

" thor had the Secret of preferving this Idea, " even when he feem'd to depart the fartheft " from it, when he describes the Light and 66 Glory which flows from the Divine Pre-" fence; a Light which, by its very Excess,

" is converted into a Species of Darkness. Dark with excessive Bright thy Skirts ap-

"Here is an Idea not only poetical in an high Degree, but firictly and philosophically just. " Extreme Light, by overcoming the Organs " of Sight, obliterates all Objects, fo as in

" its Effect exactly to resemble Darkness." 268. [Muft'ring their Rage,] Muftering, here, seems to be used for col-

lecting together. 274. [Our Torments also may in Length of Time

Become our Elements, &c. ] Enforcing the same Argument that Belial had urged before, ver. 217.

278. [The fensible of Pain.]

The Sense of Pain. The Adjective is here

used for a Substantive.

279. [To peaceful Counfels,]
Dr. Bendey is of Opinion that, in the Council of the fallen Angels, they had wandered from the Question they had affembled to debate. Satan, he says, proposes "WAR, open or understood," which Moloch seconds, but which Belial and

Mammon oppose: Yet neither the one or other of these have wandered from the Question. Satan, indeed, proposes War, and the others diffent from the Proposition, and fhew the Fallacy of it;

For what can Force or Guile With bim, or who deceive HIS Mind, whose Eye

Views all Things at one View?
Beelzebub is the Moderator, he proposes

Some easier Enterprize. This we find to be an Expedition in Search of this World; this is indeed warring against God, but not immediately so, as Satan seems to have proposed it should be; and this " Defien pleased bigbly those infernal States," because it was not so full of Danger and apparent Disappointment, as that proposed immediately against God; hence it was that Mammon's

Advising Peace: For such another Field They dreaded WORSE than Hell :-

281. — [with Regard Of subat we are, and subere;] It is thus in the first Edition : In the fecond Edition it is, "with Regard of what we are and upere;" and it is varied, fome-times the one and f metimes the other, in the subsequent Editions. If we read " with Regard, of what we are and were," the Of what we are, and where; dismissing quite All Thoughts of WAR: Ye have what I advise."

He scarce had finish'd, when such Murmur fill'd Th' Affembly, as when hollow Rocks retain The Sound of bluffring Winds, which all Night long Had rous'd the Sea, now with boar se Cadence, lull Sea-faring Men o'erwatch'd, whose Bark by chance Or Pinnace, anchors in a craggy Bay After the Tempest: Such Applause was heard As Mammon ended, and his Sentence pleas'd, Advising Peace: For, such another Field They dreaded WORSE than Hell: So much the Fear Of Thunder and the Sword of Michael Wrought still within them; and no less Desire To found this nether Empire, which might rife By Policy, and long Process of Time, In Emulation opposite to Heaven. Which when Beëlzebub perceiv'd, than whom, Satan except, none bigher fat, with grave 300 Aspect he rose, and in his Rising seem'd A Pillar of State; deep on his Front ingraven Deliberation fat and public Care; And princely Counsel in his Face yet shone, Majestic though in Ruin: Sage he stood 305

Sense is, with Regard to our present and our past Condition; if we read " with Regard of what we are, and where," the Sense is, with Regard to our present Condition, and the Place where we are; which latter feems much better. Newton.

287. - [with boarfe Cadence,] Cadence, here, means the Decline of the into. roaring of the Waves.

288. — [whose Bark by chance Or Pinnace, &c.] A Bark is a small Ship: A Pinnace is a

Boat belonging to a Ship.

301. — [and in his Rifing feem'd A Pillar of State;]

Beëlzebub, who is the first that confers with Satan upon the fiery Lake, in the

first Book, and " than whom none bigber fat," maintains his Rank and Dignity in this Speech; there is a wonderful Majeffy described in his rifing up to speak; he acts as a kind of Moderator between the two opposite Parties, and proposes a third Undertaking, which the whole Assembly give

304. [And princely Counsel in his Face yet thone, Majestic Mough in Ruin:]

His Face was "majefic though in Ruin;" not "princely Counfel," as Dr. Bentley would have us read.

305. - [Sage] Wise, grave, prudent.

### PARADISE LOST. Book II.

55

With Atlantean Shoulders fit to bear The Weight of mightiest Monarchies; his Look Drew Audience and Attention still as Night Or Summer's Noon-tide Air, while thus he spake.

"Thrones and Imperial Powers, Offspring of HEAVEN. Ethereal Virtues! or these Titles now Must we renounce, and changing Stile be call'd Princes of HELL? for so the popular Vote Inclines, here to continue, and build up here A growing Empire; doubtless, while we dream, And know not that the King of Heav'n hath doom'd This Place our Dungeon, not our safe Retreat Beyond his potent Arm, to live exempt From Heav'n's high Jurisdiction, in new League Banded against his Throne, but to remain 320 In strictest Bondage, though thus far remov'd, Under th' inevitable Curb, referv'd His captive Multitude: For be, be fure, In Highth or Depth, still first and last will reign Sole King, and of his Kingdom lofe no Part 325 By our Revolt, but over Hell extend His Empire, and with IRON Scepter rule Us HERE, as with his GOLDEN those in HEAVEN. What fit we then projecting? Peace and War! War hath determin'd us, and foil'd with Loss 330

306. [With Atlantean Shoulders]
A Metaphor to express his vast Capacity. Atlas was fo great an Aftronomer, that he is faid to have borne Heaven on his Shoulders. The whole Picture, from ver. 299. to the End of the Paragraph, is admirable! Richardson.

309. [Or Summer's Noon-tide Air,] Noon-tide is the same as Noon-time, when in hot Countries there is hardly a Breath of Wind stirring, and Men and Beasts, by Reason of the intense Heat, retire to Shade and Reft. This is the Cuftom of Italy particularly, where our Author liv'd fome Newton.

320. [Banded] United together; combined.
322. [Under th' inevitable Curb,] The unavoidable Restraint.

327. - [and with IRON Scepter rule Us HERE, as with his GOLDEN those

in HEAVEN.]
The Iron Scepter is in Allufion to Pfal. il.
9. as that of Gold to Either v. 2. Hume. 329. [What fit we then projecting? Peace and War?]
After shewing them the Vanity of attempt-

ing to raife an Empire in Hell, or of warring with Heaven. He afts, fince this is the Cafe, "why do we then fit-idly projecting Peace and War?"

332. [Voucbsaf d]

Ibid. — [for what Peace will be given To us inflaw'd, but Cuftody fevere, — And what Peace can we return,

But, to our Power, Hossility and Hate,] In both these Passages there is an unusual Construction of the Particle but; it seems to put "Custody severe," &c. in the one, and "Hossility and Hate," &c. in the other, on the Foot of Peace. There are some very sew Instances where the Latins have used niss (except, or but) in a like Construction. One is in Plautus's Menachmi, Prol. 59. Ei Liberorum, niss Divitize, nishil erat. Lambinus says this Expression seems too unusual, for the Particle

nisi can except none but Things like, or of a like Kind. Richardson,

552. [and by an Oath,
That shook Heav'n's whole Circumference, confirm'd.]
"He confirm'd it by an Oath," are the Words of St. Paul, Heb. vi. 17. and this Oath is said to shake "Heav'n's whole Circumference." Homer and Virgil ascribe the same Effect to the Nod of Jupiter; but Milton rightly omitted to follow them in this Particular; because God is not here giving his Assent to any one's Petition, which is the Case in Homer and Virgil, but only pronouncing his Will among the Angels.

360. — [this Place may lie expos'd, The utmost Border of his Kingdom left

To their Defence who hold it:]

It feems, at first Sight, as if this Part of Beëlzebub's Speech contradicts what he says afterwards, (ver. 410.) where he asks, "what Art or Strength will be sufficient to bear him safe through the strict Senteries of Angels, whom they shall send in Search of the new World; if the Earth be guarded by Angels, how can it lie exposed?" But Milton does not make Beëlzebub say, it does, but only that it may lie exposed.—Befides, in the present Speech, his design is to encourage them to undertake the Expedition, but afterwards he displays and magnifies the Dangers and Difficulties of the Attempt, to make them curious in their Choice of a Messenger,

362. — [Here perhaps]
Dr. Bentley fays, that Milton must have given it "there perhaps;" but I think not: In ver. 360. it is "this Place," and therefore Milton gave it here, that is, in the Place which I am speaking of. Milton frequently uses now and here, not meaning a Time or Place then present to him or his Speakers when they are speaking; but that Time and that Place, which he or they are speaking of.

Pearce,

367. [The puny Habitants,]
It is possible that the Author by puny might mean no more than weak or little; but yet, if we refect how frequently he uses Words in their proper and primary Signification, it seems probable that he might include likewise the Sense of the French (from whence it is derived) puis no, born since, created long after us,

But from the Author of all ILL, could foring So deep a Malice, to confound the race Of Mankind in one Root; and Earth with Hell To mingle and involve; done all to fpite The great Creator? But their Spite still serves His Glory to augment. The bold Defign Pleas'd highly those infernal States, and Foy Sparkled in all their Eyes; with full Affent They vote: Whereat his Speech he thus renews.

" Well have ye judg'd, well ended long Debate, Synod of Gops, and, like to what ye are, Great Things resolv'd, which from the lowest Deep Will once more lift us up, in Spite of Fate, Nearer our ancient Seat; perhaps in View Of those bright Confines, whence with neighbouring Arms And opportune Excursion we may chance 396 Re-enter Heav'n; or else, in some mild Zone Dwell, not unvisited of Heav'n's fair Light. Secure, and at the bright'ning Orient Beam Purge off this Gloom; the foft delicious Air, 400 To heal the Scar of these corrosive Fires, Shall breathe her Balm. But first, whom shall we send In Search of this new World? whom shall we find Sufficient? who shall tempt with wand'ring Feet The dark unbottom'd infinite Abyss, 405 And, through the palpable Obscure FIND OUT His uncouth Way, or spread his aery Flight Upborne with indefatigable Wings Over the vast Abrupt, ere he arrive

406. — [the palpable Obscure] I. 704. Milton often enriches his Lan-It is remarkable in our Author's Stile, that guage in this Manner. Newton. he often uses Adjectives as Substantives, and Substantives again as Adjectives. Here are two Adjectives, the latter of which is are two Adjectives, the latter of which is used for a Substantive, as again in ver. 409. "the wast Abrupt." And sometimes there are two Substantives, the former of which is used for an Adjective, as "the Ocean Stream," I. 202. "the Bullion Dross,"

409. — [ere he arrive The happy Isle?] The Earth, hanging in the Sea of Air, like a happy, or fortunate Island. "Ere he arrive the happy Isle?" before he can reach the happy Island. The Word arrive is frequently used by Milton in this Man-

This faid, he fat; and Expettation held His Look Suspense, awaiting who appear'd To fecond, or oppose, or undertake The perilous Attempt : But ALL fat mute. Pondering the Danger with deep Thoughts; and each In other's Count'nance read his own Dismay ASTONISH'D: None among the Choice and Prime Of those Heav'n-warring Champions could be found So hardy as to proffer or accept 425 ALONE the DREADFUL Voyage; till at laft SATAN, whom now TRANSCENDENT Glory rais'd Above his Fellows, with monarchal Pride Conscious of highest Worth, UNMOV'D, thus spake:

" O Progeny of Heav'n, empyreal Thrones! With Reason hath deep Silence and Demur Seis'd us, though undismay'd: Long is the Way And hard, that out of Hell leads up to Light; Our Prison strong; this huge Convex of Fire,

420. — [But ALL fat mute,]
The Poet has finely raised the Character of Satan in this Book, by the Use of the same Circumstance which so highly exalts the Character of the Messiah, when he offers himself as the Redeemer of Mankind, B. III. 217. But it is worthy Observation, how much more the Character of the Mesfiah is exalted by this Circumstance than that of Satan. The latter undertakes to bazard himself for the Good of his Followers and Compeers, the Dangers be was to expose himself to were uncertain. The former voluntarily offers to lay down bis Life, as a Ranfom, not for his Followers all Sides round us, Convex is spoken pro-

or Compeers, but for his inveterate Ene-Conduct of Satan, the Poet feems to hint was monarchal Pride, and the Consciousness of bigbest Worth; that which actuated the Son of God, was his unbounded Love,

Mercy and Compaffien!
429. — [UNMOV'D,]
With any of those Dangers which deterred

430. -- [Progeny] Offspring; Race.

434. — [this huge Convex of Fire,]
This huge Vault of Fire, bending down on

430

60 PARADISE LOST. Boo	k II.
Outrageous to devour, immures us round	435
Ninefold, and Gates of burning Adamant,	.00
Barr'd over us, prohibit all Egress.	
These pass'd, if any pass; the void Profound	
Of unessential Night receives him next	
Wide gaping, and with utter Loss of Being	440
Threatens him, plung'd in that abortive Gulf.	
If thence he scape into whatever World,	
Or unknown Region, what remains him less	
Than unknown Dangers, and as bard Escape?	
But I should ill become this Throne, O Peers,	445
And this imperial Sovranty, adorn'd	
With Splendor, arm'd with Power, if ought propos'd	
And judg'd of public Moment, in the Shape	
Of Difficulty or Danger could deter	
Me from attempting. Wherefore do I assume	450
These Royalties, and not refuse to reign,	del
Refusing to accept as great a Share	
Of HAZARD as of HONOUR, due alike	
To bim who REIGNS, and so much to him due	
Of Hazard more, as he above the rest	455
High honour'd fits? Go, therefore, mighty Powers,	
Terror of HEAV'N, though fall'n; INTEND at Home,	
While bere shall be our Home, what best may ease	
The present Misery, and render Hell	
More TOLERABLE; if there be Cure or Charm	460
To respite, or deceive, or flack the PAIN	
Of this ill Mansion: Intermit no Watch	1

perly of the exterior Surface of a Globe, and Concave of the interior Surface, which is hollow: But the Poets do not always speak thus exactly, but use them promiscuously; and what is here the "Convex of Fire," is afterwards call'd "the fiery Concave," ver. 635.

A35. — [immures]
Incloses; confines.

A27. — [all Farests]

All Departure.

438. — [the wold Profound]

The empty Deep of uncreated Darkness,

between the two Creations, Earth and Heaven; which the Poet afterwards calls the " main Abys wide interrupt," B. III.

83. 430. [Of uneffential Night]
Uneffential, void of Being; Darkness approaching nearest to, and being the best Resemblance of Non-entity. Hume.

441. — [abortive]
That which brings forth nothing.
450. — [Wherefore do I affume]
Wherefore do I take upon myseli.

468. [left, from bis Refolution rais'd, Others among the Chief might offer NOW (Certain to be refus'd) what erft they

fear'd;]
Left others, among the Leaders, whose drooping Spirits were raised by his Speech, and the Resolution he had taken, might

Of Thunder heard remote.] The rifing of this great Affembly is de-fcribed in a very sublime and poetical Man-Addison.

482. - [For neither do the Spirits should boaft." DAMN'D

Lofe ALL their Virtue; left bad MEN should boast

Their SPECIOUS Deeds on Earth, &c.] Left others, among the Leaders, whose drooping Spirits were raised by his Speech, and the Resolution he had taken, might offer now to do what before they feared to undertake, more especially as they were certain to be resulted.

470. — [erf]

At first; in the Beginning.

476. [Their rifing All at once was as the Sound Of Thunder heard remote 1 Milton has followed the Rule of Aristotle while their real Cause was Ambition of Glory. Our Author feems to have had in View Eph. ii. 8, 9. " By Grace ye are faved through Faith, not of Works, left any Man

Ended: rejoicing in their matchless Chief: As when from Mountain Tops the dulky Clouds Ascending, while the North-Wind sleeps, o'er-spread Heav'n's chearful Face, the low'ring Element Scowls o'er the darken'd Landskip Snow, or Shower: If chance the radiant Sun, with Farewell sweet, Extend his Evening Beam, the Fields revive. The Birds their Notes renew, and bleating Herds Attest their Joy, that Hill and Valley rings. 495 O Shame to MEN! Devil with DEVIL DAMN'D Firm Concord holds, MEN only DISAGREE Of Creatures rational, though under Hope Of beavenly Grace; and, God proclaming Peace, Yet live in Hatred, Enmity, and Strife Among themselves, and levy cruel Wars, Wasting the Earth, each other to destroy : As if (which might induce us to accord) Man had not bellifb Foes enow befides, That Day and Night for his Destruction wait. 505

The Stygian Council thus dissolv'd; and forth In order came the grand infernal Peers: Midst came their mighty PARAMOUNT, and feem'd ALONE th' Antagonist of Heav'n, nor less Than Hell's dread EMPEROR with Pomp supreme, 510 And God-like imitated State; him round A Globe of fiery Seraphim inclos'd

489. [ while the North-Wind Shepherd, that is Sheepherdsman, fee VII. That Wind generally clearing the Sky, and dispersing the Clouds. Every body must be wonderfully delighted with this Similitude. The Images are not more pleafing in Nature, than they are refreshing to the Reader after his Attention to the foregoing Debate. Newton.

- [bleating Herds] Dr. Bentley reads Flocks, and fays that Herd is a Word proper to Cattel that do not bleat. But Herd is originally the common Name for a Number of any Sort of Cattel: Hence

496. [O Shame to MEN!] This Reflection will appear the more pertinent and natural, when one confiders the contentious Age, in which Milton liv'd and wrote.

- [enow] The Plural of enough, a sufficient Numbber. Johnson's Dict.
512. [A Globe of fiery Seraphim]
A Globe fignifies here a Battalion in Circle furrounding him,

513. [borrent Arms.]

Horrent includes the Idea both of terrible and prickly, fet up like the Briftles of a wild Boar.

517. — [the founding Alchemy]
Dr. Bentley reads Orichale: But fince he allows that "Gold and Silver Coin, as well as Brafs and Pewter, are Alchemy, being mix'd Metals," for that Reason Alchemy will do here; especially being join'd to the Epithet founding, which determines it to mean a Trumpet, made perhaps of the mix'd Metals of Brass, Silver, &c.

Alchemy, the Name of that Art which is the fublimer Part of Chemistry, the Transmutation of Metals. Milton names no particular Metal, but leaves the Imagination at large, any Metal possible to be produced by that mysterious Art; 'tis a Metonomy, the Efficient for the Effect; vastly poetical! Richardson.

Alchemy is in fhort what is corruptly pronounc'd Ockamy, that is any mix'd Metal.

Newton.

527. — [till his great Chief return.]
So it is in the first Edition: But in the fectond and some others it is, "till this great Chief return;" which is manifestly an Error of the Press. Newton.

528. [Part on the Plain, &c.:]
The Diversions of the fallen Angels, with
the particular Account of their Place of
Habitation, are described with great Pregnancy of Thought and Copiousness of Invention. The Diversions are every Way
suitable to Beings, who had nothing left
them but Strength and Knowledge misapplied. Such are their Contentions at the
Race and in Feats of Arms, with their Bntertainments in the following Lines,

Others with vast Typhwan Rage more fell, &c.
Their Music is employed in celebrating their own criminal Exploits, and their Difcourse in sounding the unsathomable Depths of Fate, Free-will, and Fore-knowledge.

Addison.

530. [As at th' Olympian Games or Py-

The Olympian Games were infituted by Hercules, and celebrated near the City Olympia in Peleponnefus, in Honour of Jupiter Olympius his Father. They were performed every fifth Year, and were fixed upon by the Greeks as their Epochs or Dates of Time. The Pythian Games were infituted by Apollo, in Memory of his having flain the Serpent Python, and returned every ninth Year at first, and afterwards every fifth.

Part curb their fiery Steeds, or shun the Goal With rapid Wheels, or fronted Brigads form. As when to warn proud Cities War appears Wag'd in the troubl'd Sky, and Armies rush To battel in the Clouds, before each Van 535 Prick forth the aery Knights, and couch their Spears Till thickest Legions close; with Feats of Arms From either End of Heav'n the Welkin burns. Others with vast Typhaan Rage more fell Rend up both Rocks and Hills, and ride the Air In WHIRLWIND; Hell scarce HOLDS the wild Uproar. As when Alcides, from Oechalia crown'd With Conquest, felt th' envenom'd Robe, and tore Through Pain up by the Roots Theffalian Pines And Lichas from the Top of Oeta threw Into th' Euboic Sea. Others more mild.

532. -Brigades. - [Brigads]

- [before each Van] 535. \_\_\_ [before each Van]
The Van of an Army is the Front or first

Retreated in a filent Valley, fing With Notes angelical to many a Harp

536. — [and couch their Spears]
Fix them in their Rests. Couch from coucher (French) to place. A Rest was made in the Breast of the Armour, and was called a Reft from arrefter (French) to flay, Richardson.

The Sky, the visible Region of the Air.

539. [Others with vast Typhean Rage,

Others with Rage like that of Typhœus or Typhon, one of the Giants who warred against Heaven, of whom see before, I. again Heaven, of whom he before, 1.

199. The Contrast here is very remarkable. Some are employ'd in sportive Games and Exercises, while others rend up both Rocks and Hills, and make wild Uproar. Some again are finging in a Valley, while others are discoursing and arguing on a Hill; and these are represented as sitting, while others march different Ways to discover that infernal World. Every Company is drawn in Contrast both to that which goes before, and that which follows.

- [As when Alcides, &c.]

As when Hercules, named Alcides, from his Grandfather Alcaeus, "from Occhalia crown'd with Conquest," after his Return from the Conquest of Occhalia, a City of Beotia, having brought with him from thence lole, the King's Daughter, "felt th' envenom'd Robe," which was fent him by Deianira in Jealoufy of his new Miftress, and fluck to close to his Skin, that he could not pull off the one without pulling off the other, "and tore through Pain up by the Roots Thessain Pines, and Lichas" who had brought him the posson'd Robe, "from the Top of Octa," a Mountain in the Borders of Thessay, "threw into th' Eubeic Sea," the Sea near Eubera, an Island in the Archipelago.

Mr. Thyer rightly observes, Milton in this Simile falls vaftly fhort of his usual Sublimity and Propriety. How much does the Image of Alcides tearing up Theffalian Pines, &c., fink below that of the Angels rending up both Rocks and Hills, and rid-ing the Air in Whirlwind! and how faintly and infignificantly does the Allufion end with the low Circumstance of Lichas being thrown into the Euboic Sea! Newton.

Newton.

Book II. PARADISE LOST.	65
Their own heroic Deeds and hapless Fall	1
By Doom of Battel; and complain that Fate	550
Free Virtue should inthrall to Force or Chance.	Distr
Their Song was partial, but the Harmony	Mulio C
(What could it less when Spirits immortal sing?)	• किला
Suspended Hell, and took with Ravishment	
The thronging Audience. In Discourse more sweet	555
(For Eloquence the Soul, Song charms the SENSE,)	
Others apart fat on a Hill retir'd,	
In Thoughts more elevate, and reason'd high	
Of Providence, Foreknowledge, Will, and Fate,	
FIX'D FATE, FREE WILL, FOREKNOWLEDGE ABS	OLUTE,
And found no End, in wand'ring Mazes lost.	561
Of Good and Evil much they argued then,	
Of Happiness and final Misery,	Her veri
Passion and Apathy, and Glory and Shame,	Forting
Vain Wisdom all, and false Philosophy!	565
Yet with a pleasing Sorcery could charm	
Pain for a while or Anguish, and excite	100
FALLACIOUS HOPE, or arm th' obdured Breast	NIQ
With stubborn Patience as with triple Steel.	

550. — [and complain that Fate Free Virtue should inthrall to Force or Chance.]

Virtue, here, fignifies Courage and military Prowess; not Rectitude of Mind and Manners, as it does in 1, 482. They complain that, being originally free and valiant, Fate should subject them to superior Force, (in Comparison of which they were therefore weak) or to Chance.

Our Poet so justly prefers Discourse to the highest Harmony, that he has seated his reasoning Angels on a Hill as high and elevated as their Thoughts, leaving the Songsters in their humble Valley. Hume.

557. [Others apart fat on a Hill retir'd, In Thoughts more elevate, &c.]
The Thoughts of these on the Hill were upon the same Subject with those who complain'd "that Fate free Virtue should inthall to Force or Chance," namely, that of Fate or Necessity, and Liberty of Will; only the former entered not into the Dispute, but took the Point for granted, and com-

plained of it. These reason and enquire philosophically. Though the Text does not say it, the Reader will from the Words naturally be led to imagine some were retired in Thought as well as from the Company, and reasoned and debated, discoursed within themselves. This gives a very proper Image, here a very melancholy and touching one.

Richardson.

559. \_\_ [ Foreknowledge, Will, and

FIX'D FATE, FREE WILL, FORE-

The Turn of the Words here is admirable, and very well expresses the Wanderings and Mazes of their Discourse. And the Turn of the Words is greatly improved, and rendered still more beautiful by the Addition of an Epithet to each of them. Newton.

564. — [Apathy,]
An Exemption from Paffion.
568. [FALLACIOUS HOPE,]
Vide Note on 1. 66. B. I.
Ibid. — [obdured]

Hardened; inflexible.

66 PARADISE LOST.	Book II.
Another Part in Squadrons and groß Bands, On bold Adventure to discover wide	570
That dismal World, if any Clime perhaps	
Might yield them easier Habitation, bend	
Four Ways their flying March, along the Banks	
Of four infernal Rivers, that difgorge	575
Into the burning Lake their baleful Streams;	greefs and I
Abhorred Styx, the Flood of deadly Hate;	
Sad Acheron of Sorrow, black and deep;	
Cocytus, nam'd of Lamentation loud	
Heard on the rueful Stream; fierce Phlegethon,	580
Whose Waves of torrent Fire inflame with Rage.	
Far off from these a slow and silent Stream,	nuer to A
Lethe the River of Oblivion rolls	
Her watry Labyrinth, whereof who drinks,	Amil 30
Forthwith his former State and Being forgets,	585
Forgets both Joy and Grief, Pleasure and Pain.	Water Wales
Beyond this Flood a frozen Continent	Hill for
Lies dark and wild, beat with perpetual Storms	Path dall
Of Whirlwind and dire Hail, which on firm Land	FALLACE
Thaws not, but gathers Heap, and Ruin feems	590

572. [That difmal World,] The feveral Circumstances in the Description of Hell are finely imagin'd; as the four Rivers which disgorge themselves into the Sea of Fire, the Extreams of Cold and Heat, and the River of Oblivion. The monftrous Animals produced in that infernal World are represented by a fingle Line, which gives us a more horrid Idea of them, than a much longer Description of them This Episode of the would have done. fallen Spirits, and their Place of Habitation, comes in very happily to unbend the Mind of the Reader from its Attention to the Debate. An ordinary Poet would indeed have foun out so many Circumflances to a great Length, and by that Means have weaken'd, instead of illustrated, the principal Fable.

577. [Abhorred Styx, &c.]
The Greeks reckon up five Rivers in Hell, and call them after the Names of the noxious Springs and Rivers in their own Country. Our Poet follows their Example both as to the Number and the Names of these infernal Rivers, and excellently describes their Nature and Properties, with the Ex-

planation of their Names. Styx, fo named of a Greek Word, that fignifies to bate and abbor, and therefore called here " Abhorred Styx, the Flood of deadly Hate." Acheron fignifies flowing with Grief; and is reprefented accordingly " Sad Acheron," the River of Sorrow, as Styx was of Hate, " black and deep ; Cocytus, nam'd of Lamentation," because derived from a Greek Word, fignifying to weep and lament; as Phlegethon is from another Greek Word, fignifying to burn; and therefore rightly described here "fierce Phlegethon, whose Waves of torrent Fire inflame with Rage." Besides these, there is a fifth River, called Letbe, which Name in Greek fignifies Forgetfulness, and its Waters are faid to have occasioned that Quality. Milton therefore attributes the same Effect to it, and describes it as "a flow and filent Stream." The River of Oblivion is rightly plac'd "far off" from the Rivers of Hatred, Sorrow, Lamentation and Rage; and divides the frozen Conti-nent from the Region of Fire, and thereby compleats the Map of Hell with its general

Of ancient Pile; all else deep Snow and Ice, A Gulf profound as that Serbonian Bog Betwixt Damiata and Mount Casius old, Where Armies whole have funk: The parching Air Burns frore, and Cold performs th' Effett of Fire. 595 Thither, by harpy-footed Furies hal'd At certain Revolutions, all the damn'd Are brought; and feel by Turns the bitter Change Of fierce Extreams, Extreams by Change more FIERCE, From Beds of raging Fire to starve in Ice 60a Their foft ethereal Warmth, and there to pine Immovable, infix'd, and frozen round, Periods of Time; thence burried back to Fire, They ferry over this Letbean Sound, Both to and fro, their Sorrow to augment, 604

592. — [that Serbonian Bog]
Serbonis was a Lake 200 Furlongs in
Length, and 1000 in Compass, between
the ancient Mountain Cassus and Damiata,
a City of Egypt, on one of the more eastern
Mouths of the Nile. It was surrounded on
all Sides by Hills of loose Sand, which, carried into the Water by high Winds, so
thickened the Lake, as not to be diffinguished from Part of the Continent, where
whole Armies have been swallow'd up.

595. [Burns frore,]
Frore, an old Word for frosty. The parch-

ing Air burns with Frost.

596. — [by harpy-footed Furies hal'd]
The Word hal'd, in this Line, is derived from the Belgic balen, or the French balen (to drag by Force) and therefore should be spelt as it is here, and not bail'd, as in Milton's own Editions. Spencer uses the Word, Fairy Queen, B. V. Cant. 2. St. 26.
Who rudely bal'd her forth without Remorfs.

and we meet with it feveral Times in Shakespeare. Newton,

603. — [thence burried back to Fire,] There is a fine Passage in Shakespeare, where the Punishment after Death is supposed to confist in extream Heat or extream Cold; but these Extreams are not made alternate, and to be suffered both in their Turns, as Milton has described them, and thereby has greatly refined and improved the Thought. Measure for Measure, Act. III. 44 Ay, but to die, and go we know not where:

" To lie in cold Obstruction, and to rot;

"This fensible warm Motion to become
"A kneaded Clod; and the delighted
Spirit

"To bathe in fiery Floods, or to refide
"In thrilling Regions of thick-ribbed
Ice," &c. Newton.

604. [They ferry over this Letbean Sound,] Letbean, of the River Lethe. A Sound, is properly a Sea enclosed with Land, as that of Denmark. Hume.

The ancient Poets, who held the Metempsychosis (or Transmigration of Squls from Body to Body) fabled, that the Souls, which were destined to animate other Bodies, were obliged to drink of the River Lethe, before their Return to Earth, that they might forget, not only the Freedom they had enjoyed while released from Life, but the Troubles and Cares they were to undergo, by taking it upon them a second Time. Milton has made use of this Circumstance, which, together with their stelling "by turns the bitter Change of serce Extreams," highly aggravates the Horror of his Description of the Punishment of the Damned; who, as they pass over the River Lethe, from the Extreams of Heat to Cold, are not permitted to take one Drop of its Waters, that they may lose

Waters, that they may lofe
In favest Forgetfulness all Pain and Woe,
though they wish and struggle to reach "the
tempting Stream." The Reason follows;
"FATE withstands, Meduja guards the Ford,
nay, the Water itself slies the Taste."

And wish and struggle, as they pass, to reach The tempting Stream, with ONE small Drop to lose In fweet Forgetfulness all Pain and Woe. All in one Moment, and so near the Brink; But FATE withstands, and to oppose th' Attempt Medusa with Gorgonian Terror guards The Ford, and, of itself the Water flies All Taste of living Wight, as once it fled The Lip of Tantalus. Thus roving on In confus'd March forlorn, th' advent'rous Bands

The Ford,

Meduía was one of the Gorgon Monsters, whose Locks were Serpents so terrible, that they turned those who beheld them into Stones. Hence Milton uses the Expression Gorgonian Terrors." A Ford is a shallow Part of a River, but is used by Milton for the River itself.

613. [living Wight,]
Living Creature. This Word is rarely, if ever, applied to any but a Person.

Ibid. — [as once it fled The Lip of Tantalus.]

Tantalus, the Son of Jupiter and Plota the Nymph, King of Corinth, or, as some say, of Phrygia. He invited the Gods to a Banquet, and, to prove their Divinity, killed his Son Pelops, drefled him, and fet his Limbs before them baked in Pafte; which they discovering, prepared a Banquet for him in Hell, where he was to fland in Wa-ter to the Chin, and to have pleasant Fruits just at his Lips, without any Power to satisfy his Hunger, or quench his Thirft. Hence the Word tantalize. This is a fine Allegory to show that there is no Forgetfulness in Hell. Memory makes a Part of the Punishment of the Damn'd, and Reflection but increases their Misery

615. — [th' advent'rous Bands With shudd'ring Horror pale, and Eyes

aghast; View'd first their lamentable Lot, and

No Reft: Through many a dark and

No Kept: Intoga držary Vale They påls'd, and many a Region dölöröus, Oer many a frozen, many a Fiery Alp, Rocks, Caves, Lakes, Fens, Bogs, Dens, and Shades of Death,

A UNIVERSE of Death,]

611. [ Medusa with Gorgonian Terror Perhaps it is impossible for a Poet to exhibit a greater Proof of his Skill in dispo-fing and contrasting his Numbers, in such Manner, as to make the Sound expressive of the Senfe, or of Judgment, in the Com-bination of his Images, than Milton has done in these before us. The Iambies in the first Line, the Intermixture of the Spondee \*, Trochee and Tribrachus in the fecond, and the Spondee in the third, which he has made a Pause, are finely expressive of Melancholy and Perplexity. The artful Use of the different Measures in the Remainder of the third, and in the fourth and fifth Lines, admirably figures to the Mind the Celerity and Diligence of the fallen Angels in their melancholy March. The Imagination keeps pace with them, and is hurried through

màny a Region dölörðus, O'er màny a fiōzen, màny a fiery Alp, till it is check'd by the Sponders in the fixth, and fatigued and difappointed with finding only

Rocks, Caves, Lakes, Fens, Bogs, Dens, and Shades of Death,

A UNIVERSE of Death.

How finely the Harmony in these Lines is contrasted, and particularly how justly the Spondaic Measure is contrived to express the Disappointment and Grief of the Infernals, need not be mentioned to any Reader who has the least Ear for Poetry

Mr. Burk, in his Treatife of the Sublime and Beautiful, (Sect. 7.) when he confiders how Words influence the Passions, observes, that, " by Words we have it in our Power to make such Combinations, as we cannot possibly do otherwise. By this Power of Combining we are able, by the Addition of well-chosen Circumstances, to give a new Life and Force to the simple Object. In Painting

A Spendee is a poetic Foot of two long Syllables, and is marked thus -The Trochee of one long and one short Syllable, thus The Tribrachus of three short Syllables, thus The lambic of one short and one long Syllable, thus

### Book II. PARADISE LOST.

69

With shudd'ring Horror pale, and Eyes aghast,
View'd first their lamentable Lot, and found
No Rest: Through many a dark and dreary Vale
They pass'd, and many a Region delorous,
O'er many a frozen, many a FIERY Alp,
620
Rocks, Caves, Lakes, Fens, Bogs, Dens, and Shades of
Death,

A Universe of Death, which God by curse Created Evil, for Evil only Good,
Where all Life dies, Death Lives, and Nature breeds,
Perverse, all monstrous, all prodigious Things,
Abominable, inutterable, and worse
Than Fables yet have feight, or Fear conceived,
Gorgons, and Hydras, and Chimeras dire.

Mean while the Adversary of God and Man,
Satan, with Thoughts inflam'd of bighest Design,
Puts on swift Wings, and towards the Gates of Hell
Explores his solitary Flight; sometimes
He scours the Right-hand Coast, sometimes the Left,
Now shaves with level Wing the Deep, then soars

Painting we may represent any Figure we please, but we can never give it those enlivening Circumstances which it may receive from Words." Among other Instances, which he brings to illustrate this Observation, he quotes this Passage of Milton, and says, "Here is displayed the Force of Union in

Rocks, Caves, Lakes, Dens, Bogs, Fens, and Shades,

which yet would lose the greatest Part of their Effect, if they were not the

Rocks, Caves, Lakes, Dens, Bogs, Fens, and Shades

This Idea, or this Affection caused by a Word, which nothing but a Word could annex to the others, raises a very great Degree of the Sublime; and this Sublime is raised yet higher by what follows, "a UNIVERSE of Death." Here are again two Ideas not presentable but by Language, and an Union of them great and amazing beyond Conception 1

beyond Conception!
616. [aghaft,]
Struck with Horror.

628. [Gorgons, and Hydras, and CHI-

Our Author fixes all these Monsters in Hell in Imitation of Virgil. Tasso has likewise given them a Place in his Description of Hell, or rather he copies Virgil's Description, Cant. 4. St. c.

tion, Cant. 4. St. 5.
"There were Celæno's foul and loathfome Rout,

"There Sphinges, Centaurs, there were Gorgons fell,

"There howling Scylla's, yawling round about,

"There Serpents hiss, there sev'n-mouth'd Hydra's yell,

"Chimera there spues Fire and Brimflone out." Fairfax. But how much better has Milton comprehended them in one Line?

The Hydra was a monftrous Scrpent, living on Land or in the Water, as a Crocodile; it had many Heads, and when one was cut off, two fprung up in its Place. Chimera was a Monfter with the Head of a Lion, the Body of a Goat, and the Tail of a Serpent; it flung Fire out of its Mouth and Nostrils,

636. [As when far off at Sea, &c.]
Satan "tow'ring bigb" is here compared to a Fleet of Indiamen discovered at a Distance, as it were, "hanging in the Clouds," as a Fleet at a Distance seems to do. This Fleet is described "by equinoctial Winds," the Trade-winds blowing about the Equinoctial, "close failing," and therefore more proper to be compared to a single Person, from Bengela," a Kingdom and City in the East Indies subject to the great Mogul, "or the Isles of Ternate and Tidore," two of the Molucca Islands in the East Indian Sea, "whence Merchants bring their spicy Drugs," the most famous Spices are brought from thence by the Dutch into Europe: "They on the trading Flood," as the Winds are called Trade-winds, so he calls the Flood trading, "through the wide Etsiopian" Sea "to the Cape" of Good Hope, "ply, stemming nightly toward the Pole," that is, by Night they sail Northward, and yet (as Dr. Pearce says) by Daytheir Fleet may be "descry'd hanging in the Clouds," "So seem'd far off the sping Fiend:" Dr. Bentley asks, whom Satan appeared to far off, in this his solitary Flight? But what a cold phlegmatic Piece of Criti-

cism is this? It may be answered, that he was seen by the Muse, and would have seemed so to any one who had seen him. Poets often speak in this Manner, and make themselves and their Readers present to the most retired Scenes of Action.

645. [And thrice threefold the Gate;]
The Gates had nine Folds, nine Plates, nine Linings; as Homer and the other Poets make their Heroes Shields to have feveral Coverings of various Materials for the greater Strength.

647. — [impal'd with circling Fire,] Inclosed, paled in as it were. So the Word is used in Spenfer.

648. — [Before the Gates there fat, &c.]
Here begins the famous Allegory of Milton which is a Sort of Paraphrase on that Text of the Apostle St. James i. '15. "Then when Lust hath conceived it bringeth forth Sin, and Sin when it is finished bringeth forth Death." The first Part of the Allegory says only, that Satan's intended Voyage was dangerous to his Being, and that he resolved however to venture.

Richardson,

A Cry of Hell Hounds never ceasing bark'd With wide Cerberean Mouths full loud, and rung 655 A bideous Peal; yet, when they lift, would creep, If ought disturb'd their Noise, into her Womb, And kennel there, yet there still bark'd and howl'd, Within unseen. Far less abhorr'd than these 660 Vex'd Scylla bathing in the Sea that parts Calabria from the boarse TRINACRIAN SHORE: Nor uglier follow the Night bag, when call'd In Secret, riding through the Air she comes, Lur'd with the Smell of Infant Blood, to dance With Lapland Witches, while the lab'ring Moon 665 Eclipses at their Charms. The other Shape,

654. [A Cry of Hell Hounds never ceaf-ing bark'd]
Hounds have two Properties, their Scent and their Cry; Virgil has taken the for-mer, Æn. IV. 132.
Out rush'd the Horsemen, and a Scent of

Hounds.

Milton has taken the Cry. Both, after the Greek Manner, have put the principal Qualities of the Things, those which were to the Purpose in Hand.

Mr. Addison seems to censure this Allegory, by faving, " Notwithstanding the Fineness of this Allegory may atone for it in some Measure, I cannot think that Per-fons of such a chimerical Existence (as Sin and Death) are proper Actors in an Epic Poem, because there is not that Measure of Probability annexed to them which is requi-fite in Writings of this Kind."—But Bishop Atterbury, whose Taste in polite Literature was never questioned, seems to be much more affected with this than any other Part of the Peem, as we may collect from one of his Letters to Mr. Pope, "I return you "your Milton, says he, and I protest to you strike this last Perusal of him has given me such mew Degrees, I will not fay of Pleafure, but of Admiration and Aftonifiment, that I look upon the Sublimity of Homer and the Majefly of Virgil with somewhat er les Reverence than I us'd to do. I challenge you, with all your Partiality, to the first of these, any Thing could to the Allegory of Sin and Death, either as to the Greatness and Justness of " the Invention, or the Heighth and Beauty of the Colouring."

655. \_\_ [wide Cerberean Mouths]
Belonging to Cerberus, i. e. Mouths as wide as those of the Dog Cerberus; whom Poets feign to have three Heads, others fifty, fome an hundred.

660. [Vex'd Scylla bathing in the Sea]
For Circe having poisoned that Part of th Sea where Scylla used to bathe, the nex Time Scylla bathed, her lower Parts were changed into Dogs, "in the Sea that parts Calabria," the farthest Part of Italy towards the Mediterranean, "from the boarfe TRIwhich was formerly called Trinacria, from its three Promontories lying in the Form of a Triangle: And this Shore may well be called boarfe, not only by Reason of a tem-pestuous Sea breaking upon it, but likewise on Account of the Noises occasioned by the Eruptions of Mount Ætna; and the Number of r's in this Verse very well express the Hoarfness of it.

665. — [the lab'ring Moon]
The Ancients believed the Moon greatly affected by magical Practices, and the Latin Poets call the Eclipses of the Moon La-bores Lung \*. The three foregoing Lines, and the former Part of this, contain a fhort Account of what was once believed, and in Milton's Time not fo ridiculous as Richardfon.

666. -[The other Shape, &c.] This poetical Description of Death our Au-thor has pretty evidently borrowed from Spenfer. Fairy Queen, B. 7. Cant, 7.

But after all came Life, and laftly Death, Death with most grim and grifly Vifag Yet

PARADISE LOST. Book II. 72 If Shape it might be call'd that Shape had none Diftinguishable in Member, Joint, or Limb; Or Substance might be call'd that Shadow feem'd; For each feem'd either: Black it stood as Night, Fierce as ten Furies, TERRIBLE as HELL. And shook a dreadful Dart; what seem'd his Head The Likeness of a kingly Crown had on. Satan was now at Hand, and from his Seat The Monster moving onward came as fast 675 With borrid Strides; Hell trembled as he strode. Th' undaunted Fiend what this might be admir'd, ADMIR'D, not fear'd, God and bis Son except: CREATED Thing nought valued HE nor found, And with disdainful Look thus first began. 680

" Whence, and what art thou, execrable Shape, That dar'ft, though grim and terrible, advance Thy miscreated Front athwart my Way To yonder Gates? through them I mean to pass, That be affur'd, without Leave ask'd of THEE: 685 Retire or taste thy Folly; and learn by Proof, Hell-born, not to contend with Spirits of HEAVEN."

To whom the Goblin, full of Wrath, reply'd; " Art thou that Traitor Angel, art THOU HE, Who first broke Peace in Heav'n and Faith, till then 690

Yet is he nought but parting of the Breath, Ne ought to fee, but like a Shade to ween, Unbodied, unfoul'd, unheard, unfeen.

No Person seems better to have understoed the Secret of heightening or of fetting ter-rible Things, if I may use the Expression, in their strongest Light, by the Force of a judicious Obscurity, than Milton. This Description of Death is admirably studied; it is aftonishing with what a gloomy Pomp, with what a fignificant and expressive Uncertainty of Strokes and Colouring, he has finished the Portrait of the King of Terrors. All is dark, uncertain, confus'd, terrible, and sublime to the last Degree. 677. [ Th' undaunted Fiend what this might be admir'd, ADMIR'D, not fear'd, God and bis Son

CREATED Thing nought valued HE nor Shunn'd,]
That is, th' undaunted Fiend WONDER's,

That is, th' undawnted Fiend WONDER by but was not AFRAID what it was, unless it were God or his Son. By this Confirmation of the Sentence, the Blunder, so often cavill'd at, is avoided, of making God and his Son created Beings, which we cannot think Milton was ever guilty of.

683. [mifreated]
Form'd unnaturally. It has been supposed that Milton sink coined this Word, but that

that Milton first coined this Word, but that is a Mistake, Spenser used it before him.

Unbroken, and in proud rebellious Arms
Drew after him the third Part of Heav'n's Sons
Conjur'd against the Highest, for which both thou
And they, outcast from God, are here condemn'd
To waste eternal Days in Woe and Pain?
And reckon'st thou thyself with Spirits of Heaven,
Hell-doom'd, and breath'st Defiance Here and Scorn
Where I reign King, and to enrage thee more,
Thy King and Lord? Back to thy Punishment,
False Fugitive, and to thy Speed add Wings,
Too
Lest with a Whip of Scorpions I pursue
Thy ling'ring, or with one Stroke of this Dart
Strange Horror seise thee, and Pangs unfelt before."

So speaking and so threatning, grew tenfold

Nore dreadful and deform: On th' other Side
Incens'd with Indignation Satan stood
Unterrify'd, and like a Comet burn'd,
That fires the Length of Ophiuchus huge
In th' Artic Sky, and from his borrid Hair
Shakes Pestilence and War. Each at the Head
Level'd his deadly Aim; their fatal Hands
No second Stroke intend, and such a Frown

692. [Drew after him the third Part of Heav'n's Sons]
An Opinion, as we noted before, grounded on Rev. xii. 3, 4. "Behold a great red Dragon—and his Tail drew the third Part of the Stars of Heaven, and cast them to

693. [Conjur'd against the Highest,]
Banded and leagued together against the
most High. Of the Latin conjurare to bind
one another by Oath to be true and faithful in a Design undertaken. Hume,

the Earth."

697. [Hell-doom'd,]
As Satan had called Death Hell-born, ver.
687. Death returns it by calling Satan
Hell-doom'd. Newton.

700. [False fugitive.]
He is here called false, because he had called

himfelf a "Spirit of Heaven." Compare ver. 687. with ver. 696. Pearce. 708. — [and like a Comet burn'd,

The ancient Poets frequently compare a Hero in his shiping Armour to a Comet; but this Comet is so large as to "fire the Length of" the Constellation Ophiuchus or Anguitenens, or Serpentarius, as it is commonly call'd, a Length of about 40 Degrees, "in th' Ardic Sky," or the northern Hemisphere, "and from his borrid Hair shakes Pesilence and War." Poetry delights in Omens, Prodigies and such wonderful Events as were supposed to follow upon the Appearance of Comets, Eclipste, and the like,

PARADISE LOST. Book II. Each cast at th' other, as when two black Clouds, With Heav'n's Artillery fraught, come rattling on Over the Caspian, then stand Front to Front Hovering a Space, till Winds the Signal blow To join their dark Encounter in mid Air: So frown'd the mighty Combatants, that HELL Grew darker at their Frown, so match'd they stood; For never but once more was either like To meet fo great a Foe: And now great Deeds Had been achiev'd, whereof all Hell had rung, Had not the snaky Sorceress that sat Fast by Hell Gate, and kept the fatal Key, 725 Ris'n, and with bideous Outcry rush'd between.

" O Father, what intends thy Hand, she cry'd, Against thy only Son? What Fury, O Son, Possesses thee to bend that mortal Dart Against thy Father's Head? and know'st for whom; For Him who fits above and laughs the while At thee ordain'd his Drudge, to execute Whate'er his Wrath, which be calls Justice, bids; HIS Wrath, which one Day will destroy ye BOTH."

She spake, and at her Words the hellish Pest 735 Forbore: Then these to her Satan return'd.

" So strange thy Outcry, and thy Words so strange Thou interposeft, that my sudden Hand,

714. - [as when two black Clouds, With Heav'n's Artilley fraught, come

rattling on
Over the Caspian, &c.]
Penhaps there is not, in the whole Poem, a
more noble or beautiful Simile than this, with respect either to the Closeness or Propriety of it. The Numbers are admirably contrived to taile the Ideas the Words are intended to represent. The Caspian Sea is particularly noted for Storms and Tempests.

7.15. — [Heav'n's Artillary]

Thunder.

Thunder.

722. [so great a Foe:] Jesus Christ, who (as it follows, ver. 734.) will one Day destroy both Death and "him that has the Pewer of Death, that is, the Devil." Heb. ii. 14.

737. ["So firange thy Outery, and thy Words fo firange"]
The Change in the Position of the Words fo firange in this Verse has a peculiar Beauty in it, which Dr. Bentley's Asteration of the latter frange into new utterly de-

### PARADISE LOST. Book II. Prevented, spares to tell thee yet by Deeds What it intends; till first I know of thee. What Thing thou art, thus double-form'd, and why, In this infernal Vale first met, thou call'it Me Father, and that Phantafin call'st my Son; I know thee not, nor ever faw till now Sight more detestable than bim and thee."

T' whom thus the Portress of Hell Gate reply'd; " Haft thou forgot me then, and do I feem Now in thine Eye fo foul? once deem'd fo fair In Heav'n, when at th' Affembly, and in Sight Of all the Seraphim with thee combin'd In bold Confpiracy against Heav'n's King, All on a fudden miserable Pain Surpris'd thee, dim thine Eyes, and dizzy swum In Darkness, while thy Head flames thick and fast Threw forth, till on the left Side op'ning wide, Likest to thee in Shape and Count'nance bright, Then shining beav'nly fair, a Goddess arm'd Out of thy Head I forung: Amazement feis'd

747. [" Haft thou forgot me then, &c.]
The following Speech is perfectly confident, and put into the Mouth of Sin with admirable Propriety. The Force of Milton's Genius feems to be no where more confpicuous than in this Part of the Poem, where he has supported her findays Characteristics. where he has supported has shadowy Characters with such admirable Propriety. The Speech of Sin to Satan is a Master-Piece, and is at once a Proof of the prodi-gious Invention and Judgment of our Au-thor. Mr. Addison has long ago remarked, thor. Mr. Addion has long ago remarked, that "the Allegory of Sin and Death is a "finished Piece in its Kind. The Genea-"logy of the several Persons is contrived with great Delicaey. Sin is the Daughter of Satan, and Death the Offspring of Sin. The incessions Mixture between Sin and Death produces those Monsters and Hell Hounds which from Time to Time enter into their Mother, and tear the Bowels of her who gave them Birth. These are the Terrors of an evil Consci-"These are the Terrors of an evil Consci-ence, and the proper Fruits of Sin, which naturally rife from the Apprehen-

"fions of Death." To conclude, how finely does the Speech close with the Intimation of that beautiful Moral, viz. that when Sin shall cease, Death the Punishment must also cease, agreeably to Rom. xv. 26. "The last Enemy that shall be destroyed in Death." Hence the Poet makes her complain, Before mine Eyes in Opposition fits

Grim Death my Son and Ree, who fets

And me his Parent would full foon devour For want of other Prey, but that he knows His End with miss involv'd; and knows that I

Should prove a bitter Morfal, and his Bane, Whenever that shall be; so Fate pra-

758. [Out of thy Head I forung:]
Sin is rightly made to foring out of the
Head of Satan, as Wildom or Minerva did
out of Jupiter's: And Milton describes the Birth of the one very much in the same Manner, as the ancient Poets have that of the other, and particularly the Author of

we my learn from Lucian. Newton, 761. [Portentous]
Prodigious, betokening ill.
771. — [the Empyréan :]
It is formewhat remarkable, that the the Words empyreal and empyrean are both spelt in the same Manner, yet Milton constantly pronounces empyreal with the Accent upon the third Syllable from the End, and empyr

the Hymn to Minerva, vulgarly ascribed to réan with the Accent upon the second. I Home. And what solows seems to be an Hint improved upon Minerva's being the Substantive from the Adjective; but I ravished soon after her Birth by Vulcan, as we may learn from Lucian. Newton. the Subfantive from the Adjective; but I find one Instance where he uses the Word empyrean as an Adjective, and yet gives it the same Accent as when he makes it a

the tame Accent as when he had substantive, X. 321.

The Confines met of empyrean Heaven.

There is no Way of folving the Difficulty, unless we suppose, with Dr. Heylin, that the Word empyreal is false spelt, and that it ought to be written empyrial, and the other Newton. empyréan.

Book II. PARADISE LOST.	77
Made to destroy: I fled, and cry'd out Death;	
Hell TREMBLED at the bideous Name, and figh'd	
From all her Caves, and back resounded DEATH.	HUNDY
I fled, but he purfued, (though more, it feems,	790
Inflam'd with Lust than Rage) and, swifter far,	190
Me overtook, his Mother, all difmay'd,	shoet 1
And in Embraces forcible and foul	
Ingend'ring with me, of that rape begot	
These yelling Monsters, that with ceaseless Cry	795
Surround me, as thou faw'ft, bourly conceiv'd	Line of
And hourly born, with Sorrow infinite	10-11-
To me; for, when they lift, into the Womb	
That bred them they return, and howl and gnaw	一点
My Bowels, their Repast; then bursting forth	800
Afresh, with conscious Terrors vex me round,	A Tought
That Rest or Intermission none I find.	
Before mine Eyes in Opposition sits	h shire h
Grim Death my Son and Foe, who fets them on,	
And me his Parent would full foon devour	805
For want of other Prey, but that he knows	
His End with mine involv'd; and knows that I	
Should prove a bitter Morfel, and his Bane,	I family
Whenever that shall be; so Fate pronounc'd.	
But thou, O FATHER, I forewarn thee, shun	810
His deadly Arrow; neither vainly hope	
To be invulnerable in those bright Arms,	
Though temper'd heav'nly, for that mortal Dint,	
Save he who reigns above, none can resist."	Jan John

She finish'd, and the subtle Fiend his Lore Soon learn'd, now milder, and thus answer'd smooth.

796. — [as thou faw'ft,]
One would think it should be "as thou feeft;" but we must suppose that now at this Time these Monsters were crept into her Womb, and lay there unseen.

- [fo Fate pronounc'd.]

The Heathen Poets make Jupiter Superior to Fate; but Milton with great Propriety makes the fallen Angels and Sin here attribute Events to Fate, without any Mention of the Supreme Being.

\$13. — [that mortal Dint,]

That mortal Stroke.

### PARADISE LOST. 78 "Dear Daughter, fince thou claim'ft me for thy Sire, And my fair San here show'ft me, the dear Pledge Of Dalliance had with thee in Heav'n, and Iovs Then sweet, now fad to mention, through dire Change Befall'n us unforeseen, unthought of; know I come no Enemy, but to fet free From out this dark and difmal House of Pain Both bim and thee, and all the heav'nly Hoft Of Spirits, that in our just Pretences arm'd Fell with us from on high: From them I go This uncouth Errand fole, and one for all Myself expose, with lonely Steps to tread Th' unfounded Deep, and through the void Immense To fearch with wand'ring Quest a Place foretold 830 Should be, and, by concurring Signs, ere now Created vast and round; a Place of Bliss In the Pourlieus of Heav'n, and therein plac'd A Race of upftart Creatures, to supply Perhaps our vacant Room, though more remov'd; Lest Heav'n, surcharg'd with potent Multitude Might hap to move new Broils: Be this or ought Than this more fecret now defign'd, I hafte To know, and this once known, shall soon return, And bring ye to the Place where Thou and Death Shall dwell at Ease, and up and down unseen Wing filently the buxon Air, imbalm'd With Odours; there ye shall be fed and fill'd IMMEASURABLY, all Things shall be your Prey."

He ceas'd, for both feem'd bighly pleas'd, and Death Grinn'd horrible a ghastly Smile, to hear 846

\$17. ["Dear Daughter,]
Satan had now learned his Lore, or Leffon, and the Reader will observe how artfully he changes his Language; he had said before, ver. 745. that he had never feen "Sight more desstable;" but now it is "dear

Daughter," and "my fair Son."

829. [Th unfounded Deep,]
The wide Gulph between Heaven and Hell.

842. — [buxom Air,]
Yielding Air.

Book II. PARADISE LOST.	79
His Famine should be fill'd, and blest his Maw	A TOA
Destin'd to that good Hour: No less rejoic'd	Por N
His Mother bad, and thus bespake her Sire.	MINT
"The Key of this infernal Pit, by Due,	850
And by Command of Heav'n's all-pow'rful King	mat 10
I keep, by him forbidden to unlock	Hinu
These adamantine Gates; against all Force	1 77
Death ready stands to interpose his Dart,	ATT
Fearless to be o'ermatch'd by living Might,	855
But what owe I to his Commands above	11 10
Who bates me, and hath hither thrust me down	3.4.4
Into this Gloom of Tartarus profound,	That
To sit in bateful Office, here confin'd,	iball.
Inhabitant of Heav'n, and beav'nly-born,	860
Here, in perpetual Agony and Pain,	50.02
With Terrors and with Clamours compass'd round	Citizi
Of mine own Brood, that on my Bowels feed?	
Thou art my Father, thou my Author, thou	
My Being gav'ft me; whom should I obey	865
But thee, whom follow? thou wilt bring me foon	: /milesi
To that new World of Light and Blifs, among	
The Gods who live at ease, where I shall reign	
At thy Right-hand VOLUPTUOUS, as befeems	
Thy Daughter and thy Darling, without end."	870

Thus faying, from her Side the fatal Key, Sad Instrument of all our Woe, she took;

855. [Fearles to be o'ermatch'd by living Might.]
In fome Editions it is living Wight, that is, Creature, and we have living Wight before, ver. 613. and this is likewise Dr. Bentley's reading, for living Might, fays he, would not except even God himself, the Ever-living and the Almighty. But God himself must necessarily be excepted here; for it was by his Command that Sin and Death fat to guard the Gates, and there-fore living Might cannot possibly be underflood of God, but of any one elfe who flould endeavour to force a Passage.

Bound endeavour to force a Pallage.

858. — [Tartarus profound,]

Deepeft Hell.

868. [The Gods who live at Eafe,]

'Tis Sin who speaks here, and the speaks as an Epicurean.

871. [Thus saying, from her Side, &c.]

It is one great Part of a Poet's Art to know when to describe Things in general, and when to describe Things in general, and when to be very circumftantial and parti-cular. Milton has in these Lines show d

### PARADISE LOST. 80 Book II.

And towards the Gate rolling her bestial Train, Forthwith the buge Portcullis high up-drew. Which but HERSELF, not all the Stygian Powers 875 Could once have Mov'D; then in the Key-hole turns Th' intricate Wards, and every Bolt and Bar Of massy Iron or solid Rock with ease Unfastens: On a sudden open fly With impetuous Recoil and jarring Sound Th' infernal Doors, and on their Hinges grate HARSH THUNDER, that the lowest Bottom shook Of Erebus. She open'd, but to fout Excell'd her Power; the Gates wide open stood, That with extended Wings a banner'd Hoft, Under spread Ensigns marching, might pass through With Horse and Chariots rank'd in loose Array; So wide they stood, and, like a Furnace Mouth, Cast forth redounding Smoke and ruddy Flame. Before their Eyes in fudden View appear

his Judgment in this Respect. The first Wood, laid or joined cross one another like Opening of the Gates of Hell by Sin is an Harrow, and each pointed at the Bot-Incident of that Importance, that, if I can guess by my own, every Reader's Attention must be greatly excited, and consequently as highly gratified by the minute Detail of Particulars our Author has given us. It may with Justice be farther observed, that in no Part of the Poem the Versification is better accommodated to the Senfe. "The drawing-up of the Portcullis, the turning of the Key, the sudden shooting of the Bolts," and " the flying open of the Doors" are in some Sort described by the very Break and Sound of the Verses.

Thyer. 873. [And towards the Gate rolling her beftial Train,]
 A modern rhiming Poet would perhaps

have faid,

And rolling tow'rds the Gate her bestial Train,

and no bad Line neither: But how much better doth Milton's express the rolling of her Serpentine Train, and how well the Sound agrees with the Sense!

874. — [buge Portcullis]
A Portcullis is a Machine used in Fortification, composed of several great Pieces of

an Harrow, and each pointed at the Bot-tom with Iron. These formerly used to be hung over the Gateways of fortified Places, to be ready to let down in Case of a Surprize, when the Enemy fhould come fo quick, as not to allow Time to that the Gates.

- [and on their Hinges grate 881. -

HARSH THUNDER,] The ingenious Author of the "Miscellaneous Observations on the Tragedy of Macbeth" remarks, that this Expression is co-pied from the History of Don Bellianis, where, when one of the Knights approaches the Castle of Brandezar, the Gates are said to open " grating harsh Thunder upon their brazen Hinges." And it is not improbable that Milton might take it from thence, as he was a Reader of all Kinds of Romances.

882. \_\_\_ [the lowest Bottom shook

The most profound Depth of Hell.

890. [Before their Eyes in sudden View

The Secrets of the boary Deep, &c.] It is almost impossible to read this Description without fluddering. The Elements confusedly The Secrets of the boary Deep, a dark Illimitable Ocean, without Bound,

Without Dimension, where Length, Breadth, and Highth, And Time, and Place are loft; where eldest Night

And Chaos, Ancestors of Nature, hold

895

900

Eternal Anarchy, amidst the Noise

Of endless Wars, and by Confusion stand.

For bot, cold, moist, and dry, four Champions fierce,

Strive here for Mastry, and to Battel bring

Their embryon Atoms; they around the Flag

Of each his Faction, in their feveral Clans,

Light-arm'd or heavy, sharp, smooth, swift or slow,

Swarm populous, un-number'd as the Sands

Of Barca or Cyrene's torrid Soil,

Levied to Side with warring Winds, and poife Their lighter Wings. To whom these most adhere,

905

confusedly fighting for Mastery, seen by the Glimmer of the Flames of Hell. The loud and ruinous Noises occasioned by their Strife, in that boundless illimitable Ocean, where, as the Poet fays, "Length, Breadth, and Highth, and Time, and Place are loft." The Personification of Chaos, Chance, Rumour, Discord, &c. are Proofs of prodigious Strength of Imagination, tempered with the coolest Judgment. All is dark, terrible and sublime; and the more so, as the Scene is out of Nature. Ovid has given a Description of Chaos, which the Reader may compare with this, and he will perceive how much superior Milton's is to that of the Latin Poet; in the former all is great and masterly, that of the latter is filled with puerile Conceits and quaint Antithefes.

894. — [where eldest Night And Chaos, &c.]

All the ancient Naturalifts, Philosophers and Poets, hold, that Chaos was the first Principle of all Things; and the Poets particularly make Night a Goddess, and reprefent Night or Darkness, and Chaos or Confusion, as exercising uncontroll'd Dominion from the Beginning. Our Author's System of the Universe is, in short, that the Empyrean Heaven, and Chaos and Dark-ness were before the Creation; Heaven above, and Chaos beneath; and then, upon the Rebellion of the Angels, first Hell was formed out of Chaos "fretching far and wide beneath;" and afterwards "Heaven and Earth, another World, hanging over

nts

ily

the Realm of Chaos, and won from his Dominion." See ver. 1002, &c. and 978.

900. - [embryon Atoms;] Their imperfect, unfinished, crude Particles.

got. — [Clans,] Tribes.

902. [Light arm'd or heavy,]

Light or heavy; a warlike Metaphor. 904. — [Barca]

got, [Barta]
A City; and Cyrene a Province of Lybia.
got. [and poife]
Give Weight or Ballaft to. Pliny fpeaks of certain Birds, who, when a Storm arifes,

poise themselves with little Stones. Virgil has the same Thought of his Bees, Georg. IV. 194. Richardson.

906. — [To whom these most adhere,] Richardson.

Dr. Bentley reads " the most adhere," that is (fays he) he of the four Rules, while he has the Majority. But this is not Milton's Sense; for, according to him, no Atoms adhere to moift, but such as belong to his Faction, and the same is to be said of bos, cold and dry. Therefore, the Reason why any one of these sour Champions rules (tho but for a Moment) is because the Atoms of his Faction adhere most to him. Firm Dependence indeed, (says the Doctor) and worthy the Superlative most, that lasts but for a Moment : But I should think that the less firm the Dependence is, the finer Image we have of fuch a State as that of Chaos is,

He rules a Moment; CHAOS Umpire fits. And by Decision more embroils the Fray By which be reigns: Next him high Arbiter Chance governs all. Into this wild Abys, 910 The Womb of Nature and perhaps her Grave, Of neither Sea, nor Shore, nor Air, nor Fire, But all these in their pregnant Causes mix'd Confus'dly, and which thus must ever fight, Unless th' Almighty Maker them ordain 915 His dark Materials to create more Worlds: Into this wild Abys the wary Fiend Stood on the Brink of Hell and look'd awhile, Pondering his Voyage; for no narrow Frith He had to cross. Nor was his EAR less peal'd 920 With Noises loud and ruinous (to compare Great Things with small) than when Bellona storms, With all her battering Engines bent to rafe

907. — [CHAOS Umpire fits, And by Decifion more embroils the Fray By which be reigns:]

Arbitrators are chosen by the Parties in Difference to determine a Controversy; if they cannot agree, they chuse one fingle Person, whose Judgment is final. He is called an Umpire. Chaos here decides, but for his own Advantage. Richardson.

917. [Into this wild Abys the wary Stood on the Brink of Hell and look'd

awhile,] Dr. Bentley reads, "Look'd from the Lands on either Side. Brink of Hell and stood awhile;" and he 921. [(to compare calls the common Reading an abfurd and ridiculous Blunder, because " into this wild Abysi" relates not to food, but to look'd, which is the Verb at the farthest Distance. But if this be a Blunder, Milton is elsewhere guilty of it : we may rather suppose that he could not but see it, and therefore that he thought it an allowable Liberty in Writing: For thus, in V. 368. he fays, what the Garden choicest bears

To fit and tafte . where fit and tafte is used for fitting tafte;

as here food and look'd for flanding look'd. Pearce.

Here is a remarkable Transposition of the Words; the Sense, however, is very clear: The wary Fiend flood on the Brink of Hell, and look'd awhile into this wild Abys, pondering his Voyage. 'Tis ob-fervable, the Poet himself feems to be doing what he describes, for the Period begins at 910, then he goes not on directly, but lingers, giving an Idea of Chaos before he enters into it. 'Tis very artful! If his Stile is somewhat abrupt, after such pondering, it better paints the Image he intended to give. Richardson.

- [narrow Frith] 919. — [narrow Frith]
A Frith is a Streight, pent in between the

921. [(to compare Great Things with small)] An Expression in Virg. Ecl. I. 24. what an Idea doth this give us of the Noises of Chaos, that even those of a City besieged, and of Heaven and Earth ruining from each other, are but small in Comparison? And though both the Similitudes are truly excellent and fublime, yet how furprifingly doth the latter rife above the former !

Newton.

922. - [Bellona] The Goddess of War. 923. \_\_\_ [bent to rafe Some capital City;]

To rase, here, means to overthrow; to deffroy utterly.

Book II. PARADISE LOST.	83"
Some capital City; or less than if this Frame	
Of Heav'n were falling, and these Elements	925
In Mutiny had from her Axle torn	
The steadfast Earth. At last his Sail-broad Vans	
He spreads for Flight, and in the surging Smoke	
Uplifted spurns the Ground; thence many a League,	
As in a cloudy Chair, ascending rides	930
Audacious; but that Seat foon failing, meets	
A vast Vacuity: All unawares	
Flutt'ring his Pennons vain plumb down he drops	
Ten thousand Fathom deep, and to this Hour	
Down had been falling, had not by ill Chance	935
The strong Rebuff of some tumultuous Cloud,	
Instinct with Fire and Nitre, burried him	
As many Miles aloft: That Fury stay'd,	
Quench'd in a boggy Syrtis, neither Sea,	
Nor good dry Land, nigh founder'd, on he fares,	940
Treading the crude Confistence, half on Foot,	
Half flying; behoves him now both Oar and Sail.	
As when a Gryphon through the Wilderness	
With winged Course, o'er hill or moory Dale,	
Pursues the Arimaspian, who, by Stealth,	945

927. — [his Sail-broad Vans]
His Sail-broad Wings. As the Air and
Water are both Fluids, the Metaphors
taken from the one are often applied to the
other, and flying is compared to failing,
and failing to flying.

932. [A vast Vacuity:]
Absolute Emptiness; Space unfilled.

933. [Pennons]
This Word is vulgarly spelt Pinions, and so
Dr. Bentley has printed it: But the Author
spells it Pennons, after the Latin Penna.
The Reader will observe the Beauty of the
Numbers here without our pointing it out
to him. Newton.

935. — [had not by ill Chance]
An ill Chance for Mankind, that he was
thus speeded on his Journey so far.

Pearce,

938. — [that Fury flay'd, &c.]

That fiery Rebuff ceased, quenched and put out by a soft Quicksand: Syrtis is explained by "neither Sea nor good dry Land," Newton.

o40. — [nigh founder'd,]
Almost lamed. To founder, is to cause
such a Soreness and Tenderness in a Horse's
Foot, that he is unable to set it to the
Ground.

Johnson's Dict.

942. \_\_\_ [behoves him now both Oar and Sail.]

It behoveth him now to use both his Oars and his Sails, as Galleys do.

943. [As when a Gryphon, &c.]
Satan "half on Foot, half flying," in quest of the new World, is here compared to a Gryphon, "with voinged Courfe," both slying and running in Pursuit of the Arimaspian who had stolen his Gold. Gryphons are fabulous Creatures, in the upper Part like an Eagle, in the lower refembling a Lion, and are said to guard Gold Mines, The Arimaspians were a one-ey'd People of Scythia, who adorn'd their Hair with Gold, Newton,

Had from his wakeful Custody purloin'd The guarded Gold: So eagerly the Fiend

O'er Bog, or Steep, through strait, rough, dense, or rare, With Head, Hands, Wings, or Feet pursues his Way,

And fwims, or finks, or wades, or creeps, or flies: 950

At length a universal Hubbub wild

Of stunning Sounds and Voices all confus'd,

Borne through the hollow Dark, affaults his Ear

With loudest Vchemence: Thither he plies,

Undaunted to meet there whatever Power

Or Spirit of the nethermost Abyss

Might in that Noise reside, of whom to ask

Which Way the nearest Coast of Darkness lies

Bordering on Light; when strait behold the Throne

Of Chaos, and his dark Pavilion spread

Wide on the wasteful Deep; with bim enthron'd

Sat Sable-vested Night, eldest of Things,

The Confort of his Reign; and by them stood Orcus and Ades, and the dreaded Name

o48. [O'er Bog, or Steep, &c.]."
The Difficulty of Satan's Voyage is very well expressed by so many Monosyllables as follow, which cannot be pronounced but slowly, and with frequent Pauses.

Ibid. - [dense, or rare,] Thick or thin.

954. — [Thither he plies,]
Thither he bends or directs his Course. A
Sea Term.

956. — [the nethermost Abyss]
Dr. Bentley rejects nethermost here, and again in ver. 969. and charges Milton's Blindness as the Cause of his forgetting himself here, and being inconsistent. But it is the Doctor that mistakes, and not the Poet: For though the Throne of Chaos was above Hell, and consequently a Part of the Abyss was fo, yet a Part of that Abyss was fo, yet a Part of that Abyss was at the same Time far below Hell; so far below, as that, when Satan went from Hell on his Voyage, he fell in that Abyss 2000 Fathom deep, ver. 934. and the Poet there adds, that if it had not been for an Accident, he had been falling down there to this Hour: Nay, it was so deep as to be illimitable, and "where Highth is lost." Surely then the Abyss, considered all toge-

ther, was nethermost in Respect of Hell, below which it was so endlessly extended; and therefore there was no Occasion for Dr. Bentley to read here this wast unknown Abys, instead of the nethermost Abys, in or in vergog. regnant o'er this wast Abys, instead of of this nethermost Abys. Pearce.

955

960

of this neithermost Abyls.

962. [Sat Sable-vested Night,]
Cloathed in her Sable Furs; a Sable is a
Creature, whose Skin is of the greater
Price, the blacker it is. Milton here, and
in what follows, seems to have had in his
View Spenser's fine Description of Night,
which is very much in the Taste of this
Allegory of Milton's. See Fairy Queen,
B. I. Cant. 5. St. 20.
Where grifly Night, &c. Newton.

Where grilly Night, &c. Newton.
964. Orcus and Ades,]
Orcus is generally by the Poets taken for Pluto, as Ades for any dark Place. These Terms are of a very vague Signification, and employed by the ancient Poets accordingly. Milton has personized them, and put them in the Court of Chaos.

Richardson,

Ibid. — [and the dreaded Name

Of Demogragon;]

A certain Deity among the Ancients, who

### Book II. PARADISE LOST. 85 Of Demogorgon; Rumour next and Chance, 965 And Tumult and Confusion all embroil'd, And Discord with a thousand various Mouths:

T' whom Satan turning boldly, thus .- "Ye Powers And Spirits of this nethermost Abyss, Chaos and ancient Night, I come no Spy, 970 With Purpose to explore or to disturb The Secrets of your Realm, but by Constraint Wand'ring this darksome Desert, as my Way Lies through your spacious Empire up to Light, Alone, and without Guide, balf loft, I feek 975 What readiest Path leads where your gloomy Bounds Confine with Heav'n; or if some other Place, From your Dominion won, th' ethereal King Possesses lately, thither to arrive 980 I travel this Profound; direct my Course;

without Danger, could behold the Gorgon's Head; whose very Name they supposed capable of producing the most terrible Effects, and which, therefore, they dreaded to pronounce.

In Satan's Voyage through the Chaos, there are feveral imaginary Persons described, as residing in that immense Waste of Matter. This may perhaps be conformable to the Taste of those Critics, who are pleased with nothing in a Poet which has not Life and Manners' ascribed to it; but for my own Part, I am pleased most with those Passages in this Description, which carry in them a greater Measure of Probability, and are such as might possibly have happened. Of this Kind is his first mounting in the Smoke that rites from the insernal Pit, his falling into a Cloud of Nitre and the like combustible Materials, that by their Explosion still hurried him forward in his Voyage; his springing upward like a Pyramid of Fire, with his laborious Passage through that Constudion of Elements, which the Poet calls

The Womb of Nature, and perhaps her Grave.

Addison.

Mr. Addison seems to disapprove of these

fictitious Beings, thinking them, I suppose, (like Sin and Death) improper for an Epic Poem: But I see no Reason why Milton may not be allowed to place such imaginary Beings in the Regions of Chaos, as well as Virgil describe the like Beings, Grief, and Fear, and Want, and Sleep, and Death, and Discord likewise within the Confines of Hell; and why what is accounted a Beauty in one should be deemed a Fault in the other.

972. [The Secrets of your Realm,]
This Passage has been objected to without any Reason. He means probably secret Places, as in ver. 89r. Or, if we understand by Secrets, secret Counsels and Transactions, the Word disturb will be proper enough, as in 1. 167.

and disturb

His inmost Counsels from their destin'd

Aim;
and the Word explore will be very proper,

as in VII. 95.

What we, not to explore the Secrets afk
Of his eternal Empire. Newton.

976. — [where your gloomy Bounds

976. — [where your gloomy Bounds Confine with Heav'n;]
Where your gloomy Kingdom borders on Heaven, To confine, is to border upon,

Directed, no mean Recompense it brings To your Behoof, if I that Region loft, All Usurpation thence expell'd, reduce To her original Darkness and your Sway, (Which is my present fourney) and once more Erect the Standard there of ancient Night; Yours be th' Advantage all, mine the REVENGE."

THUS Satan; and him thus the Anarch old, With falt'ring Speech and Visage incompos'd, Answer'd .- " I know thee, Stranger, who thou art, 990 That mighty leading Angel, who of late Made Head against Heav'n's King, though overthrown. I saw and heard, for such a numerous Host Fled not in Silence through the frighted Deep With Ruin upon Ruin, Rout on Rout, 995 Confusion WORSE confounded; and Heav'n Gates Pour'd out by Millions her victorious Bands Pursuing. I upon my Frontiers here. Keep Residence; if all I can will serve

brings &c.]

My Courfe directed may bring no little Recompense and Advantage to you, if I reduce that loft Region, all Usurpation being thence expelled, to her original Darkness, and your Sway (which is the Purport of my present Journey) and once more erect the Standard there of ancient Night. Newton.

982. - [Beboof,]

Profit, Advantage.

988. — [Anarch old,]
Chaos. The Word Anarch means the Author of Confusion.

999. - [if all I can will ferve That little which is left to to defend, &c.] Dr. Bentley makes great Alterations here, and would have us read

That little which is left us to defend, Encroach'd on by Creations old and news Straitning the Bounds of ancient Night:
For fo in the second Verse he reads us: But fo is right, and fignifies by keeping Refidence on my Frontiers and doing all I can. Again, he finds Fault with our inteffine Broils, and fays that Chaos's or Night's Scepter is not weakened, but is ftrengthened and fubfifts

981. [Directed, no mean Recompense it by them. So far he is right, and therefore Milton, if he wrote our intestine Broils, could never mean the Broils within the Realm of Chaos. It appears, from the following Verses, that the Encroachments which Chaos means were the Creation of Hell first, and then of the new World, the Creation of both which was the Effect not of any Broils in Chaos's Realm, but of the Broils in Heaven between God and Satan, the good Angels and the bad, called intestine War and Broils in VI. 259. 277. So that the Paffage, as it flands, feems to be faulty; but, without fo great an Alteration as Dr. Bentley makes, we may clear it of all Difficulty. We must remember that it is Satan, to whom Chaos here speaks, and therefore we may suppose, that Milton gave it through your inteffine Broils. In the first Editions there is no Comma after Broils; and there fhould be none, because Broils is the Substantive with which the Participle weakening agrees: It was their Broils which weaken'd Night's Scepter, because the Consequences of them lessened her Kingdom. Pearce. This Change of our into your is fo just and necessary, that we thought it best to admit it into the Text. Newton,

985

That little which is left so to defend,

Encroach'd on still through your intestine Broils

Weakning the Scepter of old Night: First Hell

Your Dungeon stretching far and wide beneath;

Now lately Heaven and Earth, another World,

Hung o'er my Realm, link'd in a golden Chain

To that Side Heav'n from whence your Legions fell:

If that Way be your Walk, you have not far;

So much the nearer Danger; go and speed;

Havoc and Spoil and Ruin are my Gain."

He ceas'd; and Satan staid not to reply,

But glad that now his Sea should find a Shore,

With fresh Alacrity and Force renew'd

Springs upward like a Pyramid of Fire

Into the wild Expanse, and through the Shock

Of fighting Elements, on all Sides round

Environ'd wins his Way; harder beset

And more endanger'd, than when Argo pass'd

There is mention made in Homer of Jupiter's golden Chain, by which he can draw up the Gods and the Earth and Sea, and the whole Universe, but they cannot draw him down. You may see the Passage at large, in the Beginning of the 8th Book of the Iliad, thus translated by Mr. Pope;

46 League all your Forces then, ye Pow'rs above.

" Join all, and try th' Omnipotence of Jove :

"Let down our golden, everlafting Chain,
"Whose strong Embrace holds Heav'n,
and Earth, and Main:

"Strive all of mortal or immortal Birth,
"To drag by this the Thund'rer down to
Earth:

"Ye strive in vain! If I but stretch this Hand,

"I heave the Gods, the Ocean, and the

"If ix the Chain to great Olympus Height,
"And the vast World hangs trembling in
my Sight."
Pope.
It is most probably and ingeniously conjectured, that by this golden Chain may be
understood the superior attractive Force of

the Sun, whereby he continues unmov'd, and draws all the reft of the Planets toward him. But, whatever is meant by it, it is certain that our Poet took from hence the Thought of hanging the World by a golden Chain.

1011. [But glad that now his Sea should find a Shore,]

A Metaphor to express his Joy that now his Travel and Voyage should end.

1017. — [than when Argo pass'd,

The first long Ship ever seen in Greece, in which Jason and his Companions sailed to Colchis to setch the golden Fleece. Through Bosporus," the Thracian Bosporus, or the Straits of Constantinople, or the Channel of the Black Sea. It is sometimes writ Bosporus, as in Mr. Fenton's Edition; but Milton is more exact and accurate, and writes Bosporus, according to the best Greek Authors, the Sea being so narrow there, that Cattle are said to have swum cross it. "Betwixt the justing Rocks," two Rocks at the Entrance into the Euxin or Black Sea, called in Greek Symplegades, and by Juvenal concurrentia saxa, Sat. XV. 19. which Milton very

Through Bosporus betwixt the justling Rocks:
Or when Ulysses on the Larbord shunn'd
Charybdis, and by th' other Whirlpool steer'd.

So be with Difficulty and Labour hard
Mov'd on; with Difficulty and Labour HE;
But be once past, soon after, when Man fell,
Strange Alteration! Sin and Death amain
Following bis Track, such was the Will of Heav'n, 1025
Pav'd after him a broad and beaten Way
Over the dark Abyss, whose boiling Gulf
Tamely indur'd a Bridge of wond'rous Length
From Hell continued reaching th' utmost Orb

well translates "the justling Rocks," because they were so near, that at a Distance they seemed to open and shut again, and justle one another, as the Ship varied its Course this Way and that as usual. In short, Satan's Voyage through the sighting Elements was more difficult and dangerous than that of the Argonauts through narrow Seas betwirt justling Rocks.

1019. [Or when Ulysses on the Larbord shunh'd

Charybdis, and by th' other Whirlpool

These two Verses Dr. Bentley would throw quite away. Larbord (he says) is abomi-nable in heroic Poetry; but Dryden (as the Doctor owns) thought it not unfit to be employed there; and Milton in other Places can used nautical Terms, without being centured for it by the Doctor. So in IX, 513. he speaks of working a Ship, of weering and shifting; and in 1. 207. of mooring under the Lee. But the Doctor has two very formidable Objections against the Sense of these Verses. First, he says, that Lar-bord or Lest-band is a Mistake here for Starbord or Right-hand, Charybdis being to the Starbord of Ulyffes, when he failed through these Straits. This is very true, but it does not affect what Milton here fays; for the Sense may be, not that Ulysses fhunn'd Charybdis, fituated on the Larbord of his Ship as he was failing; but that Ulyfics failing on the Larbord, (to the Left-hand where Scylla was) did thereby flua Charybdis; which was the Truth of the Case. The Doctor's other Objection is, that Scylla was no Wbirlpool, which yet the is here supposed to have been : But the Truth is, that Scylla is a Rock fituated in a fmall Bay on the Italian Coaft, into

which Bay the Tide runs with a very firong Current, fo as to draw in the Ships which are within the Compass of its Force, and either dash them against the Rock, or swallow them in the Eddies; For when the Streams have thus violently rush d into the Bay, they meet with the Rock Scylla at the farther End, and being beat back, must therefore form an Eddy or Whirlpool.

Dr. Bentley would throw out here eleven Verses, as if they were an Interpolation; but the foregoing Words, containing a Repetition of what went before them, "with Difficulty and Labour ME," have no Force nor Propriety, unless it be added (as it is in these Verses) that some others afterwards went this Way with more Ease. Pearce.

It is evident that these Lines are Milton's, and cannot be an Interpolation of the Editor. But yet I am afraid we cannot so easily get over the Doctor's other Objection, that this same Bridge is described in B. X, for several Lines together poetically and pompously, as a Thing untouch'd before, and an Incident to surprise the Reader; and therefore the Poet should not have anticipated it here. Let the Lines themselves be approved; yet it must be allowed, it is wrong Conduct and Want of Occonomy for the whole Poem. And we cannot recollect a parallel Instance in Homer or Virgil, or any authorized Poet.

Newton.

This is just such another Mistake as that made concerning Babylon and Alcairo, Vide Note on 1. 717. B. I. There is a wide Difference between the bare Mention of the Bridge, and the pompous Description of its being made.

Book II. PARADISE LOST.	89
Of this frail World; by which the Spirits perverse	1030
With easy Intercourse pass to and fro	
To tempt or punish Mortals, except whom	
God and good Angels guard by SPECIAL GRACE.	
But now at last the sacred Influence	
Of Light appears, and from the Walls of Heaven	1035
Shoots far into the Bosom of dim Night	
A glimmering Dawn; here Nature first begins	
Her farthest Verge; and Chaos to retire	
As from her outmost Works a broken Foe,	
With Tumult less, and with less hostile Din:	1040
That Satan with less Toil, and now with Ease	
Wafts on the calmer Wave by dubious Light,	
And like a Weather-beaten Vessel holds	
Gladly the Port, though Shrouds and Tackle torn;	
Or in the emptier Waste, resembling Air,	1045
Weighs his spread Wings, at leisure to behold	
Far off th' Empyreal Heav'n, extended wide	
In Circuit, undetermin'd square or round,	
With opal Tow'rs and Battlements adorn'd	
Of living Saphir, once his native Seat;	1050
And fast by hanging in a golden Chain	
This pendent World, in Bigness as a Star	

1039. [As from her outmost Works]
Dr. Bentley reads bis instead of ber: But
the Meaning is not that Chaos retires as
from his own outmost Works, but retires
as from the outmost Works of Nature mentioned before.

1045. [Or in the emptier Waste, refembling Air,]

Or in the thinnest Part of that crude Confistence, which is, like Air, compared to what he had passed through. Richardson.

1046. [Weighs his spread Wings,]
As a large Bird, suspending himself in the
Air, seems to weigh one Wing against the
other.

To49. [With opal Tow'rs]
With Towers of precious Stones. Opal is a Stone of diverse Colours, partaking of the Carbuncle's faint Fire, the Amethist's bright Purple, and the Emerald's chearing Green,
Hume and Richardion.

1052. [This pendent World, in Bignesa as a Star

Of fmallest Magnitude close by the Moon 2] By "this pendent World" is not meant the Earth; but the new Creation, Heaven and Earth, the whole Orb of fix'd Stars immensely bigger than the Earth, a mere Point in Comparison. This is sure, from what Chaos had lately said, ver. 1004.

" Now lately HEAV'N and EARTH, andther World,

" Hung o'er my Realm, link'd in a Golden Chain."

Befides, Satan did not fee the Earth yet; he was afterwards surprised "at the sudden View of all this World at once," III. 542. and wandered long on the Outside of it; till at last he saw our Sun, and learned there of the Arch-Angel Uriel, where the Earth and Paradise were. See III. 722. "This pendent World" therefore must mean

### PARADISE LOST. Book II.

Of smallest Magnitude close by the Moon: Thither, full fraught with mischievous Revenge, Accurs'd, and in a curfed Hour he bies.

1055

the whole World, the new created Universe, and beheld far off it appear'd, in Comparison with the empyreal Heaven, no bigger than a star of imallest Magnitude; nay, not fo large, it appeared no bigger than such a Star appears to be when it is " close by the the fuperior Light whereof makes any Star that happens to be near her Disk, to seem exceedingly small and almost disap-pear. Dr. Bentley has strangely mistaken the Sense of this Passage, understanding that the Earth was meant, and yet arguing very juffly, that the Earth could not be meant : And Mr. Addison has fallen into

4 1 7 7

Discovery of the Earth that hung close by the Moon, are wonderfully beautiful and poetical." But how much more wonderful is the Imagination of such prodigious Distance, that after Satan had traveled on fo far, and comes within View of the whole World, it should still appear, in Comparison with the empyreal Heaven, no bigger than the smallest Star, and that Star appearing yet smaller by its Proximity to the Moon I and how much more beautiful and poetical is it to open the Scene thus by Degrees! Satan at first descries the whole World at a Distance in Book the second, Words; "The glimmering Light which planetary System and the Sun, and aftershot into the Chaos from the utmost wards, by the Direction of Uriel, the
Verge of the Creation, with the distant Earth and neighbouring Moon. Newtona

### END OF THE SECOND BOOK,

### PARADISE LOST.

### BOOK III.

HAIL holy Light, Offspring of Heav'n First-born, Or of th' Eternal COETERNAL Beam,
May I express thee, unblam'd? Since God is Light,
And never but in unapproached Light
Dwelt from Eternity, dwelt then in Thee,
Bright Effluence of bright Essence increate.
Or hear'st thou rather pure ethereal Stream,
Whose Fountain who shall tell? Before the Sun,
Before the Heavens thou wert; and, at the Voice

1. [Hail holy Light, &c.]
Qur Author's Address to Light, and Lamentation of his own Blindness, may perhaps be censur'd as an Excrescence or Digression not agreeable to the Rules of Epic Poetry; but yet this is so charming a Part of the Poem, that the most critical Reader, I imagine, cannot wish it were omitted. One is even pleased with a Fault, if it be a Fault, that is the Occasion of so many Beauties, and acquaints us so much with the Circumstances and Character of the Author. Newton.

2. [Or of th' Eternal COETERNAL Beam,
May I express thee, unblam'd?]

Or may I, without Blame, call thee, the coeternal Beam of the eternal God? The Ancients were very cautious and curious by what Names they addressed their Deities; and Milton, in Imitation of them, questions whether he should address the Light as the First-born of Heaven, or as the coeternal Beam of the eternal Father, or as a pure ethereal Stream, whose Fountain is unknown: But, as the second Appellation seems to ascribe a proper Eternity to Light, Milton very justly doubts, whether he might use that without Blame.

3. — [Since God is Light, And — in unapproached Light Dwelt]

From 1 John i. 5. "God is Light, and in him is no Darkness at all." And 1 Tim. vi. 16. "Who only hath Immortality, dwell-

ing in the Light, which no Man can approach unto."

6. Bright Effluence of bright Esfence IN-

Overflowing Brightness of bright uncreated Existence. Milton applies to Light what the Wisdom of Solomon fays of Wisdom, "She is a pure Influence flowing from the Glory of the Almighty, — she is the Brightness of the everlasting Light."

7. [Or bear'st thou rather]
Or dost thou rather hear this Address, dost thou delight rather to be called, "PURE ETHEREAL STREAM?"

8. [Whose Fountain wbo shall tell?]
Alluding to that Passage in Job xxxviii. 19.
"Where is the Way where Lightdwelleth."

Ibid. — [Before the Sun,
Before the Heavens thou wert;]
That this first Light was not the Sun, but
a shining bright Body like a radiant Cloud,
moving about the Earth, and distinguishing
Day from Night, before the Formation of
the Sun and other Planets, is the Opinion of
many of the School Divines, from whom
perhaps our Author adopted it, as he thus
expresses himself in the seventh Book,
where he is upon the Subject of the Creation.

Light from her native East,
To journey through the airy Gloom began,
Sphear'd in a radiant Cloud, for yet the
Sun

Was not.

11. [The rifing World of Waters dark and deep,]
For the World was only in a State of Flu-

idity, when the Light was created; as Moses says, "The Spirit of God moved upon the Face of the Waters; and God faid, Let there be Light, and there was Light," Gen. i, 2, 3.

12. [Won from the word and formless

INFINITE.]

Void must not here be understood as Empiinefs, for Chaos is described full of Matter; but woid, as deftitute of any form'd Being, void as the Earth was when first created. What Moses says of that is here applied to Chaos, "without Form and void." A short, but noble Description of Chaos, which is faid to be infinite, as it extended underneath, as Heaven above, infinitely, Richardson.

15. — [fojourn;]
A temporary Refidence; a casual and no settled Habitation.

16. [Through utter and through middle Darkness]

Through Hell, which is often called utter Darkness. and through the great Gulf between Hell and Heaven, the middle Dark-

17. [With other Notes than to th' Or-

phean Lyre, &c.]
Orpheus made a Hymn to Night, which is still extant; he also wrote of the Creation out of Chaos. See Apoll. Rhodius I. 493.

Orpheus was inspired by his Mother Calliope only, Milton by the beavenly Mufe; therefore he boafts he fung with other Notes than Orpheus, though the Subjects were the fame

19. [Taught by the beav nly Muse, &c.] He was not only taught by the Muse "to venture down," which indeed was not very hard and difficult, but also "up to re-ascend, though bard and rare," which is manifestly an Allusion to Virgil, Æn. VI. 128. Thus

translated by Mr. Dryden,
But to return, and view the chearful Skies,
In this the Task, and mighty Labour

lies : To few great Jupiter imparts this Grace, And those of thining Worth and heav'nly Newton.

21. [Though bard and rare: Difficult, and not commonly done. Alluding to the fabulous Descent of Hercules, Orpheus, Ulysses, &c. to Hell.

22. [And feel thy fovran vital Lamp;]
And feel thy comfortable enlivening Warmth.

25. [So thick a Drop ferene hath quench'd their Orbs,

Or dim Suffusion veil'd.] Drop ferene, or Gutta ferena. It was formerly thought, that that Sort of Blindness was an incerable Extinction or quenching of Sight, by a transparent, watry, cold Humour diffilling upon the optic Nerve, though making very little Change in the

30

Or dim Suffusion veil'd. Yet not the more Cease I to wander, where the Muses baunt, Clear Spring, or shady Grove, or sunny Hill, Smit with the Love of sacred Song; but chief Thee, Sion, and the flow'ry Brooks beneath, That wash thy ballow'd Feet, and warbling flow, Nightly I visit: Nor sometimes forget Those other two equal'd with them in Fate, So were I equal'd with them in Renown,

32. — [nor fometimes forget]
'Tis the fame as " and fometimes not forget."

Pearce.

Eye to Appearance, if any; 'tis now known to be most commonly an Obstruction in the capillary Vessels of that Nerve, and curable in some Cases. A Cataract, for many Ages, and till about thirty Years ago, was thought to be a Film externally growing over the Eye, intercepting or veiling the Sight, beginning with Dimness, and so increasing till Vision was totally obstructed: But the Disease is in the crystaline Humour, lying between the outmost Coat of the Eye and the Pupilla. The Dimness which is at the Beginning, is called a Suffusion; and when the Sight is lost, it is a Cataract, and cur'd by couching, which is with a Needle passing through the external Coat, and driving down the diseased Crystaline, the Loss of which is fomewhat supplied by the Use of a large Convex Glass. When Milton was first blind, he wrote to his Friend Leonard Philara, an Athenian then at Paris, for him to confult Dr. Thevenot; he fent his Case (it is in the 15th of his Familiar Letters): What Answer he had is not known; but it feems, by this Paffage, that he was not certain what his Difeafe was; or perhaps he had a Mind to describe both the great Causes of Blindness according to what was known at that Time, as his whole Poem is interspersed with great Variety of Learn-Richardson.

26. — [Yet not the more Cease I to wander,]

Gease is here to be understood in the Sense of forbear; yet not the more forbear I to wander: I do it as much as I did before I was blind.

30. — [the flow'ry Brooks beneath,] Kedron and Siloah. He still was pleased to study the Beauties of the ancient Poets, but his highest Delight was in the Songs of Sion, in the Holy Scriptures, and in these he mediated Day and Night. This is the Sense of the Passage stript of its poetical Ornaments, Newton,

33. [Those other two, &c.]
It has been imagined that Milton dictated "those other too," which, though different in Sense, yet is not diffinguishable in Sound, so that they might easily be mistaken the one for the other. In Strictness of Speech perhaps we should read others instead of other, "those others too;" but those other may be admitted as well as those other in IV. 783. "these other wheel the North;" but then it must be acknowledged, that too is a forry Botch at best. The most probable Explanation of this Passage I conceive to be this. Though he mentions four, yet there are but true whom he particularly defires to resemble, and those he distinguishes both with the Epithet blind, to make the Likeness the more striking,

Blind Thamyris and blind Mæonides.

Mæonides is Homer, so called from the Name of his Father Mæon: And no wonder our Poet desires to equal him in Renown, whose Writings he so much studied, admired and imitated. The Character of Thamyris is not so well known and established: But Homer mentions him in his Iliad II. 595. and Eustathius ranks him with Orpheus and Museus, the most celebrated Poets in the standard of the standard themer are "those other two" whom the Poet principally desires to resemble: And it seems as if he had intended at first to mention only these two, and then currente calamo had added the two others, "Tiresias and Phineus," the one a Theban, the other a King of Arcadia, samous blind Prophets and Poets of Antiquity, for the Word Prophet sometimes comprehends both Characters, as Vates doth in Latin.

And Tirefias and Phineus Prophets old: Dr. Bentley is totally for rejecting this Verse, and objects to the bad Accent of

Tirefids ?"

Tirefias: But, as Dr. Pearce observes, the our Author, that he omits no Opportunity Accent may be mended, by supposing that the interlin'd Copy intended this Order of the Words,

And Phineus and Tirefias Prophets old. And the Verse appears to be genuine, by Mr. Marvel's alluding to it in his Verses prefixed to the second Edition;

Just Heav'n Thee, like Tirefias, to re-

Rewards with Prophecy thy Lofs of Sight. Newton.

37. [Then feed on Thoughts,]
Nothing could better express the musing Thoughtfulness of a blind Poet. The Phrase was perhaps borrowed from the following Line of Spenfer's Tears of the Muses,

I feed on fweet Contentment of my Thought. Thyer. - [that voluntary move

Harmonious Numbers, &c.] And the Reader will observe the flowing of the Numbers here with all the Ease and Harmony of the finest Voluntary. . The Words feem of themselves to have fallen naturally into Verfe, almost without the Poet's thinking of it. And this Harmony appears to greater Advantage for the Roughnels of some of the preceding Verses, which is an Artifice frequently practifed by Milton, to be careless of his Numbers in some Places, the better to fet off the mufical Flow of those which immediately follow.

of introducing her wherever the Subject will admit. Vide B. IV. 602. VII. 435. and other Places.

- [darkling]
- dark. This Word is used by Being in the dark. Shakespeare, King Lear, A& I.

So out went the Candle, and we were left

darkling. 49. [Of Nature's Works, &c.] Dr. Bentley reads, All Nature's Map, &c. because (he says) a Blank of Works is an unphilosophical Expression. If so, and if the Sentence must terminate at Blank, why may we not read

Presented with an universal Blank, All Nature's Works to me expung'd and ras'd ?

that is, all Nature's Works being, in Respect to the universal Blank, or Absence of Light from me, expung'd to me and ras'd.

It is to be wished, that some such Emendation as this was admitted. It clears the Syntax, which at present is very much em-barrassed. "All Nature's Works being to ME expung'd and ras'd, and Wisdom at ONE Entrance quite sout," is plain and intelligible; but otherwise it is not easy to say what the Conjunction and copulates Wifdom to; " And Wifdom at ONE Entrance quite fout out." Newton.

Ibid. -- [ras'd,] Newton.

Newton.

Of the Latin radere; the Romans, who writ on waxed Tables with iron Stiles, whose Melody so charm'd when they struck out a Word, did "tabu-

Book III. PARADISE LOST.	95
And Wisdom at ONE Entrance quite shut out.	50
So much the rather THOU, celestial Light,	
SHINE INWARD, and the Mind through all her Power	ers
Irradiate, there plant Eyes, all Mist from thence	
Purge and disperse, that I may see and tell	
Of Things invisible to MORTAL SIGHT.	55

Now had the Almighty Father from above,
From the pure Empyrean, where he fits
High-thron'd above all Highth, bent down his Eye,
His own Works and their Works at once to view:
About him all the Santities of Heaven
60
Stood thick as Stars, and from his Sight receiv'd
Beatitude past Utterance; on his Right
The radiant Image of his Glory sat,
His only Son; on Earth he first beheld
Our two first Parents, yet the only two
65
Of Mankind, in the happy Garden plac'd,
Reaping immortal Fruits of Joy and Love,
Uninterrupted Joy, unrival'd Love

Iam radere," rase it out. Light, and the Blessings of it, were never drawn in more lively Colours and siner Strokes; nor was the sad Loss of it and them ever so passionately and so patiently lamented. They that will read the most excellent Homer, bemoaning the same Missfortune, will find him far short of this. Herodotus, in his Life, gives us some Verses, in which he bewail'd his Blindness. Hume.

56. [Now had the Almighty Father, &c ] The Survey of the whole Creation, and of every Thing that is transacted in it, is a Prospect worthy of Omniscience; and as much above that, in which Virgil has drawn his Jupiter, as the Christian Idea of the surreme Being is more rational and sublime than that of the Heathens. The particular Objects, on which he is described to have cast his Eye, are represented in the most beautiful and lively Manner.

Addison.

57. [From the pure Empyrean,—
High-thron'd above all Highth,]
The Empyrean is supposed to extend in Highth infinitely above all positive determined Highth. There is the Throne of Stan. 55, 56, 57.

God, and higher than any of the Thrones of the Potentates of Heaven.

Richardson.

59. — [and their Works]

That is the Works of his own Works, the Operations of his own Creatures, Angels, Men, Devils.

Newton.

60. — [Sanstities]
A Word expressing the Holiness and Purity of the blessed Angels. Here used for the Angels themselves.

61. — [and from bis Sight receiv'd Beatitude past Utterance;]
Our Author here alludes to the beatistic Vifion, in which Divines suppose the Happiness of the Saints to consist.
Thyer,

62. — [on his Right
The radiant Image of his Glory fat,

His only Son;]
According to St. Paul, Heb. i. 3. "His Son—who being the Brightness of his Perfon—fat down on the Right-hand of the Majesty on high." Let the discerning Linguist compare the preceding Description of God with that by Tasso, Cant. 9. Stan. 55, 56, 57. Hume.

"Conly begotten Son, seess thou what Rage Transports our Adversary? Whom no Bounds Prescrib'd, no Bars of Hell, nor all the Chains Heap'd on him there, nor yet the main Abyss, Wide interrupt, can hold; so bent he seems

72. [In the dun Air]
This is the aer bruno of the Italians, who almost constantly express a gloomy dusky Air in these Terms.
Thyer.

75. [Firm Land imbosom'd, without Firmament, &c.]

The Universe appeared to Satan to be a solid Globe, incompassed on all Sides, but uncertain whether with Water or Air, but "without Firmament," without any Sphere of fixed Stars over it, as over the Earth. The Sphere of fixed Stars was itself comprehended in it, and made a Part of it.

79. [Thus to his only Son FORESEEING

If Milton's Majesty forsakes him any where, it is in those Parts of his Poem, where the divine Persons are introduced as Speakers. One may, I think, observe, that the Author proceeds with a Kind of Fear and Trembling, whilst he describes the Sentiments of the Almighty. He dares not give his Imagination its full play, but chooses to confine himself to such Thoughts as are drawn from the Books of the most orthodox Divines, and to such Expressions as may be met with in Scripture. The Beauties, therefore, which we are to look for in these Speeches, are not of a poetical Nature, nor so proper to fill the Mind with Sentiments of Grandeur, as with Thoughts

of Devotion. The Passions, which they are designed to raise, are a divine Love and religious Fear. The particular Beauty of the Speeches in the third Book confifts in that Shortness and Perspicuity of Stile, in which the Poet has couched the greatest Mysteries of Christianity, and drawn together in a regular Scheme the whole Difpensation of Providence with Respect to Man. He has represented all the abstruse Doctrines of Predestination, Free-will and Grace, as also the great Points of Incarnation and Redemption (which naturally grow up in a Poem that treats of the Fall of Man) with great Energy of Expression, and in a clearer and stronger Light than I ever met with in any other Writer. As these Points are dry in themselves to the Generality of Readers, the concife and clear Manner, in which he has treated them, is very much to be admired, as is likewise that particular Art which he has made use of in the interfperfing of all those Graces of Poetry, which the Subject was capable of receiving. Satan's Approach to the Confines of the Creation is finely imaged in the Beginning of the Speech, which immediately follows.

80

83. — [nor yet the main Abyss, Wide interrupt,]
See Note on 1. 438. B. II,

Book III. PARADISE LOST.	97
On desperate Revenge, that shall redound	85
Upon his own rebellious Head. And now,	
Through all Restraint broke loose, he wings his Way	
Not far off Heav'n, in the Precincts of Light,	
Directly towards the new created World,	
And Man, there plac'd, with Purpose to assay	90
If him by Force he can DESTROY, or worse,	1
By fome false Guile PERVERT; and shall pervert,	
For Man will bearken to his glozing Lies,	
And eafily transgress the sole Command,	
Sole Pledge of his Obedience: So will fall,	95
HE and his faithless Progeny: Whose FAULT?	Mir
Whose but his own? Ingrate, he had of me	
All he could have; I made him just and right,	
Sufficient to have stood, though free to fall.	
Such I created all th' ethereal Powers	100
And Spirits, both them who food and them who fail'd	1;
Freely they stood who food, and fell who fell.	
Not free, what Proof could they have giv'n fincere	
Of true Allegiance, constant Faith or Love,	
Where only what they needs must do appear'd,	105
Not what they would? What Praise could they receiv	e ?
What Pleasure I from such Obedience paid,	
When Will and Reason (Reason also is Choice)	
Useless and vain, of Freedom both despoil'd,	
Made passive both, had serv'd Necessity,	110
Not ME? They therefore as to Right belong'd,	
So were created, nor can justly accuse	
Their Maker, or their Making, or their Fate,	
As if Predestination over-rul'd	
Their Will, dispos'd by absolute Decree	115
Or high Foreknowledge; they themselves decreed	31

who fail'd;]
Both the Antitheton and the Repetition in the next Line show that the Author gave it,

both them who flood and them who fell;

Freely they flood who flood, and fell who fell.

H

### PARADISE LOST. Book III. 98

Their own Revolt, not I; if I foreknew, Foreknowledge had no Influence on their Fault, Which had no less prov'd certain unforeknown. So without least Impulse or Shadow of Fate, 120 . Or ought by me immutably foreseen, They trespass, Authors to themselves in all Both what they judge and what they choose; for so I form'd them, free, and free they must remain, Till they inthrall themselves; I else must change Their Nature, and revoke the bigb Decree Unchangeable, eternal, which ordain'd Their Freedom, they themselves ordain'd their Fall. The first Sort by their own Suggestion fell, Self-tempted, self-deprav'd: Man falls, deceiv'd By the other first: Man therefore shall find Grace, The other NONE: In Mercy and Justice both, Through Heav'n and Earth, fo shall my Glory excel, But Mercy first and LAST shall BRIGHTEST Shine."

Thus while God spake, ambrofial Fragrance fill'd All Heav'n, and in the bleffed Spirits elect Sense of new Joy INEFFABLE diffus'd:

If here does not imply the least Doubt or Uncerta.nty; but is ufed, as it is formetimes in the best Authors, in the Sense of though. "Though I forekness, Forekness. ladge had no Influence." Newton. 121. [Or ought by me immutably fore-

teen,] To foresee immutably (fays Dr. Bentley) are two Ideas that cannot unite: He thinks. therefore, that M.I.on must have given it immutably fo edoom'd. His Objection is right, but his Emendation is wrong, I think, Milton feems rather to have dicta'ed.

Or ought by me immutably foreseen, where ought immutable may fignity any Event that cannot be changed or altered.

Immutably foreseen seems to mean fo foreseen as to be immutable. If Milton had dictated immutable, he would probably have

Or ought immutable by me forefeen.

135. [Thus while God spake, &c.] The Effects of this Speech in the bleffed Spirit, and in the divine Person to whom it was addressed, cannot but fill the Mind of the Reader with a fecret Pleafure and Complacency. Our Milton here shows, that he was no fervile Imitator of the Ancients. It is very well known, that his Mafter Homer, and all who followed him, where they are representing the Deity speaking, describe a Scene of Terror and awful Consternation: "The Heavens, Seas and Earth tremble," &c. and this, to be fure, was confiftent enough with their natural Notions of the Supreme Being: But it would not have been fo agreeable to the mild, merciful and benevolent Idea of the Deity upon the Chiltian Scheme, and therefore our Author has very judiciously made the Words of the Almighty diffusing Fragrance and Delight to all around him.

Unspeakable, - [INEFFAELE]

# Book III. PARADISE LOST. Beyond Compare the Son of God was feen Most glorious; in him all his Father shone Substantially express'd; and in his Face Divine Compassion visibly appear'd, Love without End, and without Measure Grace; Which uttering thus he to his Father spake.

" O Father, gracious was that Word which clos'd	
Thy fouran Sentence, that Man should find Grace;	145
For which both Heav'n and Earth shall high extol	
Thy Praises, with th' innumerable Sound	Mv /
Of Hymns and facred Songs, wherewith thy Throne	
Incompass'd shall resound thee ever blest.	
For should Man finally be lost, should Man,	150
Thy Creature late fo Lov'D, thy youngest Son,	1230
Fall circumvented thus by Fraud, though join'd	
With his own Folly? That be from thee far,	
That far be from thee, Father, who art judge	
Of all Things made, and judgest only right.	155
Or shall the Adversary thus obtain	
His End, and frustrate THINE? Shall be fulfil	
His Malice, and thy Goodness bring to nought,	
Or proud, return, though to his heavier Doom,	d like
Yet with Revenge accomplish'd, and to Hell	160

140. [SUBSTANTIALLY express d;]
According to Heb. i. 3. where the Son of
God is filled, "the Brightness of his Father's Glory, and the express Image of his
Person." The Character of his Substance,
as the Original expresses it. Hume.

147. [with th' innumerable Sound Of Hymns and facred Songs,]
Dr. Bentley reads with innumerable Strains, &c. He thinks it ftrange to find innumerable joined to a fingular Number, unlefs the Subflantive implies Multitude in the very Name: But is not "innumerable Sound of Songs" here the fame with "innumerable Force of Spirits" in I. 101.? In both Places the Word innumerable, though joined to Sound and Force, yet, in Senfe, refers to Songs and Spirits. See also X. 268.

Again he dislikes Sound, because resound

follows in the next Verse but one. But this Way of Writing is common in this Poem: See I. 642. and II. 190, 192. So in I. 441, 442. we read "Songs unsung." And we have the very Thing which the Doctor finds Fault with in VII. 558.

Fellow'd with Acclamation and the Sound Symphonious of ten thousand Harps that tun'd

Argelic Harmonics: The Earth, the Air Refounded.

153. — [Tlat be from thee far, &c.]
An Imitation of Genefis xwiit, 25. "That be far from thee to do after this Manner, to flay the righteous with the wicked; and that the righteous flould be as the wicked, that be far from thee: Shall not the judge of all the Earth do right?"

## Draw after him the whole Race of Mankind, By HIM corrupted? Or wilt thou thyself Abolish thy Creation, and unmake For him, what for thy Glory thou hast made? So should thy Goodness and thy Greatness both Be question'd and blasphem'd without Defence."

To whom the great Creator thus reply'd. " O Son, in whom my Soul hath chief Delight, Son of my Bosom, Son who art alone My Word, my Wisdom, and EFFECTUAL MIGHT, All hast thou spoken as my Thoughts are, all As my eternal Purpose hath decreed: Man shall not quite be lost, but fav'd who will, Yet not of Will in bim, but Grace in me Freely vouchsaf'd; once more I will renew His lapsed Powers, though forfeit and inthrall'd By Sin to foul exorbitant Defires; Upbeld by me, yet once more he shall stand On even Ground against his mortal Foe, By ME upheld, that he may know how frail His fall'n Condition is, and to me owe All his Deliverance, and to none but ME. Some I have chosen of peculiar Grace Elest above the rest; so is my Will: The rest shall hear me call, and oft be warn'd 185 Their finful State, and to appeale betimes Th' incensed Deity, while offer'd Grace Invites; for I will clear their Senses dark,

The Son is here addressed by several Titles and Appellations borrowed from Scripture, as the Reader may see by turning to Matt. iii. 17. John i. 18. Rev. xix. 13. 1 Cor. i.

180. [By ME upheld,]
It was before, ver. 178. "Upheld by me."
The Turn of the Words is remarkable; and we have the oftner taken Notice of these Turns of the Words, because it has been objected by Dryden and others, that there

were no Turns of the Words in Milton. Newton.

183. [Some I have chosen of peculiar Grace, &c.]
Our Author did not hold the Doftrine of rigid Predefination; he was of the Sentiments of the more moderate Calvinists, and thought that some indeed were elected of peculiar Grace, the rest might be faved complying with the Terms and Conditions of the Gospel.

Newton,

Book III. PARADISE LOST.	
	101
What may suffice, and soften stony Hearts	
To pray, repent, and bring Obedience DUE.	190
To Prayer, Repentance, and Obedience due,	
Though but endeavoured with fincere Intent,	
Mine Ear shall not be flow, mine Eye not shut.	
And I will place within them as a Guide	
My umpire Conscience, whom if they will hear,	195
Light after Light well us'd they shall attain,	
And to the End persisting, safe arrive.	WHY!
This my long Sufferance and my Day of Grace	
They who neglest and scorn, shall never taste;	
But bard be HARDEN'D, blind be blinded MORE,	200
That they may stumble on, and deeper fall;	
And none but fuch from Mercy I exclude.	
But yet all is not done; Man disobeying,	
Disloyal, breaks his Feälty, and fins	
Against the bigh Supremacy of Heav'n,	205
Affecting Ged-bead, and so losing all,	113,5
To expiate his Treason hath nought left,	
But to Destruction secred and devote,	
He with his whole Posterity must DIE,	
Die HE or Justice must; unless for him	210
Some other ABLE, and as WILLING, pay	
The rigid Satisfaction, DEATH for DEATH.	
Say heav'nly Powers, where shall we find fuch love?	
Which of ye will be mortal to redeem	TO NOT IT
Man's mortal Crime, and just th' unjust to SAVE?	215
Dwells in all Heaven Charity so DEAR?"	M-ion
Consider the second control of the second co	

197. [And to the End perfifting, fafe arrive.]

" He that indureth to the End shall be faved," Matt. x. 22.

198. [This my long Sufferance and my Day of Grace
They who neglect and fcorn, shall never

taffe; ]

It is a great Pity that our Author should have thus debased the Dignity of the Deity, by putting in his Mouth this horrid Doctrine of a Day of Grace, after which it is not possible for a Man to repent; and there

can be no Sort of Excuse for him, except the candid Reader will make some Allowance for the Prejudices which he might possibly receive from the gloomy Divinity of that enthusiastic Age in which he lived. Thyer.

215. [and just th' unjust to save?] That is, which of ye will be so just as to fave the unjust? Which of ye will be righteous enough to supply the Defects of others Righteousness? It is plainly an Allusion to 1 Pet. iii. 18. " For Chrift alfo hath once fuffered for Sins, the just for the unjust."

H 3

## 102 PARADISE LOST. Book UI.

He ask'd, but all the heav'nly Quire stood mute,
And Silence was in Heav'n: On Man's Behalf
Patron or Intercessor none appear'd,
Much less that durst upon his own Head draw
The deadly Forfeiture, and Ransom set.
And now without Redemption all Mankind
Must have been lest, adjudg'd to Death and Hell
By Doom severe, had not the Son of God,
In whom the Fulness dwells of Love Divine,
1225
His dearest Mediation thus renew'd.

"Father, thy Word is past, Man shall find Grace;
And shall Grace not find Means, that finds her Way,
The speediest of thy winged Messengers,
To visit all thy Creatures, and to all
230
Comes unprevented, unimplor'd, unsought?
Ilappy for Man, so coming; be her Aid
Can never seek, once dead in Sins and lost;
Atonement for bimself or Offering meet,
Indebted and undone, hath none to bring:
235
Behold me then; me for bim, Life for Life
I offer; on me let thine Anger fall;
Account me Man; I for bis Sake will leave
Thy Bosom, and this Glory next to thee

217. [flood mute,]
I need not point out the Beauty of that Circumfance, wherein the whole Host of Angels are represented as flanding mute, por show how proper the Occasion was to produce such a Silence in Heaven.

Addison.
This beautiful Circumstance is raised upon Rev. viii. 1. where, upon a certain Occasion, it is said, "There was Silence in Heaven." And so, as there was Silence in Hell, when it was proposed who should be sent on the dangerous Expedition to destroy Mankind, there is likewise Silence in Heaven, when it is asked, who would be willing to pay the Price of their Redemption. Satan alone was fit to undertake the one, as the Son of God the other. But though the Silence is the same in both Places, the Difference of the Expression is remarkable.

In Hell it is faid "all fat mute," II, 420. as there the infernal Peers were fitting in Council; but here it is faid they "ftood mute," as the good Angels were flanding round about the Throne of God. See Note on I, 420. B. II.

231. [Comes UNPREVENTED,]
Prevent, from pravenire to come before.
This Grace is not preceded by Merit or
Supplication; itself prevents or goes before;
'tis a free Gift, as XI. 3. "Prevenient
Grace descending," &c. 2 Tim. i. 9. "Not
according to our Works, but according to
his own Purpose and Grace." Pf. lxxxviii,
13. "But unto thee have I cry'd, O Lord,
and in the Morning shall my Prayer prevent thee." Here the Favour, if it comes,
comes not unprevented; Prayer prevents or
goes before God's Geodness.
Richardson,

Book III. PARADISE LOST.	103
Freely put off, and for him lastly die	240
Well Pleas'D; on me let Death wreck all his Rage;	
Under his gloomy Power I shall not long	
Lie vanquish'd; thou hast giv'n me to posses	
Life in myself for EVER; by THEE I live,	
Though now to Death I yield, and am his Due,	245
All that of me can DIE; yet that Debt paid,	
Thou wilt not leave me in the loathsome Grave	
His Prey, nor fuffer my unspotted Soul	
For ever with Corruption there to dwell;	
But I shall rife victorious, and subdue	250
My Vanquisher, spoil'd of his VAUNTED SPOIL;	A
DEATH his Death's Wound shall then receive, and stood	p
Inglorious, of his mortal Sting DISARM'D.	
I through the ample Air in Triumph high	
Shall lead Hell captive MAUGRE HELL, and show	255
The Powers of Darkness BOUND. Thou at the Sight	
Pleas'd, out of Heaven shalt look down and smile,	
While by thee rais'd I ruin all my Foes,	
DEATH last, and with bis Carcass glut the Grave:	
Then with the Multitude of my redeem'd	260
Shall enter Heaven long absent, and return,	1
Father, to fee thy Face, wherein no Cloud	
Of Anger shall remain, but Peace affur'd	
And Reconcilement; Wrath shall be no more	
Thenceforth, but in thy Prefence JOY ENTIRE."	265

244. [Life in myfelf for EVER;] "For as the Father hath Life in himfelf, fo hath he given to the Son to have Life in himfelf." John v. 25.

[with Corruption there to 249. devell;]

According to the Pfalmift, " For thou wilt not leave my Soul in Hell, neither suffer thine Hely One to see Corruption," Pfal. avi. 10. applied to our Saviour's Refurec-

tion by St. Peter, Acts ii. 20, 21, &c. 252. [DEATH his Death's Wound that!] then receive,]
I am very forry to observe, that the quaint

Conceit in this Line is very inconfiscent

with the Character of the Speaker, and unworthy of the Majesty of the rest of the Thyer. Speech.

254. [I through the ample Air in tri-

"Thou halt alcended on high, thou halt led Ceptivity ceptive," Pfal. laviit, 18. "And having spoiled Principalities and Powers, he made a show of them openly, triumphing over them in it." Col. ii. 15.

259 [DEATH laft,]
According to St. Paul, "The last Enemy
that shall be destroyed is Death," I Cor. xv.

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### PARADISE LOST. Book III.

E

His Words bere ended, but his meck Aspect, Silent, yet spake, and breath'd IMMORTAL LOVE To mortal Men, above which only shone Filial Obedience: As a Sacrifice Glad to be offer'd, he attends the Will Of his great Father. Admiration seiz'd ALL HEAV'N, what this might mean, and whither tend Wond'ring; but soon th' Almighty thus reply'd.

" O thou in Heav'n and Earth the only Peace Found out for Mankind under Wrath, O THOU 275 My sole Complacence! well thou know'st how dear To me are all my Works, nor Man the least, Though last created; that for him I spare Thee from my Bosom and Right-hand, to save, By losing thee awbile, the whole Race lost. 280 Thou therefore, whom thou only canst redeem, Their Nature also to thy Nature join; And be thyself Man among Men on Earth, Made Flesh, when Time shall be, of Virgin Seed, By WONDROUS BIRTH: Be thou in Adam's Room The Head of all Mankind, though Adam's Son. As in bim PERISH all Men, fo in thee, As from a second Root, shall be restor'd As many as are restor'd, without thee NONE. His Crime makes guilty all his Sons; THY Merit

266. [His Words bere ended, but his

\* meek Alpect,
Silent, yet Ifake, &c.]
What a charming and lovely Picture has
Milton given us of God the Son confidered as our Saviour and Redeemer? not in the least inferior in its Way to that grander one in the 6th Book, where he describes him clothed with Majesty and Terror, taking Vengeance of his Enemies. Before he re-presents him speaking, he makes divine Compassion, Love without End, and Grace without Measure, visibly to appear in his Face; ver. 140. and carrying on the same amiable Picture, makes him end it with a Countenance breathing "IMMORTAL

Love to mortal Men." Nothing could be better contrived to leave a deep Impression upon the Reader's Mind; and I believe one may venture to assert, that no Art or Words could lift the Imagination to a ftronger Idea of a good and benevolent Being.

281. - [ whom thou only canft redeem, Their Nature]

That is, the Nature of them, whom thou only canft redeem. A Manner of speaking very usual with our Author.

287. [As in bim PERISH all Men, &c.] " For as in Adam all die, even fo in Christ shall all be made alive," I Cor. xv. 22.

deem,]
The Love of the Father in giving the Son to Death, and the Love of the Son in submitting to it and dying to redeem Mankind. Mr. Warburton thus explains it. "Milton's System of Divinity taught, says he, on to only that Man was redeemed, but likewife that a real Price was paid for his Redemption; dying to redeem therefore fignifying only Redemption in a vague uncertain Sense, but imperfectly, that it may as well be called the Sociation in the Price paid (which implies a proper Redemption) is wanting. But to pay a Price implying a voluntary Act, the Poet therefore well expresses it by spiring to Death, that is, giving himself to Death; so that the Sense of the Line sully expresses Milton's Notion, Heavenly Love gave a Price for the Redemption of Mankind, and by Virtue of that Price seally redeemed them."

201. — [and fill defiroys]
Dr. Bentley objects to fill defiroys, that this Speech is before Adam's Fall, and therefore he thinks that Milton gave it and will defiroy. But there are many Passages in these Speeches of God and Messiah, where the Fall is spoken of as a Thing past; perhaps because all Things, even suture ones, are present to the divine Mind. Thus we read in ver. 151.

Thy Creature late so lov'd: and ver. 181.

that he may know how frail
His fall'n Condition is:

And yet these two Passages, with others of
the same Kind, Dr. Bentley has suffered to
stand uncensured.

Pearce.

306. [Equal to God, and equally enjoying God-like Fruition,]
This deferves Notice as an Inflance of Milton's Orthodoxy with Relation to the Divinity of God the Son.

## PARADISE LOST. Therefore thy Humiliation shall exalt With thee thy Manhood also to this Throne; Here shalt thou sit incarnate, bere shalt reign 315 Both God and Man, Son both of God and MAN, Anointed universal King; all Power I give thee; reign for ever, and assume Thy Merits; under thee as Head supream Thrones, Princedoms, Powers, Dominions I reduce: All Knees to thee shall bow, of them that bide In Heaven, or Earth, or under Earth in HELL. When thou, attended gloriously from Heaven Shalt in the Sky appear, and from thee fend The fummoning Arch-Angels to proclaim 325 Thy DREAD TRIBUNAL; forthwith from all Winds The living, and forthwith the cited dead Of all past Ages, to the general Doom Shall basten, such a Peal shall rouse their sleep. Then all thy Saints affembled, thou shalt judge 330 Bad Men and Angels; they arraign'd shall fink Beneath thy Sentence; Hell, her numbers full, Thenceforth shall be for ever shut. Mean while The World shall burn, and from ber Albes spring New Heav'n and Earth, wherein the Just shall dwell, And after all their Tribulations long 336 See golden Days, fruitful of golden Deeds, With Joy and Love triumphing, and fair Truth.

1 give thee; Mat. xviii. 18. "All Power is given un-

321. [All Knees to thee shall bow, &c.]
"That at the Name of Jesus every Knee should bow, of Things in Heaven, and Things in Earth, and Things under the Earth," Philip. ii. 10.

331. \_\_ [they arraign'd fhall fink Beneath thy Sentence;]

To arraign, is to bring a Prifoner to the Bar, to hear the Acculation laid to his Charge. The Sense of this Passage is very fine: Milton does not say they shall be condemned and fink, but when arraign'd, inti-

mating that they shall be self convicted.

334. — [The World shall burn, &c]

"The Heavens being on Fire shall be disfolved, and the Elements shall melt with
fervent Heat; nevertheles we, according
to his Promise, look for new Heavens, and

a new Earth, wherein dwelleth Righteoufness," 2 Pet. iii. 12, 13.
33c. [New Heav'n and Earth,]
Dr. Bentley reads Heav'ns; for (he says)
Heav'n is the Seat of God, Heav'ns are the
visible ones, all not beyond the fixed Stars;
But I find Milton almost always psing the
known Jewish Phrase of Heaven and Earth
to express the whole Creation by.

Book III. PARADISE LOST.

Then thou thy regal Scepter shalt lay by,

For regal Scepter then no more shall need,

God shall be ALL IN ALL. But all ye Gods,

Adore HIM, who to compass all this DIES;

Adore the Son, and honour HIM as ME."

No sooner had th' Almighty ceas'd, but all

No sooner had th' Almighty ceas'd, but all
The Multitude of Angels, with a Shout

Loud as from Numbers without Number, sweet
As from blest Voices, uttering Joy, Heav'n rung
With Jubilee, and loud Hosannas fill'd
Th' eternal Regions: Lowly reverent
Towards either Throne they bow, and to the Ground 350
With solemn Adoration down they cast
Their Crowns inwove with Amarant and Gold;
Immortal Amarant, a Flower which once

341. [God shall be ALL IN ALL.]
According to 1 Cor. xv. 28. "And when all Things shall be subdued unto him, then shall the Son also himself be subject unto him, that put all Things under him, that God may be all in all."

Ibid. - [But all ye Gods,

Adore HIM, From Pfal. xcvii. 7. "Worship him, all ye Gods," that is, all ye Angels; and Heb. i. 6. "And let all the Angels of God worship him,"

343. [Adore the Son, and bonour HIM as

"That all Men should honour the Son, even as they honour the Father." John v. 23.

344. [No fooner had th' Almighty ceas'd, &c.,]

The Close of this divine Colloquy, with the Hymn of Angels that follows upon it, are so wonderfully beautiful and poetical, that I should not forbear inserting the whole, if the Bounds of my Paper would give me leave.

Addison.

If the Reader cleafes to compare this divine Dialogue with the Speeches of the Gods in Homer and Virgil, he will find the Christian Poet to transcend the Heathen, as much as the Religion of the one furpatics that of the others. Their Deities talk and at like Men, but Milton's divine Persons are divine Persons indeed, and talk in the Language of God, that is, in the Language of Scripture, He is so very seru-

pulous and exact in this particular, that perhaps there is not a fingle Expression, which may not be justified by the Authority of holy Writ. We have taken Notice of several, where he seems to have copied the Letter of Scripture, and the Spirit of Scripture breathes in all the rest.

345. [The Multitude of Angels, &c.]
The Conftruction is this, "All the Multitude of Angels uttering Joy with a Shout loud as, &c. Heav'n rung," &c. where the first Words are put in the ablative Case absolutely.

Pearce.

348. [With Jubiles,]
With great Shouts of Joy and Rejoicing,
This Word is probably derived from the
Jubilee Year that we read of in the Scriptures, which was celebrated with extraordinary Joy by the Jews, every fifteenth
Year, when every Man was restored to his
former Estate and Liberty.

Ibid. — [and loud Hofannas]
Songs of Salvation and Deliverance, Matt.
xxi. o. 15. Mark xi. o. 10.

xxi. 9, 15. Mark xi, 9, 10. 351. [down they caff Their Crowns]

So they are represented, Rev. iv. 10. "The four and twenty Elders fall down before him that sat on the Throne, and worship him that liveth for ever and ever, and cast their Crowns before the Throne.

353. [Amarant,]
The Greek Name for a Flower, of a purple
Velyet Colour, which, though gathered,

## PARADISE LOST. Book III. 108 In PARADISE, fast by the Tree of Life, Began to bloom; but foon for Man's Offence To HEAV'N remov'd, where first it grew, there grows, And flowers aloft shading the Fount of Life, And where the River of Bliss through Midst of Heav'n Rolls o'er Elysian Flow'rs her amber Stream; 360 With these that never fade the Spirits elect Bind their resplendent Locks inwreath'd with Beams: Now in loofe Garlands thick thrown off, the bright Pavement, that like a Sea of Jasper shone, Impurpled with celeftial Roses, [mil'd. Then crown'd again, their golden Harps they took, 365 Harps ever tun'd, that glittering by their Side Like Quivers hung, and with Preamble sweet Of charming Symphony they introduce Their facred Song, and waken Raptures bigh; No Voice exempt, no Voice but well could join 370 Melodious Part, fuch Concord is in Heav'n. "Thee, FATHER, FIRST they fung, Omnipotent,

"Thee, FATHER, FIRST they fung, Omnipotent,
Immutable, Immortal, Infinite,
Eternal King; thee Author of all Being,
Fountain of Light, thyself invisible
Amidst the glorious Brightness where thou sit'st

keeps its Beauty, and when all others fade, recovers its Lustre by being sprinkled with a little Water. It was esteemed the Symbol of Immortality, therefore placed by the Poet near the Tree of Lise with great Propriety.

357. — [the Fount of Life, And — River of Blifs]

The abundant Happiness and immortal Joys of Heaven are in Scripture generally expressed by the Fountain of Life and Rivers of Pleasure: "Thou shalt make them drink of the River of thy Pleasures, for with thee is the Fountain of Life," Psal. xxxvi.

Milton, we suppose, calls it her amber Stream, to signify its Clearness and Trans-

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parency, and not at all on Account of its Colour. The Clearness of Amber was proB

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verbial among the Ancients.

360. [With thefe that never fade the Spirits elect

Spirits elect

Bind their resplendent Locks, &c.]

With thele, that is Elysian Flowers, in the Line above, not the Amarant, 1. 353. that was used to compose their Crowns; with the Elysian Flowers they made Garlands for the Head, which they now threw down upon "the bright Pavement, that like a Sea of Jasper shone, impurpled with celestial Roses."—Jasper is a precious Stone of several Colours, but the green is most effective and bears some Similitude and Resemblance to the Sea.

Book III. PARADISE LOST.	109
Thron'd INACCESSIBLE, but when thou shad'st	in the
The full Blaze of thy Beams, and through a Cloud,	uinel.
Drawn round about thee, like a radiant Shrine,	100
Dark with excessive Bright thy Skirts appear,	380
Yet dazzle Heav'n, that brightest Seraphim	Per
Approach not, but with both Wings veil their Eyes.	
THEE next they fang of all Creation first,	
Begotten Son, Divine Similitude,	
In whose conspicuous Count'nance, without Cloud	385
Made visible, th' Almighty Father shines,	3-3
Whom else no Creature can behold; on thee	101
Impress'd th' Effulgence of his Glory abides,	svo. I
Transfus'd on thee his ample Spirit rests.	Mail
HE Heav'n of Heavens and all the Powers therein	390
By THEE created, and by THEE threw down	390
Th' aspiring Dominations: Thou that Day	Tings &
Thy Father's dreadful Thunder didst not spare,	
Nor stop thy flaming Chariot Wheels, that shook	
Heav'n's everlasting Frame, while o'er the Necks	395
Thou drov'ft of warring Angels difarray'd.	373
Back from Pursuit thy Powers with loud Acclaim	1 30
THEE only extoll'd, Son of thy Father's Might,	
To execute fierce Vengeance on his Foes;	

377. [Thron'd INACCESSIBLE, but when thou fhad ft]

The Word but, here, is the same as except, unless; "INACCESSIBLE, but when thou bad'f," that is, then only acceffible, when thou fhad'ft, &c. Pearce.

380. [Dark with excessive Bright thy Skirts appear,] Milton has the same Thought of Darkness occasioned by Glory, V. 599. "Brightness had made invisible." This also explains his Meaning here; the Excess of Bright-ness had the Effect of Darkness, Invisibility. What an Idea of Glory ! the Skirts only not to be looked on by the Beings haded by a Cloud and both Wings. What then is the full Blaze! See Note on 1, 263. B. II. Richardson.

387. [Whom elfe no Creature can bebold ;]

No Creature can otherwise behold the Father but in and through the Son. " No Man hath feen God at any Time; the only begotten Son which is in the Bosom of the Father, he hath declared him," John i. 18. But "He that hath seen me, hath seen

the Father," John xiv. 9.

398. [THEE only extol'd,]
We must not understand it thus, Thy Powers returning from Pursuit extell'd, &c. but Thy Powers extoll'd thee returning from Pursuit, and thee only; for he was the fole Victor, all the rest "food filent Eye-witnesses of his almighty Acts," VI. 880, &c. So perfectly doth this Hymn of the good Angels agree with the Account given by Raphael in Book VI. and whenever Mention is made of the good Angels joining in the Pursuit, it is by the evil Angels, the Reason of which see before in the Note upon B. I, 169. Newton.

## PARADISE LOST. Book III. Not so on Man: Him through their Malice fall'n. Father of Mercy and Grace, thou didft not doom So strictly, but much more to Pity incline: No fooner did thy dear and only Son Perceive thee purpos'd not to doom frail Man So firitly, but much more to Pity inclin'd, He to appeale thy Wrath, and end the Strife Of Mercy and Justice in thy Face discern'd, Regardless of the Bliss wherein he fat Second to thee, offer'd himfelf to die For Man's Offence. O UNEXAMPLED LOVE, Love no where to be found less than Divine! Hail Son of God, Saviour of Men, THY Name Shall be the copious Matter of my Song Henceforth, and never shall my Harp thy Praise Forget, nor from thy Father's Praise disjoin." 415

Thus they in Heav'n, above the starry Sphere, Their bappy Hours in Joy and Hymning spent. Mean while upon the firm opacous Globe Of this round World, whose first Convex divides The luminous inferior Orbs inclos'd 20 From Chaos and th' Inroad of Darkness old, Satan alighted walks: A GLOBE far off It seem'd, now seems a boundless Continent Dark, waste, and wild, under the Frown of Night Starless expos'd, and ever-threatning Storms 425 Of Chaos bluft'ring round, inclement Sky;

406. [He to appeale thy Wrath,]
As an ingenious Person observes, than cr but must be understood before He, to complete the Sense. Such Omissions are frequent in Poetry, and this may have a Beauty here, as it expresses the Readiness of the Son to interpose on Man's Behalf immediately upon perceiving the Father's gracious Purpose. Newton.

418. [Mean while upon the firm opacous Globe, &c.]
Satan's Walk upon the Outside of the

Universe, which at a Distance appeared to him of a globular Form, but upon his nearer Approach looked like an unbounded Plain, is natural and noble; as his roaming upon the Frontiers of the Creation between that Mass of Matter, which was wrought into a World, and that shapeless unformed Heap of Materials, which full lay in Chaos and Confusion, fir kes the Imagination with fomething aftonishingly great and wild.

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## PARADISE LOST. Book III. III Save on that Side which from the Wall of Heaven. Though distant far, some small Reflection gains Of glimmering Air less vex'd with Tempest loud: Here walk'd the Fiend at large in spacious Field. As when a Vulture on Imais bred, Whose snowy Ridge the roving Tartar bounds, Dislodging from a Region scarce of Prey, To gorge the Flesh of Lambs or yearling Kids On Hills where Flocks are fed, flies toward the Springs Of Ganges or Hydaspes, Indian Streams; 436 But in his Way lights on the barren Plains Of Sericana, where Chineses drive With Sails and Wind their cany Waggons light: So on this windy Sea of Land, the Fiend Walk'd up and down alone, bent on his Prey; Alone, for other Creature in this Place Living or lifeless to be found was none; None yet, but Store bereafter from the Earth Up bither like aereal Vapours flew Of all Things transitory and vain, when Sin With Vanity had fill'd the Works of Men;

This Simile is very apposite and lively, and corresponds exactly in all the Particulars. Satan coming from Hell to Earth, in order to destroy Mankind, but lighting sirst on the bare Convex of this World's outermost Orb, a Sea of Land, as the Poet calls it, is very fitly compared to a Vulture slying in quest of his Prey, (tender Lambs, or Kids new-yean'd,) from the barren Rocks to the more fruitful Hills and Streams of India, but lighting in his Way on the Plains of Sericana, which were in a Manner a Sea of Land too, the Country being so smooth and open, that Carriages were driven sa Travellers report) with Sails and Wind. Imaus is a celebrated Mountain in Asia; its Name signifies snowy, in the Language of the Inhabitants, according to Pliny, Lib. VI. Cap. 21. and therefore it is said here "whose snowy Ridge." It is the Boundary to the East of the Western Taras, who are called roving, as they live chiefly in Tents, and remove from Place to Place for the Convenience of Pasturage,

their Herds of Cattle, and what they take in hunting, being their principal Subificence. Ganges and Hydafpes are famous Rivers of India; and Sericana is a Region betwirt China to the Eaft, and the Mountain Imaus to the Weft: And what our Author here fays of the Chinefe, he feems to have taken from Heylin's Cofmography, p. 867, where it is faid, "Agreeable unto "the Observation of modern Writers, the "Country is so plain and level, that they have Carts and Coaches driven with "Sails, as ordinarily as drawn with Horses, in these Parts." Our Author supposes these Carriages to be made of Came, to render the Thing somewhat more probable. It may be thought the less incredible, as there was a Man lately at Bath, who attempted something of the same Nature, and could really drive his Machine without Horses, by the Help of Wind and Sail upon Marlborough Downs, but it would not serve upon the Road; it did well enough upon the Plain, but he could not make it go up Hill.

## PARADISE LOST. Book III. Both all Things vain, and all who in vain Things Built their fond Hopes of Glory or lasting Fame, Or Happiness in this or th' other Life; 450 All who have their Reward on Earth, the Fruits Of painful Superstition and blind Zeal, Nought seeking but the Praise of Men, here find Fit Retribution, empty as their Deeds; All th' unaccomplish'd Works of Nature's Hand. 455 Abortive, monstrous, or unkindly mix'd. Diffolv'd on Earth, fleet bither, and in vain, Till final Dissolution, wander bere, Not in the neighbouring Moon, as some have dream'd; Those argent Fields more likely Habitants. 460 Translated Saints, or middle Spirits hold Betwixt th' angelical and buman Kind. Hither of ill-join'd Sons and Daughters born

First from the ancient World those Giants came With many a vain Exploit, though then renown'd:

New Babels, had they wherewithal, would build:

The Builders next of Babel on the Plain Of Senaar, and still with vain Design

Others came fingle; be who to be deem'd A God, leap'd fondly into Ætna Flames,

459. [Not in the neighbouring Moon, as fome have dream'd;] Ariosto particularly, who, in his Orlando Furioso, Cant. 34. St. 70, &c. gives a much larger Description of Things lost upon Earth and treasured up in the Moon, than our Poet here makes of the Limbo of

460. [Those argent Fields, &c.] There is no Question, I believe, now among Philosophers, that the Moon is inhabited; but it is greatly to be question'd, whether this Notion of our Author be true, that the Inhabitants there are translated Saints or Spirits of a middle Nature between Angels and Men; for as the Moon is certainly less considerable in itself than our Earth, it is not likely that its Inhabitants should be so much more confiderable. Newton.

463. [Hither of ill-join'd Sons and
Daughters born, &c.]

He means the Sons of God ill-join'd with the

Daughters of Men, alluding to that Text of Scripture, Gen. vi. 4. "There were Giants in the Earth in those Days; and also after that, when the Sons of God came in unto the Daughters of Men, and they bore Children to them; the same became mighty Men, which were of old, Men of Re-nown;" where, by the Sons of God, some Fathers and Commentators have understood Angels, as if the Angels had been ena-moured and married to Women; but the true Meaning is, that the Posterity of Seth and other Patriarchs, who were Worshippers of the true God, and therefore called the Sons of God, intermarried with the idolatrous Posterity of wicked Cain. Newton.

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467. [Of Senaar,] Or Shinar, for they are both the same Name of this Province of Babylonia. But Milton follows the Vulgate, as he frequently does in the Names of Places,

### PARADISE LOST. Book III.

113

Empedocles; and be who to enjoy Plato's Elyfium, leap'd into the Sea, Cleombrotus; and many more too long, Embryos and Idiots, Eremites and Friers White, black, and gray, with all their Trumpery. HERE Pilgrims roam, that stray'd so far to seek In Golgotha HIM dead, who lives in HEAVEN; And they who to be fure of Paradije Dying put on the Weeds of Dominic, 480 Or in Franciscan think to pass disguis'd; They pass the Planets seven, and pass the fix'd,

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471. [Empedocles;]
The Scholar of Pythagoras, a Philosopher and Poet, born at Agrigentum in Sicily: He wrote of the Nature of Things in Greek, as Lucretius did in Latin Verse. He, stealing one Night from his Followers, threw himself into the flaming Ætna, that, being no where to be found, he might be esteem-ed to be a God, and to be taken up into Heaven; but his Iron Pattens, being thrown out by the Fury of the burning Mountain, discovered his deseated Ambition, and ridi-culed his Folly. Hume.

culed his Folly:

473. [Cleombrotus;]

The Name is rightly placed the last Word in the Sentence, as Empedocles was before. He was called Ambraciota, of Ambracia, a City of Epirus in Greece. Having read over Plato's Book of the Soul's Immortality and Happiness in another Life, he was so ravished with the Account of it, that he leaped from a high Wall into the Sea, that he might immediately enjoy it. His Death is celebrated by Callimachus in one of his Epigrams. Newton.

Ibid. and many more too long, ] Poorly and deficiently expressed for, and

more too long to name.

It feems as if a Line were, by Mistake of the Printer, left out here; for (as Dr. Bentley fays) it is deficiently expressed. Befides, Milton had been mentioning those who came fingle; and therefore he could not fall upon the Mention of Embryos, Idiots, Hermits, and Friers, without fome other Verse interposed, which should finish the Account of those who came fingle, and contain a Verb for the Nominative Cases Embryos, Idiots, &c. which at present is wanting.

A very ingenious Person questions, whe-

ther Milton, by this Appearance of Inac-curacy and Negligence, did not defign to express his Contempt of their Trumpery, as he calls it, by huftling it all together in this Diforder and Confusion. We have the same artful Negligence in Paradise Regain'd, II. 182.

Have we not feen, or by Relation heard, In Courts and regal Chambers how thou lurk'ft,

In Wood or Grove, by mosty Fountain Side,

In Valley or Green Meadow, to way-lay Some Beauty rare, Califto, Clymene, Daphne, or Semele, Antiopa, Or Amymone, Syrinx, many more Too long, then lay'ft thy Scapes on Names

Newton. ador'd. 475. [White, black, and gray,] So named according to their Habits, white Friers or Carmelites, black Friers or Dominicans, gray Friers or Franciscans, of their Founders St. Francis, St. Dominic, and Mount Carmel, where that Order pretend they were first instituted. Our Author here, as elsewhere, shews his Dislike and Abhorrence of the Church of Rome, by placing the religious Orders " with all their Trumpery," Cowls, Hoods, Reliques, Beads, &c. in the Paradife of Fools, and not only placing them there, but making them the principal Figures. 476. [HERE Pilgrims] Newton.

Those who had gone upon Pilgrimages to the Holy Land, to vifit our Lord's Sepul-chre: but to fuch Persons that may be said, which was to the Women after his Refurrection, Luke xxiv. 5. 6. "Why feek ye the living among the dead? He is not here, but is rifen;" to which Text our Author feems to allude in this Paffage.

#### PARADISE LOST Book III. 114

And that crystalline Sphere, whose Balance weighs The Trepidation talk'd, and that FIRST mov'd; And Now Saint Peter at Heav'n's Wicket feems To wait them with his Keys, and now at Foot 485 Of Heav'n's Ascent they lift their Feet, when lo! A violent cross Wind from either Coast Blows them transverse ten thousand Leagues awry Into the devious Air; then might ye fee Cowls, Hoods, and Habits with their Wearers toft And flutter'd into Rags, then Reliques, Beads, Indulgences, Dispenses, Pardons, Bulls, The Sport of Winds: All these upwhirl'd aloft Fly o'er the Backside of the World far off Into a Limbo large and broad, fince call'd 495 The Paradise of Fools, to few unknown Long after, now unpeopled, and untrod. All this dark Globe the Fiend found as he pass'd, And long he wander'd, till at last a Gleam Of dawning Light turn'd thither-ward in Hafte 500 His travel'd Steps: Far distant he descries Ascending by Degrees magnificent

482. [And that eryfialline Sphere]
He speaks here according to the ancient Astronomy, adopted and improv'd by Ptolomy. "They pass the Planets seven," our plane-tary or solar System; and, beyond this, "pass the fix'd," the Firmament or Sphere of the fix'd Stars; and, beyond this, "that crystalline Sphere," the crystalline Heaven, clear as Crystal, to which the Ptolemaics tributed Stars; and shigh the control of the start tributed Stars; and the start of the start o attributed a Sort of Libration or shaking (the Trepidation fo much talk'd of) to atcount for certain Irregularities in the Motion of the Stars; and, beyond this, "that FIRST mov'd," the primum Mobile, the Sphere which was both the first mov'd and the first Mover, communicating its Mons to all the lower Spheres; and beyond this was the empyrean Heaven, the Seat of God and the Angels. And when our Poet mentions "Saint Peter at Heav'n's Wicket with his Keys," he certainly intends (as Mr. Thyer observes) to ridicule the fond Conceit of the Romanifis, that St. Peter and his Successors are in a particular Manner intrufted with the Keys of Heaven.

And he makes use of the low Phrase of Heaven's Wicket, the better to expose the Notions of those whom he places here in the Paradife of Fools. Newton.

489. — [devious Air;]
Desert, uninhabited Air.

This Manner of speaking, which puts the second Person indefinitely, is very frequent among the Poets. The Meaning of the

Poet is, "Then might be feen."

495. — [Into a Limbo large and broad,]
The Limbus Patrum, as it is called, is a Place that the Schoolmen fupposed to be in the Neighbourhood of Hell, where the Souls of the Patriarchs were detained, and of those good Men who died before our Saviour's Refurrection. Our Author gives the same Name to his Paradise of Fools, and more rationally places it beyond " the Backfide of the World." Newton,

501. [His travel'd Steps :]
Tir'd Steps.
502. — [Degrees]

Steps or Stairs, as ver. 510, 516, 523.

Book III. PARADISE LOST.	115
Up to the Wall of Heav'n a Structure bigb;	
At Top whereof, but far more rich, appear'd	
The Work as of a kingly Palace Gate,	505
With Frontispiece of Diamond and Gold	
Embellish'd; thick with sparkling orient Gems	
The Portal shone, inimitable on Earth	a Bril
By Model, or by shading Pencil drawn.	- 9
The Stairs were fuch as whereon Jacob faw	510
Angels ascending and descending, Bands	100
Of Guardians bright, when he from Esau fled	
To Padan-Aram, in the Field of Luz	1 18
Dreaming by Night under the open Sky,	
And waking cry'd, This is the Gate of HEAVEN.	515
Each Stair mysteriously was meant, nor stood	in ord
There always, but drawn up to Heav'n, fometimes	
Viewless; and underneath a bright Sea flow'd	Shot !
Of Jasper, or of liquid Pearl, whereon	
Who after came from Earth, failing arriv'd	520
Wafted by Angels, or flew o'er the Lake	Esta?

503. — [a Structure bigb;]
Not a Ladder or plain Steps; to avoid
which Idea, Milton calls this a Structure.
Richardfon.

[with fparkling orient Gems] Dr. Bentley would read ardent Gems, because orient is proper to say upon Earth only: But sparkling and ardent are too near akin to be both used together, and fince (as the Doctor allows) the best Gems come from the East Indies, it may be allowed to Milton to mean by orient Gems no more than the best and most precious ones. Milton very frequently uses the Word orient in such a Sense as this, and Dr. Bentley generally corrects it, though he has made no Objection to the Expression in I. 546.

tion to the Expression in I. 546.
With orient Colours waving.
Poets, who write of Things out of this
World, must use Epithets and Metaphors
drawn from Things in this World, if they
would make themselves understood.

510. [The Stairs (the Degrees mention'd before, ver. 502.) were fuch as whereon faceb faw, &cc.]

A Comparison fetch'd from Gen. xxviii.
12, 13. "And he dreamed, and behold a Ladder fet upon the Earth, and the Top of it reached to Heaven, and behold the Aq-

gels of God ascending and descending on it; and behold the Lord stood above it," &c. But this Line

"To Padan-Aram, in the Field of Luz" must not be understood as if Padan-Aram was "in the Field of Luz;" but he was slying to Padan-Aram, or the Country of Aram, that is, Syria; and by the Way rested and dreamed this Dream in the Field of Luz, for so the adjoining City was called at the first; Jacob, upon this Occasion, gave it the Name of Bethel, by which it was better known afterwards. The Passage was wrong pointed in all the Editions, for there should be no Comma after Luz; the Comma should be after "Padan-Aram, in the Field of Luz," being to be joined on to dreaming in the next Verse. Newton.

518. — [and underneath a bright Sea

flow'd]
The Author himfelf explains this, in the
Argument of this Book, to be meant of
the Water above the Firmament. He mentions it again, VII. 619.
Heylin.

521. [Wafted by Angels, &c.]
As Lazarus was "carried by Angels,"
Luke xvi. 22. and Elijah was rapt up "in
a Chariot of Fire and Horses of Fire,"
2 Kings ii, 11.

12

#### PARADISE LOST. Book III. 116

Date - Chamist January by Comp Conde	
Rapt in a Chariot drawn by fiery Steeds.	
The Stairs were then let down, whether to dare	1.
The Fiend by easy Ascent, or aggravate	
His fad Exclusion from the Doors of Bliss:	525
Direct against which open'd from beneath,	
Just o'er the blissful Seat of Paradise,	
A Passage down to th' Earth, a Passage wide,	
Wider by far than that of After-times	
Over Mount Sion, and, though that were large,	530
Over the Promis'd Land to God so dear,	
By which, to visit oft those happy Tribes,	
On high Behests his Angels to and fro	
Pass'd frequent, and his Eye with choice Regard	
From Paneas the Fount of Jordan's Flood	535
To Beërfaba, where the Holy Land	TAPET.
Borders on Egypt and th' Arabian Shore;	
So wide the Op'ning feem'd, where Bounds were fet	
To Darkness, fuch as bound the Ocean Wave.	csilvi
Satan from hence, now on the lower Stair	540

522. [Rapt]
Snatch'd away, carried off.

[and his Eye with choice

Regard, a Dr. Pearce thinks that, after Regard, a Verse seems to be wanting to describe what bis Eye did with choice Regard; but it may be understood thus, his Eye pass'd frequent, as well as his Angels, to and fro on high Behefts or Commands, and furveyed from Paneas, a City at the Foot of a Mountain of the same Name, Part of Mount Libanus, where the River Jordan has its Source, to Beerfaba or Beersheba, that is, the whole Extent of the Promis'd Land, from Paneas in the North, to Beërsaba in the South, where the Holy Land is bounded by Egypt and Arabia. The Limits of the Holy Land are thus expressed in Scripture, "from Dan even unto Beersheba," Dan at the Northern, and Beersheba at the Southern Extremity; and the City that was called Dan, was afterwards named Paneas. " So wide the Op'ning feem'd," that is, fo wide as I have represented it, wider than the Paffage over Mount Sion and the Promis'd Land; " So wide the Opening feem'd,"

where the same divine Power fixed the Limits of Darkness, that said to the proud Ocean, " Hitherto shalt thou come, and no farther." Newton.

540. [Satan from hence, &c.] Satan, after having long wander'd upon the Surface, or outmost Wall of the Universe, discovers at last a wide Gap in it, which ted into the Creation, and is defcribed as the Opening through which the Angels pais to and fro into the lower World upon their Errands to Mankind. His fitting upon the Brink of this Paffage, and taking a Survey of the whole Face of Nature that appeared to him new and fresh in all its Beauties, with the Simile illustrating this Circumstance, fills the Mind of the Reader with as furprifing and glorious an Idea as any that arises in the whole Poem. He looks down into that vaft Hollow of the Universe, with the Eye, or (as Milton calls it) with the Ken of an Angel. He furyeys all the Wonders in this immense Amphitheatre that lie between both the Poles of Heaven, and takes in at one View the whole Round of the Creation. Addison.

for upon the Emily, and the Top of

Book III. PARADISE LOST.	117
That scal'd by Steps of Gold to Heaven Gate,	
Looks down with Wonder at the fudden View	
Of all this World at once. As when a Scout	
Through dark and defert Ways with Peril gone	
All Night, at last by Break of chearful Dawn	545
Obtains the Brow of fome high-climbing Hill,	
Which to his Eye discovers unaware	
The goodly Prospect of some foreign Land	
First seen, or some renown'd Metropolis	
With glistering Spires and Pinnacles adorn'd,	550
Which now the rifing Sun gilds with his Beams:	
Such Wonder feiz'd, though after HEAVEN feen,	-716
The Spirit malign, but much more Envy seiz'd,	
At Sight of all this World beheld fo fair.	15-16
Round he furveys (and well might, where he flood	555
So high above the circling Canopy	
Of Night's extended Shade) from eastern Point	150 14 4 150
Of Libra to the fleecy Star that bears	
Andromeda far off Atlantic Seas	
Beyond th' Horizon; then from Pole to Pole	560
He views in Breadth, and without longer Pause	P. (1000)
Downright into the World's first Region throws	

555. [Round he furveys, &c.]
Satan is here represented as taking a View of the whole Creation from East to West, and then from North to South; but Poetry delights to fay the most common Things in an uncommon Manner. "Round he furweys," as well he might, in his present Situation, " fo high above the circling Canopy of Night's extended Shade," Dr. Bentley objects to the Expression of circling Canopy, when the Shade of Night must needs be a Cone: But as Dr. Pearce replies, to Satan who looked down upon it from fuch an Highth, it appeared not a Cone, as it really was, but a Circle. In this Situation then "he furveys from eastern Point of Libra," one of the twelve Signs exactly opposite to Aries, " to the fleecy Star, Aries or the Ram, that is, from East to West, for when Libra rises in the East, Aries fets full West; and Aries is faid to bear Andromedo, because that Constellation,

represented as a Woman, is placed just over Aries, and therefore, when Aries fets, he seems to bear "Andromeda far off Atlantic Seas," the great Western Ocean, "beyond the Horizon; then from Pole to Pole he views in Breadth," that is, from North to South; and that is said to be in Breadth, because the Ancients knowing more of the Earth from East to West than from North to South, and so having a much greater Journey one Way than the other, one was called Length or Longitude, the other Breadth or Latitude. It is fine, as it is natural, to represent Satan as taking a View of the World before he threw himself into Newton.

562. [Dogon right into the World's, &c.]
Satan, after having furveyed the whole
Creation, immediately, "without longer
Paule," throws himfelf into it, and is deferibed as making two different Motions.
At first he drops down perpendicularly some

### PARADISE LOST. Book III.

His Flight precipitant, and winds with Ease Through the pure marble Air his oblique Way Amongst innumerable Stars, that shone 565 STARS distant, but nigh band seem'd other WORLDS; Or other Worlds they feem'd, or bappy Isles, Like those Hesperian Gardens fam'd of old, Fortunate Fields, and Groves, and flowery Vales, Thrice bappy Isles, but who dwelt happy there 570 He stay'd not to inquire: Above them all The golden Sun in Splendour likest Heaven Allur'd his Eye : Thither his Course he bends Through the calm Firmament, (but up or down, By Center, or Eccentric, bard to tell, 575 Or Longitude,) where the great Luminary,

Way into it, "downright into the World's first Region throws his Flight precipitent," and afterwards "winds his oblique Way," turns and winds this Way and that, if he might any where efpy the Seat of Man; for tho', in ver. 527, it is faid that the Paffage was "just over Paradife," yet it is evident, that Satan did not know it, and therefore, as it was natural for him to do, winds about in Search of it, "through the pure marble Air." The first Epithet pure determines the Sense of the second, and shows why the Air is compared to Marble, namely, for its Clearness and Whiteness, without any Regard to its Hardness; and the Word Marble is derived from a Greek Word, that fignifies to shine and gliffer.

Newton.

565. — [that shone STARS distant,]
They appeared, by their shining, to be Stars, 'Tis a Greek Expression, as Plato, Stars. 'Tis a Greek Expression, as Flato, in an Epigram on his Friend Stells, preferved by Diogenes Laertius. "You shone, Marning-Star, but dead, ferved by Diogenes Laertius.
whilst living, a Morning-Star, but dead,
you now shine Hesperus among the Shades."
Richardson.

568. [Like those Hesperian Gardens] So called of Hesperus, Pesper, because placed in the West under the Evening Star. Those famous Gardens were the Isles about Cape Verd in Africa, whose most Western Point is still called Hesperium Cornu. Others will have them the Canaries. Hume. &c.] [Thither his Course he bends,

His Flight between the feveral Worlds that fhined on every Side of him, with the par-

ticular Description of the Sun, are set forth in all the Wantonness of a luxuriant Imain all the Wantonnels of a luxuriant Ima-gination. His Shape, Speech, and Bcha-wiour, upon his transforming himself into an Angel of Light, are touched with ex-quisite Beauty. The Poet's Thought of directing Satan to the Sun, which, in the vulgar Opinion of Mankind, is the most conspicuous Part of the Creation, and the placing in it an Angel, is a Circumstance finely contrived, and the more adjusted to a poetical Probability, as it was a received Doctrine among the most famous Philosophers, that every Orb had its Intelligence, and as an Apostle in sacred Writ is said to have feen fuch an Angel in the Sun.

By Center, or Eccentric, bard to tell,
Or Longitude,
These Words (as Dr. Pearce observes)
should be included in a Parenthesis, and
then the Construction of the rest will be plain and easy. Satan had now passed the fix'd Stars, and was directing his Course towards the Sun; but it is hard to tell (fays the Poet) whether this Course was up or down, that is North or South, for so up er down fignifies in IX. 78. and X. 675. the North being uppermost in our Globes; or whether it was " by Center, or Eccentric," towards the Center, or from the Center, it not being determined whether the Sun is the Center of the World or not; or whether it was by Longitude, that is in Length, East or West, as appears from IV. 539. and VII. 373.

## Book III. PARADISE LOST. 116

Aloof the vulgar Constellations thick, That from his lordly Eye keep Distance due, Dispenses Light from far; they as they move Their flarry Dance in Numbers that compute 580 Days, Months and Years, towards his all-chearing Lamp Turn swift their various Motions, or are turn'd By his magnetic Beam, that gently warms The Universe, and to each inward Part With gentle Penetration, though unseen, 585 Shoots invisible Virtue ev'n to the Deep; So wondrously was fet his Station bright. There lands the Fiend; a Spot like which perhaps Astronomer in the Sun's lucent Orb Through his glaz'd optic Tube yet never faw. 590 The Place he found beyond Expression bright, Compar'd with ought on Earth, Metal or Stone; Not all Parts like, but all alike inform'd With radiant Light, as glowing Iron with Fire; If Metal, Part seem'd Gold, Part Silver clear; 595

580. [in Numbers]
That is in Measures. Richardson.
586. [Shoots invisible Virtue ev'n to the

586. [Shoots invisible Virtue ev'n to the Deep;]

Dr. Bentley says invisible makes mere Tautology with though unseen; but I think not; the Words though unseen; but I think not; the Words though unseen relate to Penetratian, and invisible is the Epithet to Virtue, which is a distinct Thing from the Peneration before mention'd, and which might have been visible, though the other was not so. But the Doctor says, that invisible spoils the Measure of the Verse. Milton seems to have thought this no Blemish to his Poem, for he frequently, in the Beginning of a Verse, chooses this artificial Negligence of Measure: So in II. 302, 880. III. 358. XI. 79, 377. There is no need therefore of reading, with Dr. Bentley, Shoots vital Virtue, &c.

590. [Through his glaz'd optic Tube] The Spots in the Sun are visible with a Telescope: But Astronomer, perhaps, never yet saw "through his glaz'd optic Tube," that is, his Telescope, such a Spot as Satan naw he was in the Sun's Orb. The Poet mentions this Glass the oftner in Honour of

Galileo, whom he means here by the Afro-

592. — [Metal or Stone;]
In the first Editions it is Medal or Stone, and Mr. Richardson justifies it, as the Repetition of the same Word immediately after is avoided; but for that very Reason it appears, that this is an Error of the Press, and that it ought to be read Metal or Stone, as both Metal and Stone are repeated afterwards, ver. 595. If Metal, so and so, and ver. 596. If sone, so and so. Newton.

wards, ver. 505. If Metal, fo and fo, and ver. 596. If flone, so and so. Newton. 593. [Not all Parts like, &c.]
Ovid has given us a Description of the Palace of the Sun, but sew have described the Sun himself; and I know not whether our Author has shown more Fancy or more Judgment in the Description. An ordinary Poet would, in all Probability, have insisted chiefly upon its excessive Heat; but that was nothing to Satan, who was come from the hotter Region of Hell; and therefore Milton judiciously omits it, and inlarges upon the Riches of the Place, the Gold and Silver and precious Stones which abounded therein, and by these Means exhibits a pleasing Picture instead of a disagreeable one.

#### 120 PARADISE LOST. Book III.

If Stone. Carbuncle most or Chrysolite, Ruby or Topaz, to the Twelve that shone In Aaron's Breaft-Plate, and a Stone besides Imagin'd rather oft than elsewhere seen. That Stone, or like to that which here below. Philosophers in vain so long have sought, In vain, though by their pow'rful Art they bind Volatile Hermes, and call up unbound In various Shapes old Proteus from the Sea, Drain'd through a Limbic to his native Form. 605 What Wonder then if Fields and Regions bere Breathe forth Elixir pure, and Rivers run Potable Gold, when with one virtuous Touch

596. [Carbuncle most or Chrysotte, ]

A Carbuncle is a precious Stone, so named - [Carbuncle most or Chryfolite,] from its Colour refembling a burning Coal, the chief of the flaming and burning Gems. A Chrysolite is a golden Stone, called like-wife to from its Colour. The choicest come from India, whose Yellowness is so fet off and heightened with a Glance of Sea Green, that Gold cannot appear before it, but looks pale and discountenanced.

597. [Ruby or Topaz,]
Ruby is a Stone of a red Colour, like Blood. A Topaz is a Gem of a golden and green Colour, extreamly delightful, and

very illustrious.

- [to the Twelve that shone] This Passage may be understood thus, without any Alteration, Ruby or Topaz to the twelve, that is, and all the rest reckoning to the truelve, "that hone in Aaron's Breaft-Plate." The Poet had particularly men-tion'd some of the Stones in Aaron's Breaft-Plate, and now he includes all the rest to the Number twelve, Such a concise Manner of speaking is not unusual with our Au-Newton. thor.

they bind, &c.]
Though, by their pow'rful Art, they bind and fix Quickfilver, and change their Mat-ter, unbound, unfix'd, into as many va-rious Shapes as Proteus, till it be reduced at laft to its first original Form. Hermes, another Word for Mercury or Quickfilver, which is very fluid and volatile, and hard to be fixed. Proteus, a Sea-God, who could transform himself into various Shapes, till,

- [though by their pow'rful Art

being closely prefs'd, he seturned to his own proper Form. By this the Ancients understood the first Principle of Things, and the Subject-Matter of Nature; and our Poet therefore very fitly employs this Metaphor or Similitude to express the Matter, which the Chemists make Experiments upon through all its Mutations, and which they drain through their Limbecs or Stills, till it refume its native and original Newton.

606. [What Wonder then, &c.]
And if Chemifts can do fo much, what
Wonder then if, in the Sun itself, is the
true Philosopher's Stone, the grand Elixir, and Rivers of liquid Gold; when the Sun, the chief of Chemists, though at so great a Distance, can perform such Wonders upon Earth, and produce so many precious Things? The Thought of making the Sun the chief Chemist or Alchemist seems to be taken from Shakespeare, King John, A& III

To solemnize this Day, the glorious Sun Stays in his Course, and plays the Alchemist,

Turning with Splendour of his precious Eye

The meager cloddy Earth to glittering Gold. Newton.

- and Regions bere] That is, in the Sun which he is describing. Milton frequently uses the Word bers, not meaning thereby a Place present to him when he is speaking, but that Place only which he is then speaking of.

608. [Potable Gold,]
Gold so dissolved as to be drank,

## Book III. PARADISE LOST. IZT Th' arch-chemic Sun, fo far from us remote. Produces, with terrestrial Humour mix'd. Here in the dark fo many precious Things Of Colour glorious and Effect fo rare ? Here Matter new to gaze the Devil met Undazzl'd; far and wide his Eye commands: For Sight no Obstacle found here, nor Shade, But all Sun-shine, as when his Beams at Noon Culminate from th' Equator, as they now Shot upward still direct, whence no Way round Shadow from Body opaque can fall; and th' Air, No where so clear, sharpen'd his visual Ray To Objects distant far, whereby he foon Saw within Ken a glorious Angel stand, The same whom John saw also in the Sun: His Back was turn'd, but not his Brightness bid; Of beaming funny Rays a golden Tiar 625 Circl'd his Head, nor less his Locks behind Illustrious on his Shoulders, fledge with Wings Lay waving round; on some great Charge employ'd He seem'd, or fix'd in Cogitation deep. Glad was the Spirit impure, as now in Hope 630 To find who might direct his wand ring Flight

616. — [as when his Beams at Noon Culminate from th' Equator, as they now Shot upward fill direct,]

The first as is used by Way of Similitude, in the Sense of like as; there was no Shadow, but all Sun-shine, like "as when his Beams at Noon culminate from th' Equator," that is, are vertical, and shoot directly from the Equator, which is the Reason why those who live under the Equator, under the Line, are called Ascii, and at Noon cast no Shadows. The other as is used by Way of Reason, in the Sense of for as much as; there was no Shadow, but all Sun-shine, for as much "as his Beams shot now directly upward."

rectly upward." Newton.

623. [The fame whom John faw also in the Sun.]

"And I faw an Angel standing in the Sun," Rev. xix. 17.

625. — [a golden Tiar]
A golden Coronet of shining Rays circled his Head, yet, nevertheles, did not hinder his lovely Locks, that hung behind over his shouldersadorn'd with Wings, from waving themselves into Curls and Rings. Tiar, of Tiara, the Persian Word for a round Cap, high and ending in a Point, the usual Covering and Ornament the eastern Princes wore on their Heads.

Hume.

wore on their Heads.

627. — [fledge with Wings]

We now commonly fay fledg d, but our

Author uses fledge again in VII. 420.

"but feather'd soon and fledge, &c." He

prefers it, doubtless, as of a softer Sound.

628. — [employ'd]
Milton conflantly spells this Word imploy'd,
but the French Word, from whence it is
derived, is employer.

## PARADISE LOST. Book III. To Paradise the bappy Seat of Man, His Journey's End and our beginning Woe. But first he casts to change his proper Shape. Which else might work him Danger or Delay : 635 And now a stripling Cherub he appears. Not of the Prime, yet such as in his Face Youth smil'd CELESTIAL, and to every Limb Suitable Grace diffus'd, so well he feign'd: Under a Coronet his flowing Hair 640 In Curls on either Cheek play'd; Wings he wore Of many a colour'd Plume sprinkled with Gold, His Habit fit for Speed succinet, and held Before his decent Steps a filver Wand. He drew not nigh unbeard; the Angel bright, 645 Ere he drew nigh, his radiant Visage turn'd, Admonish'd by his Ear, and strait was known Th' Arch-Angel Uriel, one of the seven Who in God's Presence, nearest to his Throne, Stand ready at Command, and are his Eyes 650 That run through all the Heav'ns, or down to th' Earth Bear his fwift Errands over moist and dry, O'er Sea and Land: Him Satan thus accosts.

634, [But first he casts, &c.] He considers. The Metaphor seems to be taken from casting the Eye around every Way. Spenfer has the fame Expression, Way. Spenter has the latter of the Fairy Queen, B. I. Cant. 11. St. 40. He caff at once him to avenge for all. And Milton himself again, XII. 43. Richardson.

636. - [a ftripling Cherub]
The evil Spirit, the better to disguise his Purpofe, assumes the Appearance of a ftripling Cherub, not of one of those of the prime Order and Dignity, for such could not so well be supposed to be ignorant of what Satan wanted now to be inform'd. And a finer Picture of a young Angel could whole Earth." The Jews, therefore, benot be drawn by the Pencil of Raphael lieved there were feven principal Angels, than is here by the Pen of Milton. In Spenfer there is a similar Description of a were, of the heavenly Hoft. See Tobit xii. young Angel. Fairy Queen, B. H. Cant. 8.

15. Rev. i, 4. v, 6. viii. 2. Newton.

643. [His Habit fit for Speed fuccine,] If the Author meant that Satan had Clothes on as well as Wings, it is contrary to his usual Manner of representing the Angels; but I rather understand it, that the Wings be wore were bis Habit, and they were certainly a "Habit sit for Speed succines;" but succined I understand with Dr. Pearce, not in its first and literal Sense, girded or tuck'd up; but in the metaphorical Sense, ready and propar'd.

Newton.

650. — [and are his Eyes, &cc.]

An Expression borrow'd from Zech. iv. 10.

"Those seven, they are the Eyes of the

Book III. PARADISE LOST.	123
" Uriel, for thou of those fev'n Spirits that stand	
In Sight of God's high Throne, gloriously bright,	655
The first are wont his great authentic Will	00
Interpreter through highest Heav'n to bring,	
Where all his Sons thy Embassy attend;	
And here art likeliest by supreme Decree	
Like Honour to obtain, and as his Eye	660
To visit oft this new Creation round;	
Unspeakable Desire to see, and know	
All these his wondrous Works, but chiefly MAN,	
His chief Delight and Favour, him for whom	
All thefe his Works fo wondrous he ordain'd,	665
Hath brought me from the Quires of Cherubim	
Alone thus wand'ring. Brightest Seraph, tell	
In which of all these shining Orbs hath Man	
His fixed Seat, or fixed Seat hath none,	
But all these shining Orbs his Choice to dwell;	670
That I may find him, and with fecret Gaze	
Or open Admiration HIM behold,	
On whom the great Creator hath bestow'd	
Worlds, and on whom hath all these Graces pour'd;	
That both in bim and all Things, as is meet,	675
The universal Maker we may praise;	
Who justly hath driv'n out his Rebel Foes	
To deepest Hell, and to repair that loss	
Created this new happy Race of Men	
To serve him better: Wise are all bis Ways."	680

## So spake the false Dissembler UNPERCEIV'D;

654. [Uriel,] His Name is derived from two Hebrew Words, which fignify God is my Light. He is mentioned as a good Angel in the fecond Book of Efdras, Chap. iv. and v. and the Jews, and fome Christians, conceive him to be an Angel of Light, according to his Name, and therefore he has properly his Station in the Sun.

Newton.

663. - [but chiefly Man,

His chief Delight and Favour, him for whom, &c.]

Dr. Bentley reads, and Favourite woom, and fays that Man bis chief Favour is not English. But, as Dr. Pearce replies, by Fawour furely may be meant the Object of his Favour; as by Delight is plainly meant not his Delight itself, but the Object of his Delight. And, as Mr. Upton observes, it is only using the Abstract for the Concrete.

## 124 PARADISE LOST. Book III.

For neither Man nor Angel can discern

Hypocrify, the only Evil that walks

Invisible, except to God alone,

By his permissive Will, through Heav'n and Earth: 685

And oft though Wisdom wake, Suspicion sleeps

At Wisdom's Gate, and to Simplicity

Resigns her Charge, while Goodness thinks no ill

Where no Ill seems: Which now for once beguil'd

Uriel, though Regent of the Sun, and held

The sharpest sighted Spirit of all in Heaven;

Who to the fraudulent Impostor foul

In his Uprightness Answer thus return'd.

"Fair Angel, thy Defire which tends to know
The Works of God, thereby to glorify
The great Work Master, leads to no Excess
That reaches Blame, but rather merits Praise
The more it seems Excess, that led thee bither
From thy empyreal Mansion thus alone,
To witness with thine Eyes what some perhaps
Contented with Report hear only in Heaven:
For wonderful indeed are all his Works,
Pleasant to know, and worthiest to be all

983. [Hypocrify, &c.]
What is faid here of Hypocrify is censur'd as a Digression, but it seems no more than is absolutely necessary; for otherwise it might be thought very strange, that the evil Spirit should pass undiscovered by the Arch-Angel Uriel, the Regent of the Sun, and the sharpest-sighted Spirit in Heaven, and therefore the 'Poet endeavours to account for it, by saying, that Hypocrify cannot be discerned by Man or Angels, it is invisible to all but God, &c. But yet the evil Spirit did not pass wholly undiscover'd, for though Uriel was not aware of him now, yet he found Reason to suspect him after wards, from his furious Gestures in the Mount.

686. [And oft though Wisdom wake, &c.]

He must be very critically splenetic indeed, who will not pardon this little digressional Observation. There is not, in my Opi-

nien, a nobler Sentiment, or one more poetically expressed, in the whole Poem. What great Art has the Poet shown in taking off the Dryness of a mere moral Sentence, by throwing it into the Form of a short and beautiful Allegory!

694. [Fair Angel, &cc.]
In the Answer which this Angel returns to the disguised evil Spirit, there is such a becoming Majesty as is altogether suitable to a superior Being. The Part of it, in which he represents himself as present at the Creation, is very noble in itself, and not only proper where it is introduced, but requisite to prepare the Reader for what follows in the seventh Book. In the following Part of the Speech he points out the Earth with such Circumstances, that the Reader can scarce forbear sancying himself employed on the same distant View of it.

Addison.

Book III. PARADISE LOST.	125
Had in Remembrance always with Delight;	Oble
But what created Mind can comprehend	705
Their Number, or the Wisdom infinite	17
That brought them forth, but bid their Causes deep?	
I faw when at his Word the formless Mass,	
This World's material Mold, came to a Heap:	
Confusion heard his Voice, and wild Uproar	710
Stood rul'd, stood vast Infinitude confin'D;	12
Till, at his fecond Bidding, DARKNESS fled,	177
LIGHT Shone, and ORDER from DISORDER sprung:	
Swift to their several Quarters hasted then	posts.
The cumbrous Elements, Earth, Flood, Air, Fire;	715
And this ethereal Quintessence of Heaven	
Flew upward, spirited with various Forms,	
That roll'd orbicular, and turn'd to Stars	Line !
Numberless, as thou feeft, and how they move;	
Each had his Place appointed, each his Course;	720
The rest in Circuit walls this Universe.	12.00
Look downward on that Globe, whose bither Side	1.65
With Light from bence, though but reflected, shines;	
That Place is Earth the Seat of Man, that Light	
His Day, which else as th' other Hemisphere	725
Night would invade; but there the neighbouring M	
(So call that opposite fair Star) her Aid	-
Timely interposes, and her monthly round	
Still ending, still renewing, through mid Heaven,	
With borrow'd Light her Countenance triform	730

715. [The cumbrous Elements,]
Even Air and Fire are so in Comparison of
the ethereal Quintessence, celestial Fire, or
pure Spirit. Richardson.

716. [And this ethereal Quintessence of Heaven]
The four Elements hasted to their Quarters, but this fifth Essence siew upward. It should be this, as it is in Milton's own Editions; and not "the ethereal Quintessence," as it is in Bentley's, Fenton's, and some other Editions. For the Angel who speaks is in the Sun, and therefore says this, as the Sun was a Part of this ethereal Quintessence. And this Notion our Author-

t

borrowed from Aristotle and others of the ancient Philosophers, who supposed that, besides the four Elements, there was like-wise an ethereal Quintessence, or fifth Essence out of which the Stars and Heavens were formed, and its Motion was orbicular. These Stars are "numberless, as then seef," (says the Angel) and seeft "bow they move;" and the rest of this fifth Essence; and the rest of this fifth Essence that is not formed into Stars, surrounds and like a Wall incloses the Universe. Newton.

730. — [her Countenance triform] Increasing with Horns towards the Eaft, decreasing with Horns towards the West, and at the full.

#### PARADISE LOST Book III 126

Hence fills and empties to inlighten th' Earth. And in her pale Dominion checks the Night. That Spot to which I point is Paradife, Adam's Abode, those lofty Shades his Bower. Thy Way thou canst not mis, me MINE requires."

Thus faid, he turn'd; and Satan, bowing low, As to Superior Spirits is wont in Heaven. Where Honour due and Reverence NONE negletts. Took leave, and toward the Coast of Earth beneath, Down from th' Ecliptic, fped with bop'd Success, 740 Throws his fleep Flight in many an aery Wheel, Nor flay'd, till on Niphates Top he lights.

741. — [in many an aery Wheel,]
This sportive Motion is attributed to Satan for Joy, that he was now so near his Jour-ney's End: And it is very properly taken Notice of here, as it is said to have been observed by the Angel Uriel afterwards, in IV. 567.

I describ'd his Way,

Bent on all Speed, and mark'd his aery

Gate, So beautifully do not only the greater, but even the minuter Parts of this Poem hang together. Newton.

742. — [on Nipbates Top he lights.]

A Mountain in the Borders of Armenis, not far from the Spring of Tigris, as Xenophon affirms upon his own Knowledge.

The Poet lands Satan on this Mountain, because it borders on Mesopotamia, in which the most judicious Describers of Paradife place it.

I must not conclude my Resections upon this third Book of Paradise Lost, without taking Notice of that celebrated Complaint of Milton with which it opens, and which certainly deserves all the Praises that have been given it; though, as I have before hinted, it may rather be looked upon as an Excretcence, than as an effential Part of the Poem. The fame Observation might be applied to that beautiful Digression upon Hypocrify, in the same Book.

END OF THE THIRD BOOK.

# PARADISE LOST.

## BOOK IV.

For that warning Voice, which be who faw Th' Apocalyps heard cry in Heav'n aloud, Then when the Dragon, put to second Rout, Came furious down to be reveng'd on Men, WOE TO TH' INHABITANTS ON EARTH! that now. While Time was, our first Parents had been warn'd The Coming of their fecret Foe, and scap'd. Haply so scap'd his mortal Snare: For now Satan, now first inflam'd with Rage, came down, The Tempter ere th' Accuser of Mankind, TO To wreck on innocent frail Man his Loss Of that first Battel, and his Flight to Hell: Yet not rejoicing in his Speed, though bold Far off and fearless, nor with Cause to boast, Begins his dire Attempt, which nigh the Birth Now rolling boils in his tumultuous Breaft, And like a devilish Engine back recoils

The Poet opens this Book with a Wish in the Manner of Shakespeare, O for a Muse of Fire, &c. Prologue to Henry V. and, in order to raise the Horror and Attention of his Reader, introduces his Relation of Satan's Adventures upon Earth by wishing that the same warning Voice had been uttered now at Satan's first coming, that St. John, who in a Vision saw the Apocalyps or Revelation of the most remarkable Events which were to befal the Christian Church to the End of the World, heard when the Dragon ("that old Serpent, called the Devil and Satan") was put to second Rout. Rev. xii. 12. "Woe to the Inhabiters of the Earth and of the Sea, for the Devil is come down unto you, having great Wrath."

8. [Haply] Perchance, perhaps. 10. — [th' Accuser of Mankind,]
As he is represented in that same Chapter
of the Revelation, which the Poet is still
alluding to, ver. 10.

alluding to, ver. 10.

13. [Yet not rejoicing in his Speed,]
Satan was "bold far off and fearlefs," and
as he drew nearer, was pleas'd with bop'd
Success; but now he is come to Earth to
"begin his dire Attempt," he does not rejoice in it, his Heart missives, "Horror
and Doubt distract" him. This is all very
natural.

Newton.

17: [And like a devilish Engine back

recoils,]
When a Cannon or great Gun is discharged, it frequently happens that it recoils, or runs back with great Force, and sometimes does Mischief to those who have fired it. A beautiful Simile this to express the Force of Satan's Reflections on the Consequence of his Attempt on the Innocence of Mankind.

## PARADISE LOST. Book IV. Upon bimself; Horror and Doubt distract His troubled Thoughts, and from the Bottom fir The Hell within him; for within him Hell 20 He brings, and round about him, nor from Hell One Step no more than from bimself can fly By Change of Place: Now Conscience wakes Despair That sumber'd, wakes the bitter Memory Of what he was, what is, and what must be 25 Worse; of worse Deeds worse Sufferings must ensue: Sometimes towards Eden, which now in his View Lay pleasant, his griev'd Look he fixes fad: Sometimes towards Heav'n and the full-blazing Sun. Which now fat bigb in his Meridian Tower: 30 Then much revolving, thus in Sighs began.

"O thou that with furpassing Glory crown'd, Look'ft from thy fole Dominion like the God Of this new World; at whose Sight all the Stars Hide their diminish'd Heads; to thee I call, But with no friendly Voice, and add thy Name O Sun, to tell thee how I hate thy Beams,

24. — [the bitter Memory
Of what he was, what is, and what
muft be]

Dr. Bentley reads Theory instead of Memory; because he does not understand what is the Memory of a Thing present or suture. But if the Doctor will allow that it is Sense to say "remember that you must die," we may keep the Word Memory here, and prefer it to his Theory. Memory is Recordatio, or the thinking or resecting upon any Thing, as well present and suture as past.

Pearce.

30. — [meridian Tower:]
At Noon the Sun is lifted up as in a Tower.
The Metaphor is used by Virgil in his Culex, ver. 41. Spenser, in his admirable Translation of that Poem, has followed him punctually.

punctually.

The fiery Sun was mounted now on Hight
Up to the heav'nly Tow'rs.

32. [O then, &c.]
Satan being now within Prospect of Eden, and looking round upon the Glories of the

Creation, is filled with Sentiments different from those which he discovered while he was in Hell. The Place inspires him with Thoughts more adapted to it: He reslects upon the happy Condition from whence he fell, and breaks forth into a Speech that is softened with several transient Touches of Remorse and Self-Accusation: But at length he confirms himself in Impenitence, and in his Design of drawing Man into his own State of Guilt and Misery. This Conflict of Passinos is raised with a great Deal of Art, as the Opening of his Speech to the Sun is very bold and noble. This Speech is, I think, the finest that is ascribed to Satan in the whole Poem.

Addison.

35

33. — [fole Dominion]
The Moon has the Stars her Attendants, to fhare with her in the Splendour of the Night. The Sun has none to rival him, for the Stars "hide their diminifo" d Heads." Hence Milton makes Satan, with Propriety, call it "thy fole Dominion."

## PARADISE LOST: 129 Book IV. That bring to my Remembrance from what State I fell. how glorious once above thy Sphere; Till Pride and worse Ambition threw me down Warring in Heav'n against Heav'n's MATCHLESS KING: Ah wherefore! he deserv'd no fuch Return From me, whom he created what I was In that bright Eminence, and with his Good UPBRAIDED none; nor was his SERVICE bard. What could be less than to afford him Praise. The easiest Recompence, and pay him Thanks. How Due! yet all his Good prov'd Ill in me, And wrought but Malice; lifted up fo high I sdeind Subjection, and thought one Step bigher 50 Would fet me bigbest, and in a Moment quit The Debt immense of endless Gratitude. So burthensome, still PAYING still to OWE. Forgetful what from bim I still receiv'd, And understood not that a grateful Mind 55 By owing owes not, but still pays, at once Indebted and discharg'd; what Burden then? O had his pow'rful Destiny ordain'd Me some inferiour Angel, I had stood Then HAPPY; no unbounded Hope had rais'd Ambition. Yet why not? fome other Power As great might have aspir'd, and me though mean Drawn to his Part; but other Powers as great Fell not, but stand unsbaken, from within

40. [Till Pride and worse Ambition]
Pride is a Kind of excessive and vicious Sels-Esteem, that raises Men in their own Opinions above what is just and right: But Ambition is that which adds Fuel to this Flame, and claps Spurs to these furious and inotdinate Desires that break forth into the most execrable Acts to accomplish their haughty Designs; which makes our Author, stigmatize Ambition as a worse Sin than Pride.

It is to be observed, that Satan always

lays the Blame on his Ambition, as in ver. 61. and 92. Pearce.

50. [I ideind]
For disain'd; an Imitation of the Italian stepnare, Hume.

Ite fame Word is used by Spenser, Fairy Queen, B. V. Cant. 5. St. 44. and other Places.

55. [And underflood not]
This Verb is to be connected with the other Verbs in ver. 50. I fdein'd and rhought.

### PARADISE LOST. Book IV. 120 Or from without, to all TEMPTATIONS arm'd. 65 Hadft thou the same free Will and Power to stand? Thou hadft: Whom hast thou then or what to accuse, But Heav'n's free Love dealt equally to all? Be then his Love ACCURS'D. fince Love or Hate. To me alike, it deals eternal Woe. 70 Nav curs'd be thou; fince against bis THY Will Chofe freely what it now so justly rues. ME MISERABLE! Which Way shall I fly Infinite Wrath, and infinite Despair? Which Way I fly is Hell; MYSELF am Hell: 75 And in the lowest Deep a lower Deep Still threatning to devour me opens wide. To which the Hell I suffer seems a HEAVEN. O then at last relent: Is there no Place Left for Repentance, none for Pardon left? 80 None left but by Submission; and that Word DISDAIN forbids me, and my Dread of Shame Among the Spirits beneath, whom I seduc'd With other Promises and other Vaunts Than to submit, boafting I could subdue 85 Th' Omnipotent. Ay me, they little know How dearly I abide that boast so vain, Under what Torments inwardly I groan, While they adore me on the Throne of Hell. With Diadem and Scepter bigh advanc'd, 90 The lower still I fall, only supream In Misery; such Joy Ambition finds. But fay I could repent and could obtain By Att of Grace my former State; how foon Would Highth recall high Thoughts, how foon unfay 95 What feign'd Submission swore? Ease would recant Vows made in Pain, as violent and void.

81. — [and that Word DISDAIN forbids me,]

Disdain forbids me that Word Submission.

Bentley,

### PARADISE LOST. Book IV. 131 For never can true Reconcilement grow. Where Wounds of deadly Hate have pierc'd so deep: Which would but lead me to a worse Relapse 100 And beavier fall: So should I purchase dear Short Intermission bought with double Smart. This knows my Punisher; therefore as far From granting be, as I from begging Peace: All Hope excluded thus, behold, in Stead 105 Of us out-cast, exil'd, his NEW Delight, Mankind created, and for bim this World. So farewel Hope, and with Hope farewel Fear, Farewel Remorfe: All Good to me is lost; Evil be thou MY Good; by thee at least TIO Divided Empire with Heav'n's King I bold, By thee, and more than half perhaps will reign; As MAN ere long, and this new World shall know."

Thus while he spake, each Passion dimm'd his Face, Thrice chang'd with Pale, Ire, Envy, and Despair; Which marr'd his borrow'd Vifage, and betray'd Him Counterfeit, if any Eye beheld. For beav'nly Minds from such Distempers foul

112. [By thee, and more than balf perhaps will reign ;] This Paffage has occasioned much Perplexity and Confusion, but it may easily be understood thus. "Evil be thou MY good;" be thou all my Delight, all my Happiness; "by thee I hold at least divided Empire with Heav'n's King' at present, I ruling in Hell as God in Heaven: By thee I fay; he is made to repeat it with Emphasis, to add the greater Force to his diabolical Sentiment, and to mark it more ftrongly to the ment, and to mark it more trongly to the Reader: And in a fhort Time "will reign perhaps more than balf," in this new World as well as in Hell; "as Man ere long, and this new World shall know." And he is very properly made to conclude his Speech with this, as this was now his main Business and the Falas his was now his main Business. ness, and the End of his coming hither. Newton.

- [each Paffion dimm'd his Thrice chang'd with Pale, Ire, Envy and Defpair ;]

Each Passion, Ire, Envy, and Despair, dimm'd his Countenance, which was thrice changed with Pale through the successive Agitations of these three Passions. For that Paleness is the proper Hue of Envy and Despair every Body knows, and we al-ways reckon that Sort of Anger the most deadly and diabolical, which is accompanied with a pale livid Countenance. It is rewith a pale livid Countenance. It is remarkable that, in the Argument to this Book, we read, inftead of Ire, Fear, Envy, and Despair; and as Fear may be justified by ver. 18. "Horror and Doubt distract," and other Places; so is Anger warranted by ver. 9. and by his cursing God and himself, and by his Threatning of Man in the Close of his Speech.

Newton and Richardson.

118. [For beav'nly Minds from such Distempers soul Are ever clear.]

This short Ressection admirably heightens

This fhort Reflection admirably heightens the accursed Character of Satan, by being opposed to it, Richardson,

### Book IV. PARADISE LOST. 132 Are ever clear. Whereof he foon aware. Each Perturbation smooth'd with outward Calm, 120 Artificer of Fraud; and was the first That practis'd Falshood under saintly Show, Deep Malice to conceal, couch'd with Revenge: Yet not enough had practis'd to deceive URIEL once warn'd; whose Eye pursued him down 125 The Way he went, and on th' Assyrian Mount Saw him disfigur'd, more than could befall Spirit of bappy Sort: His Gestures fierce He mark'd and mad Demeanour, then alone, As he suppos'd, all unobserv'd, unseen. 130 So on he fares, and to the Border comes Of Eden, where delicious Paradise. Now nearer, crowns with her Inclosure green, As with a rural Mound, the Champain Head Of a steep Wilderness, whose bairy Sides 135 With Thicket overgrown, grotesque and wild, Access deny'd; and over Head up grew Insuperable Highth of loftiest Shade, Cedar, and Pine, and Fir, and branching Palm, A Sylvan Scene, and as the Ranks afcend 140 Shade above Shade, a woody Theatre

126. — [Affyrian Mount] Niphates. See Note on l. 742. B. III.

131. [So on he fares,]
Fares, from faran, an old French-Teutonic
Word, figuifying to go on a Journey. Thus
we fay, fare ye well, or farewell, wishing a
good Journey; and a Coachman or Water
man is paid his Fare, when he is paid his
Journey.

Richardson.

132. — [where delicious Paradife, &c.] Satan is now come to the Border of Eden, where he has a nearer Prospect of Paradife, which the Poet represents as situated in a Champain Country upon the Top of a steep Hill, called the Mount of Paradife. The Sides of this Hill were overgrown with Thickets and Bushes, so as not to be passible; and over-head above these, on the Sides of the Hill likewise, grew the lostieft Trees, and as they ascended in Ranks,

Shade above Shade, they formed a Kind of natural Theatre, the Rows of Trees rifing one above another, in the same Manner as the Benches in the Theatres and Places of public Shows and Spectacles. And yet higher than the highest of these Trees grew up the verdurous Wall of Paradise, a green Inclosure like a rural Mound, like a Bank set with a Hedge, but this Hedge grew not up so high as to hinder Adam's Prospection to the neighbouring Country below, which is called his Empire, as the whole Earth was his Dominion, V. 751. But above this Hedge or green Wall grew a circling Row of the sinest Fruit Trees; and the only Entrance into Paradise was a Gate on the eastern Side. This Account in Prose may perhaps help the Reader the better to understand the Description in Newton.

Book IV. PARADISE LOST.	133
Of ftatelieft View. Yet higher than their Tops	
The verdurous Wall of Paradife up fprung:	
Which to our general Sire gave Prospect large	
Into his nether Empire neighbouring round.	145
And bigher than that Wall a circling Row	
Of goodliest Trees loaden with fairest Fruit,	
Blossoms and Fruits at once of golden Hue,	
Appear'd, with gay enamel'd Colours mix'd:	
On which the Sun more glad impress'd his Beams	150
Than in fair Evening Cloud, or humid Bow,	
When God hath show'r'd the Earth; fo lovely feem'd	
That Landskip: And of pure now purer Air	
Meets his Approach, and to the Heart inspires	
Vernal Delight and Joy, able to drive	155
All Sadness but Despair: Now gentle Gales	
Fanning their odoriferous Wings dispense	
Native Perfumes, and whisper whence they stole	
Those balmy Spoils. As when to them who fail	
Beyond the Cape of Hope, and now are past	160
Mozambic, off at Sea North-East Winds blow	
Sabean Odours from the spicy Shore	
Of Araby the bleft; with such Delay	
보다 보다 보는 것이다. 그리고 있는 사람들은 사람들이 되었다면서 하는 것이 없어 모든 것이 없다.	

151. [Than in fair Evening Cloud,] Dr. Bentley reads, "than on fair Evening Cloud."

That Landskip :]

And now, if we compare our Poet's Topography of Paradife with Homer's Description of Alcinous's Gardens, or with that of Calypso's shady Grotto, we may, without Affectation affirm, that, in half the Number of Verses that they consist of, our Author has outdone them.

This Description exceeds any Thing I ever met with of the same Kind; but the Italians, in my Opinion, approach the nearest to our English Poet; and if the Reader will give himself the Trouble to read over Ariosto's Picture of the Garden of Paradise, Tasso Garden of Armida, and Marino's Garden of Venus, he will, I think, be persuaded, that Milton imitates their Manner, but yet that the Copy greatly excels the Originals.

158. — [and whisper whence they stole Those balmy Spoils.]

This fine Passage is undoubtedly taken from as fine a one in Shakespeare's Twelfth Night, at the Beginning,

— like the fweet South
That breathes upon a Bank of Violets,
Stealing and giving Odour.

Stealing and giving Odour.

163. — [with fuch Delay
Well pleas'd they flack their Courfe,]
The North-Eaft Winds blowing contrary
to those who have doubled the Cape of Good
Hope, and are past the Island Mozambic, on
the Eastern Coast of Africa, near the Continent, and are failing forwards, they must
necessarily "flack their Courfe;" but yet
they are well enough "pleas'd with such
Delay," as it gives them the Pleasure of
smelling such delicious Odours, "Sabean
Odours," from Saba, a City and Country of
Arabia Felix, "Araby the blest," the most
famous for Frankincense, Newton,

### PARADISE LOST. Book IV 134

Well pleas'd they flack their Course, and many a League Chear'd with the grateful Smell old Ocean smiles: 165 So entertain'd those odorous Sweets the Fiend Who came their Bane, though with them better pleas'd Than Asmodeus with the fishy Fume That drove him, though enamour'd, from the Spouse Of Tobit's Son, and with a Vengeance fent From Media Post to Egypt, there fast bound.

Now to th' Afcent of that steep savage Hill Satan had journey'd on, pensive and slow; But further Way found none, so thick intwin'd, As one continued Brake, the Undergrowth 175 Of Shrubs and tangling Bushes had perplex'd All Path of Man or Beast that pass'd that Way: One Gate there only was, and that look'd East On th' other Side: Which, when th' Arch-Felon faw, Due Entrance he disdain'd, and in Contempt, 180 At one flight Bound high over-leap'd all Bound Of Hill or highest Wall, and sheer within Lights on his Feet. As when a prowling Wolf, Whom Hunger drives to feek new Haunt for Prev. Watching where Shepherds pen their Flocks at Eve In burdled Cotes amid the Field fecure,

168. [Than Asmodeus with, &c.]
Asmodeus was the evil Spirit, enamoured of Sarah the Daughter of Raguel, whose seven Husbands he destroyed; but after that the was married to the Son of Tobit, that she was married to the Son of Tobit, he was driven away by the Fumes of the Heart and Liver of a Fish; "the which Smell, when the evil Spirit had smelled, he sted into the utmost Parts of Egypt, and the Angel bound him." See the Book of Tobit, Chap. viii. Newton.

377. [All Path of Man or Beast that pass'd that Way;]
Satan is now come to the Ascent of the Hill of Paradile, which was so overgrown with Thicket and Underwood, that neither Man nor Beast could pass that Way. "That pass'd that Way;" that would have pass'd that Way, a remarkable Manner of speak-

ing, fomewhat like that in II. 642. "So feem'd far off the flying Fiend," that is, (fpeaking ftrictly) would have feem'd, if any one had been there to have feen him. And the like Manner of fpeaking we may observe in the kell Classic authors. observe in the best Classic Authors.

183. — [As when a proviling Wolf,]
A Wolf is often the Subject of a Simile in Homer and Virgil, but here is confider'd in a new Light, and perhaps never furnished out a ftronger Resemblance; and the Hint of this, and the additional Simile of a Thief, feems to have been taken from those Words of our Saviour, in St. John's Gospel, x. 1. "He that entereth not by the Door into the Sheepfold, but climbeth up some other Way, the same is a Thief and a Robber." Newton.

## PARADISE LOST: Book IV. 135 Leaps o'er the Fence with Ease into the Fold: Or as a Thief bent to unhoard the Cash Of some rich Burgher, whose substantial Doors, Gross-barr'd and bolted fast, fear no Affault, 190 In at the Window climbs, or o'er the Tiles: So clomb this first grand Thief into God's Fold; So, fince, into his Church lewd Hirelings climb. Thence up he flew, and on the Tree of Life, The middle Tree and bigbest there that grew, Sat like a Cormorant; yet not true Life Thereby regain'd, but fat devising Death To them who liv'd; nor on the Virtue thought Of that Life-giving Plant, but only us'd

193. — [lewd Hirelings]
The Word lewd was formerly understood in a larger Acceptation than it is at prefent, and fignified profane, impious, wick-ed, vicious, as well as wanton; and in this larger Sense it is employed by Milton in the other Places where he uses it, as well as here; I. 490.

—— than whom a Spirit more lewd:

195. [The middle Tree and bigbeff there that grew,]

"The Tree of Life also in the Midst of the

Garden," Gen. ii. 9. In the Midst is a Hebrew Phrase, expressing not only the local Situation of this enlivening Tree, but denoting its Excellency, as being the most considerable, the tallest, goodliest, and most lovely Tree in that beauteous Garden planted by God himfelf : So Scotus, Duran, Valefius, &c. whom our Poet follows, af-"To him that overcometh will I give to eat of the Tree of Life, which is in the Midft of the Paradife of God," Rev. ii. 7.

196. [Sat like a Cormorant;]
The Thought of Satan's Transformation into a Cormorant, and placing himself on the Tree of Life, seems raised upon that Paffage in the Iliad, where two Deities are described, as perching on the Top of an Oak, in the Shape of Vultures.

The Poet had compared Satan to a Vulture before, III. 431. and here again he is well likened to a Cormorant, which, being a very voracious Sea-fowl, is a proper Emblem of this Deftroyer of Mankind,

Ibid. — [yet not true Life, &c.]
The Poet here moralizes, and reprehends
Satan for making no better Use of the Tree of Life. He fat upon it, but did not thereby regain true Life to himself, but fat devising Death to others who were alive. Neither did he think at all on the Virtues of the Tree, but used it only for the Con-venience of Prospect, when it might have been used so as to have been a Pledge of Immortality. And so he perverted the best of Things to worst Abuse, by sitting upon the Tree of Life devising Death, or to meanest Use, by using it only for Prospect, when he might have applied it to nobler Purposes. But what Use then would our Author have had Satan to have made of the Tree of Life ? Would eating of it have altered his Condition, or have rendered him more immortal than he was already? What other Use then could he have made of it, unless he had taken Occasion from thence to reflect duly on Life and Immortality, and thereby had put himself in a Condition to regain true Life and a happy Immortality?
If the Poet had not fome fuch Meaning as this, it is not easy to say what is the Sense of the Passage. Mr. Thyer thinks, that the well us'd in this Passage relates to our first Parents, and not to Satan: But I conceive that well us'd and only us'd must both refer to the same Person; and what ill Use did our first Parents make of the Tree of Life? They did not use it ill before the Fall, and after the Fall they were not permitted to use or eat of it at all,

### 136 PARADISE LOST. For Profeet, what well us'd had been the Pledge 200 Of Immortality. So little knows Any, but God alone, to value right The Good before him, but perverts best Things To worst Abuse, or to their meanest Use. Beneath him with new Wonder now he views 205 To all Delight of human Sense expos'd In narrow Room Nature's whole Wealth, yea more, A Heav'n on Earth: For blissful Paradise Of God the Garden was, by bim in th' East Of Eden planted; Eden stretch'd her Line 210 From Auran Eastward to the royal Towers Of great Seleucia, built by Grecian Kings, Or where the Sons of Eden long before Dwelt in Telassar: In this pleasant Soil His far more pleasant Garden God ordain'd; 215

in th' Eaft

Of Eden planted ;]
So the facred Text, Gen. ii. 8. " And the Lord God planted a Garden Eastward in Eden," that is, Eastward of the Place where Moses writ his History, though Milton says in th' East of Eden;" and then we have, in a few Lines, our Author's Topography of Eden. This Province (in which the terrefirial Paradile was planted) extended from Auran, or Haran, or Charran, or Charrae, a City of Mesopotamia, near the River Euphrates, extended, I say, from thence Eastward to Seleucia, a City built by Seleucus, one of the Successors of Alexander the Great, upon the River Tigris. Or, in other Words, this Province was the fame, where the Children of Eden dwelt in Telassar, (as Isaiah says, Chap. xxxvii. 12.) which Telassar, or Talatha, was a Province and a City of the Children of Eden, placed and a City of the Children of Eden, placed and a City of the Children by Ptolomy in Babylonia, upon the common Stream of Tigris and Euphrates. See Sir Isaac Newton's Chronol. p. 275. So Sir Isac Newton's Chronol. p. 275. So that our Author places Eden, agreeably to the Accounts in Scripture, somewhere in Mesopotamia.

215. [His far more pleasant Garden]
In the Description of Paradife, the Poet
has observed Aristotle's Rule of lavishing all the Ornaments of Diction on the weak unactive Parts of the Fable, which are not

209. [Of God the Garden was, by bim supported by the Beauty of Sentiments and Characters. Accordingly, the Reader may observe, that the Expressions are more florid and elaborate in these Descriptions, than in most other Parts of the Poem. I must farther add, that though the Drawings of Gardens, Rivers, Rainbows, and the like dead Pieces of Nature, are justly censured in an heroic Poem, when they run out into an unnecessary Length; the Description of Paradife would have been faulty, had not the Poet been very particular in it, not only as it is the Scene of the principal Action, but as it is requisite to give us an Idea of that Happiness from which our first Parents fell. The Plan of it is wonderfully beautiful, and formed upon the short Sketch which we have of it in Holy Writ. Milton's Exuberance of Imagination has poured forth such a Redundancy of Ornaments on this Seat of Happiness and Innocence, that it would be endless to point out each Particular. I muft not quit this Head, without further observing, that there is scarce a Speech of Adam and Eve in the whole Poem, wherein the Sentiments and Allusions are not taken from this their delightful Habitation. The Reader, during their whole Course of Ac-tion, always finds himself in the Walks of Paradife. In thort, as the Critics have re-marked, that, in those Poems, wherein Shepherds are Actors, the Thoughts ought always to take a Tincture from the Woods,

Fields, and Rivers; fo we may observe, that our first Parents seldom lose Sight of their happy Station in any Thing they speak or do; and, if the Reader will give me leave to use the Expression, that their Thoughts are always Paradispacal.

The Tree of Life, as those, ver. 148. had Blossoms and Fruit at the same Time. The Tree bloom'd Fruit; not only as those with us, producing it from its Blossom, but it was always blossoming and ripening into Fruit: "Ambrossal Fruit," Ambrossa was the Meat of the Poet's Heaven, as Nectar was its Drink. Thus the Sapphire Fount is said to run Nectar, 1, 240.

Richardson.

223. [Southward through Eden went a
River large,]

This is most probably the River formed by

This is most probably the River formed by the Junction of the Euphrates and Tigris, which flows Southward, and must needs be "a River large," by the joining of two such mighty Rivers. Upon this River it is supposed, by the best Commentators, that the terrestrial Paradise was situated. Milton calls this River Tigris in IX. 71.

225. — [ingulf'd;] Swallowed up.

231. [Down the fleep Glade,]
Fell down the Mountain Side, where it had worn a Way. A Glade is an open Place made in a Wood, by felling or cutting down the Trees. Hume.

233. [And now divided into four main Streams.]

This is grounded upon the Words of Mofes,

This is grounded upon the Words of Moses, Gen. ii. 10. "And a River went out of Eden to water the Garden, and from thence it was parted, and became into four Heads." Now, the most probable Account that is given of these four Rivers, we conceive to be this. The River that watered the Garden of Eden was, as we think, the River formed by the Junction of Euphrates and Tigris; and this River was parted into sour other main Streams or Rivers; two above the Garden, namely, Euphrates and Tigris before they are joined, and two below the Garden, namely, Euphrates and Tigris after they are parted again; for Euphrates and Tigris they were still called by the Greeks and Romans, though in the Time of Moses they were named Pison and Gionon. Our Poet expresses it as if the River had been parted into four other Rivers

PARADISE LOST. Book IV. 138 Runs diverse, wand'ring many a famous Realm And Country, whereof bere needs no Account ; 235 But rather to tell how, if Art could tell, How from that Sapphire Fount the crifped Brooks, Rolling on orient Pearl and Sands of Gold, With mazy Error, under Pendent Shades Ran Nectar, visiting each Plant, and fed 240 Flow'rs, worthy of Paradife, which not nice Art In Beds and curious Knots, but Nature boon Pour'd forth profuse on Hill, and Dale, and Plain, Both where the Morning Sun first warmly smote The open Field, and where the unpierc'd Shade 245 Imbrown'd the Noontide Bow'rs: Thus was this Place A bappy rural Seat of various View; Groves, whose rich Trees wept odorous Gums and Balm; Others, whose Fruit burnish'd with golden Rind Hung amiable, (Hesperian Fables true, 250 If true, here only,) and of delicious Tafte:

below the Garden; but there is no being certain of these Particulars; and Milton, sensible of the great Uncertainty of them, wisely avoids giving any farther Description of the Countries through which the Rivers flow'd, and fays, in the general, that no Account needs to be given of them Newton.

237. [How from that Sappbire Fount the crisped Brooks,]

The Word Sapphire is here used to express the Clearness of the Fountain. The Sapphire is a blue Stone, extreamly transparent. Milton has made use of the Thing stell to express its Quality; a Figure common with Poets: See B. II. 1, 1050. By crisped he means curled, wrinkled as Water as, by the leaft Breath of Wind, or little purling Brooks by the Opposition of Stones that impede their Course.

238. [Rolling on orient Pearl and Sands of Gold,] Pactolus, Hermus, and other Rivers, are described by the Poets as having golden Sands; but the Description is made richer here, and the Water rolls on the choicest Pearls as well as Sands of Gold. So in III. 507. we have orient Gems; see the Note there, 244. [Both where the Morning Sun first

warmly fmote
The open Field,]
This is a Manner of Expression unusual in our Language, and plainly borrowed from the Italian Poets, with whom it is very Thyer.

common, 246, [Imbrown'd, &c.] A Person must be acquainted with the Ita-lian Language to discern the Force and exact Propriety of this Term. It is a Word which their Poets make use of to describe any Thing shaded.

248. [Groves, whose rich Trees, &c.] There were Groves bearing Aromatics, and there were others bearing Fruit for Suftenance. The former are called rich Trees, as " odorous Gums and Balm" carry usually a higher Price than Fruit; and they are faid to weep Gums and Balm by a beautiful Metaphor not unufual in Poetry. Newton.

250. [ (Hesperian Fables true, If true, bere only, ] This Passage is evidently a Parenthesis:

The Editor, therefore, has taken the Li-berty of marking it so, both as it renders the Sense of the preceding and following Lines plain and intelligible, and as it may here-

E

Book IV. PARADISE LOST.	139
Betwixt them Lawns, or level Downs, and Flocks	
Grazing the tender Herb, were interpos'd;	
Or palmy Hillock, or the flow'ry Lap	
Of some irriguous Valley spread her Store,	255
Flow'rs of all Hue, and without Thorn the Rose.	
Another Side, umbrageous Grots and Caves	
Of cool Recess, o'er which the mantling Vine	
Lays forth her purple Grape, and gently creeps	
Luxuriant; mean while murmuring Waters fall	260
Down the slope Hills, dispers'd, or in a Lake,	
That to the fringed Bank with Myrtle crown'd	
Her crystal Mirror holds, unite their Streams.	
The Birds their Quire apply; Airs, vernal Airs,	
Breathing the Smell of Field and Grove, attune	265
The trembling Leaves, while universal Pan	

after prevent its becoming a flumbling Block to a Critic, as it has already been.

Fables, Stories, as XI. 11. What is faid of the Hesperian Gardens is true here only; if all is not pure Invention, this Garden was meant: And, moreover, these Fruits have a delicious Taste, those there had Richardson.

255. — [irriguous Valley]
Well-water'd, full of Springs and Rills.

256. [Flow'rs of all Hue, and without Thorn the Rofe.]
Dr. Bentley rejects this Verse, because he thinks it a jejune Identity in the Poet to say "the flow"ry Lap — spread Flow"rs;" but, as Dr. Pearce observes, the the Expression be not very exact, it is not so bad as Dr. Bentley represents it; for the Conftruction and Sense is, "the flow ry Lap of some Valley spread her Store," which Store was what? Why, Flow rs of every Colour or Hue. Dr. Bentley objects too to the latter Part of the Varie." Part of the Verfe, " and without Thorn the Rofe," and calls it a puerile Fancy. it should be remembered, that it was Part of the Curse denounced upon the Earth for Adam's Transgression, that it should "bring forth Thorns and Thiftles," Gen. iii. 18. and from hence the general Opinion has prevailed, that there were no Thorns be fore; which is enough to justify a Poet in faying the Rose was without Thorns or Prickles.

257. [Another Side, umbrageous Grots and Another Side of the Garden was umbrageous Grots and Caves, &c. Or on another Side were shady Grots and Caves, &c. the Preposition being omitted, as is not unusual with our Author. See I. 282. and 723. On one Side were Groves of Aromatics, others of Fruit, and betwixt them Lawns or Downs. On another Side were shady Grottos and Caves of cool Recess. Our Author, indeed, has not mentioned one Side before, but without that he often makes Use of the Expression, on th' other Side, as you may fee in II. 108, 706. IV. 985. IX. 888. Newton.

- [dispers'd, or in a Lake,] The Waters fall dispersed, or unite their Streams in a Lake, that presents her clear Looking-glass, holds her crystal Mirror to the fringed Bank crown'd with Myrtle, He makes the Lake, we may observe, a Person, and a Critic like Dr. Bentley may find Fault with it; but it is usual with the Poets to personify Lakes and Rivers, as Homer does the River Scamander, and Virgil the Tiber; and Milton himself makes a Person of the River of Blifs, and a Female Person too, III. 359. as he does here of the Lake. This Language is certainly more poetical; and I suppose he thought "Her crystal Mirror" sounded thought "Her cryptal was cryftal Mirror, Newton.

[while universal Pan] 266. -The Ancients personized every Thing. Pan is Nature, the Graces are the beautiful Seafons, and the Hours are the Time requifite for the Production and Perfection of Things.

# PARADISE LOST. Book IV Knit with the Graces and the Hours in Dance Led on th' eternal Spring. Not that fair Field Of Enna, where Proferpine gathering Flowers, Herself a fairer Flow'r, by gloomy Dis 270 Was gather'd, which cost Ceres all that Pain To feek her through the World; nor that fweet Grove Of Daphne by Orontes, and th' inspir'd Castalian Spring, might with this Paradise Of Eden strive; nor that Nyseian Isle 275 Girt with the River Triton, where old Cham, Whom Gentiles Ammon call and Lybian Jove. Hid Amalthea and her florid Son Young Bacchus from his Stepdame Rhea's Eve; Nor where Abassin Kings their Issue guard, 280 Mount Amara, though this by some suppos'd True Paradife under the Ethiop Line By Nilus Head, inclos'd with shining Rock, A whole Day's Journey high, but wide remote From this Assyrian Garden, where the Fiend 285 Saw undelighted all Delight, all Kind Of living Creatures new to Sight and ftrange.

Milton only fays, in a most poetical Manner, (as Homer in his Hymn to Apollo had done before him) that now all Nature was in Beauty, and every Hour produced something new, without any Change for the worse.

268. — [Not that fair Field, &c.] Not that fair Field of Enna in Sicily, celebrated for much by Ovid and Claudian for its Beauty, from whence Proferpine was carried away by the gloomy God of Hell, Dis or Pluto, which occasion dher Mother Ceres to seek her all the World over; nor that sweet Grove of Daphne near Antioch, the Capital of Syria, seated on the Banks of the River Orontes, together with the Caftalian Spring there, of the same Name with that in Greece, and extolled for its prophetic Qualities; nor the Island Nysa, incompassed with the River Triton in Africa, where Cham, or Ham, the Son of Noah, therefore called old, (who first peopled Egypt and Lybia, and among the Gentiles goes by the Name of Ammon or Lybian Jove) hid his Mistress Amalthea and her beautiful Son

Bacchus (therefore called Dionysius) from his Stepdame Rbea's Eye, the Stepdame of Bacchus and Wife of the Lybian Jove, according to some Authors, particularly Diodorus Siculus, Lib. III. and Sir Walter Raleigh's Hist. B. I. Ch. 6. Sect. 5. tho' different from others; nor Mount Amara, where the Kings of Abassimia, or Abyssimia (a Kingdom in the Upper Ethiopia) keep their Children guarded, a Place of most delightful Prospect and Situation, inclosed with Alabaster Rocks, which it is a Day's Journey to ascend, supposed by some (tho' so far distant from the true Paradise) to be the Seat of Paradise under the Ethiopian or equinoctial Line near the Springs of the River Nile: Not any nor all of these could vie with this Paradise of Eden; this exceeded all that Historians have written or Poets have seigned of the most beautiful Places in the World.

Places in the World. Newton.

285. — [Affyrian Garden,]

Milton here follows Strabo, who comprehends Melopotamia in the ancient Affyria,

Richardson,

PARADISE LOST. Book IV. 141 Two of far nobler Shape erest and tall. Godlike erect, with native Honour clad In naked Majesty seem'd Lords of all: 290 And worthy seem'd; for in their Looks divine The Image of their glorious Maker shone, Truth, Wisdom, Sanctitude, severe and pure, (Severe but in true filial Freedom plac'd) Whence true Authority in Men; though both 295 Not equal, as their Sex not equal feem'd; For Contemplation HE and Valour form'd. For Softness she and sweet attractive GRACE, He for God only, she for God in Him: His fair large Front and Eye sublime declar'd 300 Absolute Rule; and byacinthine Locks Round from his parted Forelock manly hung

288. [Two of far nobler Shape, &c.] The Description of Adam and Eve, as they first appeared to Satan, is exquisitely drawn, and sufficient to make the fallen Angel gaze upon them with all that Astonishment and those Emotions of Envy, in which he is represented. There is a fine Spirit of Poetry in the Lines which follow, wherein they are described as fitting on a Bed of Flowers by the Side of a Fountain, amidst a mixed Assembly of Animals.

Addison. 293. [Truth, Wisdom, Sanctitude, sewere and pure,

(Severe but in true filial Freedom plac'd)
Whence true Authority in Men;
The middle Verse ought to have been put
thus in a Parenthesis; for the "true Authority in Men" arises not from "filial
Freedom," but from their having "Truth,
Wisdom, and Sanctitude, severe and pure,"
that is, strict Holiness; which are Qualities that give to Magistrates true Authority,
that proper Authority which they may want
who yet have legal Authority. This is
Milton's Meaning; and, for explaining the
Word severe, he inserts a Verse, to show
that he does not mean such a Sanctitude or

Holine's as is rigid and auftere, but such as is "plac'd in filial Freedom;" alluding to the scriptural Expressions, which represent good Christians as free and as the Sons of God; on which Foundation our Obedience (from whence our Sanctitude arises) is a filial,

and not a flavish one; a Reverence rather than a Fear of the Deity. From hence we may see that Dr. Bentley had no sufficient Reason to change severe, in the first Verse, into serne, and to throw out the second Verse entirely.

Pearce.

299. [He for God only, she for God in Him:]

The Author gave it thus, fays Dr. Bentley, He for God only, she for God and him. The Opposition demonstrates this, and, 440. Eve speaks to Adam,

And from whom I was form'd—
Dr. Pearce approves this Reading of Dr.
Bentley, and, to the Proof which he brings,
adds, X. 150.
— made of thee

And for thee.

And indeed, the fome have endeavoured to justify the common Reading, yet this is so much better, that we cannot but wish it was admitted into the Text.

Newton.

gor. — [byacinthine Locks]
Eustathius interprets hyacinthine Locks by black Locks, and Suidas by very dark brown; and Milton, in like Manner, means brown or black Locks, diffinguishing Adam's Hair from Eve's, in the Colour as well as in other Particulars. It is probable the Hyacinth, among the Ancients, might be of a darker Colour than it is among us.

303. [Clustring,]
His Hair hung clustring, or like Bunches of Grapes, as her's was like the young Shoots or Tendrils of the Vine. They are oppos'd, you fee, the one to the other,

Newton. 304. [She, as a Veil, down to the flender Wafte

Her unadern'd golden Treffes, &c.] The Poet has, I think, showed great Judgment and Delicacy in avoiding, in this Place, the entering into a circumftantial Description of Eve's Beauty. It was, no Doubt, a very tempting Occasion of giving an indulgent Loose to his Fancy; fince the most lavish Imagination could not pos-fibly carry too high the Charms of Woman, as she first came out of the Hands of her heavenly Maker. But, as a Picture of this Kind would have been too light and gay for the graver Turn of Milton's Plan, he has very artfully mentioned the Chame has very artfully mentioned the Charms of her Person in general Terms only, and directed the Reader's Attention more particularly to the Beauty of her Mind. Moft great Poets have laboured, in a particular Manner, the Delineation of their Beauties (Ariofto's Alcina, Taffo's Armida, and Spenfer's Belphæbe) and 'tis very probable, that the Portrait of Eve would have rival'd them all, if the chafte Correctness of our Author's Muse had not reftrain'd him.

305. — [golden Treffes]
This Sort of Hair was most admir'd and celebrated by the Ancients, I suppose, as it usually betokens a fairer Skin and finer Complexion,

- [which imply'd

Be

Si

Se

O

307. \_\_\_\_\_ Subjection,] The Poet manifestly alludes to St. Paul's first Epistle to the Corinthians, Chap. xi. "Doth not even Nature itself teach you (fays the Apostle) that if a Man have long Hair, it is a Shame unto him?" And therefore Milton gives Adam Locks, that "hung clustring, but not beneath his Shoul-ders broad." "But if a Woman have long thair (continues the Apostle) it is a Glory to her, for her Hair is given her for a Co-vering," or Veil, as it is rendered in the Margin: And therefore our Author gives Eve very long Hair, " fe wore her golden Tresses as a Veil down to the stender Waste." And this long Hair the Apostle considers as an Argument and Token of her Subjection, an Argument and Token of her Subjection, a Covering, a Veil, in Sign that the is under the Power of her Husband; and for the same Reason the Poet says that it imply'd Subjection: Such excellent Use doth he make of the Sacred Writings.

Newton,

314. [Honour DISHONOURABLE!]
He alludes to I Cor. xii. 23. "And those
Members of the Body which we think to be less honourable, upon these we bestow more abundant Honour." But the Honour paid to those Parts is really a Dissonour, a Token of our Fall, and an Indication of our Guilt. Innocent Nature made no such Diftinction. " Sin-bred, how have ye troubled," &c. Should we not read, Sin-bred, how have you troubled

for what is he speaking to besides Shame

323. [Adam the goodlieft Man of Men, These two Lines are censured by Mr. Addison, and are totally rejected by Dr. Bentley, as implying that Adam was one of his Sons, and Eve one of her Daughters; but this Manner of Expression is borrowed from the Greek Language, in which we find fometimes the fuperlative Degree used in-flead of the comparative. The Meaning therefore is, that Adam was a goodlier Man Colours. Pards is only an Abbreviation of than any of his Sons, and Eve fairer than Leopards, Male Panthers. her Daughters, Newton.

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343. \_\_ [ramp'd,] Stood on his two hinder Legs in the Posture of climbing; from the French Word ramper, to climb. In Heraldry, a Lion in this Attitude is faid to be rampant; thence, doubtless, comes our Word, to romp, to gambol.
Richardson.

344. [Ounces, Pards,]
The first are also called Lynxes, very quick of Sight, their Skins speckled with divers

# 144 PARADISE LOST. Book IV.

Gambol'd before them; th' unweildy Elephant 345 To make them Mirth us'd all his Might, and wreath'd His lithe Proboscis; close the Serpent fly Infinuating, wove with Gordian Twine His breaded Train; and of his fatal Guile Gave Proof unbeeded. Others on the Grass 350 Couch'd, and now fill'd with Pasture gazing fat, Or bedward ruminating; for the Sun, Declin'd, was hasting now with prone Carreer To th' Ocean Isles, and in th' ascending Scale Of Heav'n the Stars that usher Evening rose; 355 When Satan still in Gaze, as first he stood, Scarce thus at length fail'd Speech recover'd fad.

# " O Hell! what do mine Eyes with Grief behold! Into our Room of Blis thus high advanc'd

347. [His little Proboscis;]
His limber Trunk, so pliant and useful to him, that Cicero calls it Elephantum Manum, the Elephant's Hand.

Hume.

om, the Elephant's Hand. Hume.

348. [Infinuating, wove with Gordian Twine

His breaded Train, &c.]

Infinuating, wrapping, or rolling up, and as it were imbosoming himself. Virgil frequently uses the Words finuosus and finuare, to express the winding Motions of this Animal. "With Gordian Twine," with many intricate Turnings and Twistings, like the samous Gordian Knot, which nobody could untie, but Alexander cut it with his Sword. "His breaded Train," his plaited twisted Tail. "And of his fatal Guile gave Proof unbeeded;" that intricate Form into which he put himself was a Sort of Symbol or Type of his Fraud, tho' not then regarded. Hume and Richardson.

We may observe, that the Poet is larger in the Description of the Serpent, than of any of the other Animals, and very judiciously, as he is afterwards made the Inftrument of so much Mischief; and at the fame Time an Intimation is given "of his fatal Guile," to prepare the Reader for what follows.

Newton.

351. [Couch'd,]
Let the Reader observe how artfully the
Word couch'd is placed, so as to make the
Sound expressive of the Sense,

Couch'd, \_\_\_

Such a Rest upon the first Syllable of the Verse is not very common, but is very beautiful when it is so accommodated to the Sense. Newton,

352. [Or Bedward ruminating;] Chewing the Cud before they go to reft. Hume.

The Hands in the western Ocean; for that the Sun set in the Sea, and rose out of it again, was an ancient poetic Notion, and is become Part of the Phraseology of Poetry. "And in th' ascending Scale of Heav'n," the Balance of Heaven, or Libra, is one of the twelve Signs, and when the Sun is in that Sign, as he is at the autumnal Equinox, the Days and Nights are equal, as if weigh'd in a Balance; and from hence our Author seems to have borrowed his Metaphor of the Scaler of Heaven, weighing Night and Day, the one ascending as the other sinks.

357. [Scarce thus at length fail'd Speech

Though Satan came in quest of Adam and Eve, yet he is struck with such Astonishment at the Sight of them, that it is a long Time before he can recover his Speech, and break forth into this Soliloquy: and at the same Time this dumb Admiration of Satan gives the Poet the better Opportunity of inlarging his Description of them. This is very beautiful.

Newton.

Book IV. PARADISE LOST.	145
Creatures of other Mold; Earth-born perhaps,	360
Not Spirits, yet to heav'nly Spirits bright	
Little inferior; whom my Thoughts pursue	
With Wonder, and could love, fo lively shines	
In them DIVINE Refemblance, and fuch Grace	
The Hand that form'd them on their Shape hath pour	d.
Ah gentle Pair! ye little think how nigh	366
Your Change approaches, when all these Delights	
Will vanish and deliver ye to Woe,	
More Woe, the more your Taste is now of Joy;	
Happy, but for so happy Ill secur'd	370
Long to continue; and this high Seat your Heaven	1
Ill fenc'd for Heav'n to keep out such a Foe	
As now is enter'd: Yet no purpos'd Foe	
To you, whom I could pity thus forlorn,	
Though I UNPITIED. League with you I feek,	375
And mutual Amity so strait, so close,	
That I with you must dwell, or you with me	
Henceforth; my Dwelling haply may not please,	
Like this fair Paradise, your Sense, yet such	
Accept your Maker's Work; he gave it me,	380
Which I as freely give; Hell shall unfold,	
To entertain you two, her widest Gates,	
And fend forth all her Kings, there will be Room,	1 74
Not like these narrow Limits, to receive	
Your numerous Offspring; if no better Place,	385
Thank bim who puts me loath to this Revenge	
On you who wrong me not, for bim who wrong'd.	
And should I at your harmless Innocence	
Melt, as I do, yet public Reason just,	

362. [Little inferior;]
For this there is the Authority of Scripture. "Thou hast made him a little lower than the Angels," Pfal. viii. 5 Heb. ii. 7. 387. — [fo Inftead of him. Newton.

[for bim who wrong'd.]

td .. fn -fr - ge

d - a sd n

189. [yet public Reason just, &c.] Public Reason is Compels me, and that public Reason is Honour and Empire inlarged with Revenge, by conquering this new World. And thus Satan is made to plead public Reason just, and Necessity, to excluse bis devisity Deeds; the Tyrant's Plea, as the Poet calls it,

# PARADISE LOST. Book IV. 146 Honour and Empire with Revenge inlarg'd, 390 By conquering this new World, compels me now To do what else though damn'd I should abbor." So spake the Fiend, and with Necessity, The Tyrant's Plea, excus'd his devilish Deeds. Then from his lofty Stand on that high Tree 395 Down he alights among the sportful Herd Of those four-footed Kinds, bimself now one, Now other, as their Shape ferv'd best his End Nearer to view his Prey, and unespy'd To mark what of their State he more might learn 400 By Word or Action mark'd: About them round A Lion now he stalks with fiery Glare; Then as a Tiger, who by Chance hath fpy'd In some Purlieu two gentle Fawns at play, Strait couches close, then rifing Changes oft 405 His couchant Watch, as one who chose his Ground, Whence rushing he might furest seise them both Grip'd in each Paw: When Adam first of Men To first of Women Eve thus moving Speech, Turn'd him all Ear to hear new Utterance flow. 410 " Sole Partner, and sole Part, of all these Joys,

Dearer thyself than all; needs must the Power

395. [Then from his lofty Stand on that high Tree, &c.]
The Tree of Life, higher than the reft, where he had been perching all this while from ver. 196. And then for the Transformations which follow, what changes in Ovid's Metamorphofis are so natural, and yet fo furprifing as thefe? He is well liken'd to the fiercest beafts, the Lion and the Tiger, and Adam and Eve in their native In-

nocence to two gentle Fawns. Newton. 400. [To mark wbat of their State he more might learn

By Word or Astion mark'd : ] Though the Poet uses mark and mark'd too, yet such Repetitions of the same Word are

common with him; fo common that we may suppose he did not do it for Want of Attention, and that it was not merely the Effect of his Blindness. See Inflances of it in Note on III. 147. and we have anc-

ther following here, ver. 405.
Strait couches close, then rising changes oft
His couchant Watch.
Pearce.

404. [In fome Purlieu]
The Purlieus, are the Borders of a Park
or Forest, not Parts of it.
411. ["Sole Partner, &c.]

The Speeches of these two first Lovers flow equally from Passion and Sincerity. The Professions they make to one another are full of Warmth, but at the same Time

Book IV. PARADISE LOST.	147
That made us, and for us this ample World,	
Be infinitely good, and of his Good	
As liberal and free as infinite;	415
That rais'd us from the Dust and plac'd us here	
In all this Happiness, who at his Hand	
Have nothing merited, nor can perform	
Ought whereof he hath need, he who requires	-
From us no other Service than to keep	420
This one, this easy Charge, of all the Trees	
In Paradise that bear delicious Fruit	
So various, not to taste that only Tree	
Of Knowledge, planted by the Tree of Life.	
So near grows Death to Life, whate'er DEATH is,	425
Some dreadful Thing no Doubt; for well thou know?	ft
God hath pronounc'd it Death to taste that Tree,	
The only Sign of our Obedience left	
Among so many Signs of Pow'r and Rule	
Conferr'd upon us, and Dominion given	430
Over all other Creatures that possess	
Earth, Air, and Sea. Then let us not think bard	
One easy Prohibition, who enjoy	
Free Leave so large to all Things else, and Choice	

founded upon Truth. In a Word, they are the Gallantries of Paradife. Addison. Sole Partner, and fole Part, of all thefe

oys, So the Passage ought to be read (I think) with a Comma after Part; and of here fignifies among. The Sense is, among all these Joys Thou alone art my Partner, and (what is more) Thou alone art Part of me, as in ver. 487.

Part of my Soul I feek thee, and thee claim My other balf.

Of in Milton frequently fignifies among. The Want of observing this made Dr. Bentley read best Part for fole Part, thinking that fole Part is a Contradiction, and fo it is, as he understands of here, to be the Mark of the genitive Case govern'd of Part. Pearce.

421. [This one, this easy Change, &c.] It was very natural for Adam to discourse of this, and this was what Satan wanted more particularly to learn; and it is ex-

pres'd from God's Command, Gen. ii. 16, 17. " Of every Tree of the Garden thou mayest freely eat; but of the Tree of Knowledge of Good and Evil, thou shalt not eat of it, for in the Day that thou eatest thereof, thou shalt surely die." And in like Manner, when Adam fays afterwards,

- Dominion given Over all other Creatures that poffess

Earth, Air, and Sea. it is taken from the Divine Commission, Gen. i. 28. " Have Dominion over the Fish of the Sea, and over the Fowl of the Air, and over every living Thing that moveth upon the Earth." These Things are so evident, that it is almost superfluous to mention them. If we take Notice of them, it is that every Reader may be fen-fible how much of Scripture our Author hath wrought into this divine Poem. Newton,

# 148 PARADISE LOST. Book IV.

Unlimited of manifold Delights:

But let us ever praise him, and extol

His Bounty; following our delightful Task

To prune these growing Plants, and tend these Flowers,

Which were it toilsome, yet with thee were sweet."

To whom thus Eve reply'd, "O thou for whom And from whom I was form'd, Flesh of thy Flesh, And without whom am to no End, my Guide And Head, what thou hast said is just and right. For we to him indeed all Praises owe, And daily Thanks; I chiefly who enjoy 445 So far the happier Lot, enjoying THEE Præeminent by so much odds, while thou Like Consort to thyself canst no where sind. That Day I oft remember, when from Sleep I sirst awak'd, and found myself repos'd 450 Under a Shade on Flow'rs, much wond'ring where

449. [That Day I oft remember, &c.] The remaining Part of Eve's Speech, in which she gives an Account of herself upon her first Creation, and the Manner in which she was brought to Adam, is, I think, as beautiful a Passage as any in Milton, or perhaps in any other Poet whatfoever. These Passages are all work'd off with fo much Art, that they are capable of pleasing the most delicate Reader without offending the most severe. A Poet of less Judgment and Invention than this great Author would have found it very difficult to have filled these tender Parts of the Poem with Sentiments proper for a State of Innocence; to have described the Warmth of Love and the Professions of it without Artifice or Hyperbole; to have made the Man speak the most indearing Things without descending from his natural Dignity, and the Woman receiving them without departing from the Modesty of her Character; in a Word, to adjust the Prerogatives of Wisdom and Beauty, and make each appear to the other in its proper Force and Loveliness. This mutual Subordination of the two Sexes is wonder-

Lines following it. The Poet adds, that the Devil turned away at the Sight of so much Happines. Addison. "That Day I oft remember." From this, as well as several other Passages in the Poem, it appears, that the Poet supposes Adam and Eve to have been created, and to have lived many Days in Paradise before the Fall. See IV. 639, 680, 712. V. 31, &c. Newton,

A 50. [I first awak'd,]
As Death is often compared to Sleep, so our coming into Life may well be likened to waking: And Adam speaks in the same Figure, VIII. 253.

As new wak'd from soundest Sleep, &c.

As new wak'd from foundest Sleep, &c.
If we compare his Account of himself upon his Creation with this here given by
Eve, the Beauty and Propriety of each will
appear to greater Advantage.

tural Dignity, and the Woman receiving them without departing from the Modesty of her Character; in a Word, to adjust the Prerogatives of Wildom and Beauty, Flow'rs," the second "under a Shade on and make each appear to the other in its proper Force and Loveliness. This mutual Subordination of the two Sexes is wonder-fully kept up in the whole Poem, as particularly in this Speech of Eve, and the Shade of Flow'rs, Newton.

Book IV. PARADISE LOST.	149.
And what I was, whence thither brought, and how.	
Not distant far from thence a murm'ring Sound	
Of Waters issued from a Cave, and spread	
Into a liquid Plain, then stood unmov'd	455
Pure as th' Expanse of Heav'n; I thither went	100
With unexperienc'd Thought, and laid me down	
On the green Bank, to look into the clear	
Smooth Lake, that to me seem'd another Sky.	
As I bent down to look, just opposite	460
A Shape within the watry Gleam appear'd,	
Bending to look on me: I started back,	
It started back; but pleas'd I foon return'd,	
Pleas'd IT return'd as soon with answering Looks	
Of Sympathy and Love: There I had fix'd	465
Mine Eyes till now, and pin'd with vain Defire,	
Had not a Voice thus warn'd me, What thou feest,	
What there thou feeft, fair Creature, is thyself;	
With thee it came and goes: But follow me,	
And I will bring thee where no Shadow stays	470
Thy coming, and thy foft Embraces, be	
Whose Image THOU art; bim thou shalt enjoy	
Inseparably thine, to him shalt bear	
Multitudes like thyself, and thence be call'd	
Mother of buman Race. What could I do,	475
But follow strait, invisibly thus led?	

454. — [and spread]
The grammatical Construction of this Sentence appears to be extreamly defective. It was not the murmuring Sound that spread into a liquid Plain, and afterwards flood unmov'd. Possibly the Poet wrote which inflead of and; referring to the Waters. At least the Pronoun relative which helps out the Construction, which is rendered false by the Conjunction copulative and.

458. [to look into the clear Smooth Lake,]

It has been afked, farcastically enough, (Spectator, Vol. V. No. 325.) whether fome Moral is not couched under this Place, where the Poet lets us know, that the first Woman, immediately after her Creation,

ran to a Looking-glas, and became so enamoured of her own Face, that she had never removed to view any of the other Works of Nature, had not she been led off to a Man. However that be, this Account that Eve gives of her coming to a Lake, and there falling in Love with her own Image, when she had seen no other human Creature, is much more probable and natural, as well as more delicate and beautiful, than the famous Story of Narcissus in Ovid, from whom our Author manifestly took the Hint, and has expressly imitated some Passages, but has avoided all his Puerilities without losing any of his Beauties, as the Reader may easily observe by comparing both together.

# PARADISE LOST. Book IV. Till I espy'd thee, fair indeed and tall, Under a Platan; yet methought less fair, Less winning foft, less amiably mild, Than that smooth watry Image: Back I turn'd; 480 Thou following cry'dst aloud, Return fair Eve, Whom fly'st thou? whom thou fly'st, of him thou art, His Flesh, his Bone; to give thee Being I lent Out of my Side to thee, nearest my Heart Substantial Life, to have thee by my Side 485 Henceforth an individual Solace dear; Part of my Soul I feek thee, and thee claim My other half: With that thy gentle Hand Seis'd mine; I YIELDED, and from that Time fee How Beauty is excell'd by manly Grace 490 And Wisdom, which alone is truly fair."

So spake our general Mother, and with Eyes
Of conjugal Attraction unreprov'd,
And meek Surrender, half embracing lean'd
On our first Father; half her swelling Breast
Naked met his under the flowing Gold
Of her loose Tresses hid: He in Delight
Both of her Beauty and submissive Charms
Smil'd with superior Love, as Jupiter

478. [Under a Platan;]
Not Plantan, as corruptly in feveral Editions. By the Platan he means the Plane-Tree, fo called from the Breadth of its Leaves, which make it delightful for its extraordinary Shade.

483. [His Flesh, his Bone;]
The Scripture Expression; "Bone of my Bones, and Flesh of my Flesh," Gen. ii. 23, 492. [So spake our general Mother, and with Eyes

Of conjugal Attraction unreprov'd, &c.]
What a charming Picture of Love and Innocence has the Poet given us in this Paragraph! There is the greatest Warmth of Affection, and yet the most exact Delicacy and Decorum. One would have thought that a Scene of this Nature could not,

with any Canfistency, have been introduced into a divine Poem, and yet our Author has so nicely and judiciously covered the soft Description with the Veil of Modesty, that the purest and chastest Mind can find no Room for Offence. The meek Surrender and the Half-subracement are Circumstances inimitable. An Italian's Imagination would have hurried him the Length of ten or a dozen Stanzas upon this Occassion, and with its luxuriant Wildness changed Adam and Eve into a Venus and Adonis.

499. — [as Jupiter, &c.]
As the Heaven fmiles upon the Air, when it makes the Clouds and every Thing fruitful in the Spring. This feems to be the Meaning of the Allegory; for Jupiter is commonly

# Book IV. PARADISE LOST.

151

On Juno smiles, when he impregns the Clouds 500 That shed May Flowers; and press'd her Matron Lip With Kiffes pure: Aside the Devil turn'd For Envy, yet with jealous Leer malign Ey'd them askance, and to bimself thus plain'd.

" Sight bateful, Sight tormenting! Thus these two 505 Imparadis'd in one another's Arms, The bappier Eden, shall enjoy their Fill Of Bliss on Bliss; while I to Hell am thrust, Where neither Foy nor Love, but fierce Defire, Among our other Torments not the least, 510 Still unfulfill'd, with Pain of longing PINES. Yet let me not forget what I have gain'd From their own Mouths: All is not theirs it seems; One fatal Tree there stands, of Knowledge call'd, Forbidden them to taste: Knowledge forbidden? 515 Suspicious, reasonless. Why should their Lord Envy them that? Can it be Sin to know? Can it be DEATH? and do they only stand

commonly taken for the Heaven or Æther, and Juno for the Air, though some understand by them the Air and Earth. However that be, the Congress of Jupiter and Juno was accounted the great Cause of Fruitfulness. That Expression of the Clouds fledding Flowers is very poetical, and not unlike that fine one in the Pfalms of "the Clouds dropping Fatness," Pfal. lxxv. 12. and it is faid May Flowers to fignify that this is done in the Spring Pfal. this is done in the Spring, as Virgil de-fcribes it. And then follows, "and press'd her Matron Lip," where the Construction is "Adam smil'd with superior Love, and press'd her Matron Lip," the Simile being to be understood as included in a Parenthefis. Her Matron Lip evidently fignifies her married Lip, in Diftinction from a maided or a virgin Lip. It implies that she was married to him, and that therefore their Kiffes were lawful and innocent. It was the Innocence of their Loves that made the Devil turn afide for Envy. Newton, 504. - [afkance,]

Askew, sideways.

Ibid, \_\_\_\_[thus plain'd.] Thus complain'd.

506. [Imparadis'd in one another's Arms,] Imparadis'd has been remarked as a Word first coined by Milton. But Sir Philip Sidney has it in Arcadia, p. 109. " So this imparadis'd Neighbourhood made Zelmane's Soul cleave unto her." Bentley.

509. [Where neither Joy nor Love,]
This Sentence has no Exit, unless you'll fay without Sense, where neither Joy nor Love fines. He gave it therefore Where's neither Joy nor Love, Where's contracted for where is.

Bentley. But Milton often leaves out the Word is, as in VIII. 621. " and without Love no Happiness."

- [Knowledge forbidden ?] This is artfully perverted by Satan, as if fome ufeful and necessary Knowledge was forbidden: Whereas our first Parents were created with perfect Understanding, and the only Knowledge that was forbidden, was the Knowledge of Evil by the Commission of it, Newton.

152 PARADISE LOST. Book	IV.
By Ignorance? Is that their happy State,	
The Proof of their Obedience and their Faith?	520
O fair Foundation laid whereon to build	-
Their Ruin! Hence I will excite their Minds	
With more Desire to know, and to reject	
Envious Commands, invented with Defign	
To keep them low whom Knowledge might exalt	525
Equal with Gods: Aspiring to be such,	
They taste and DIE: What likelier can ensue?	
But first with narrow Search I must walk round	
This Garden, and no Corner leave unspy'd;	
A Chance but Chance may lead where I may meet	530
Some wand'ring Spirit of Heav'n by Fountain Side,	
Or in thick Shade retir'd, from bim to draw	
What further would be learn'd. Live while ye may,	
Yet bappy Pair; enjoy, till I return,	
Short Pleasures, for long Woes are to succeed."	535

So faying, his proud Step he fcornful turn'd,
But with fly Circumspection, and began
Through Wood, through Waste, o'er Hill, o'er Dale, his
Roam.

Mean while in utmost Longitude, where Heaven
With Earth and Ocean meets, the setting Sun
Slowly descended, and with right Aspect

530. [A Chance but Chance may lead] Dr. Bentley censures this Jingle, and thinks it unbecoming Satan, at so serious a Juncture, to catch at Puns; therefore proposes to read, some lucky Chance may lead, &c. Dr. Pearce says that, without any Alteration or any Pun, we may read

Dr. Pearce fays that, without any Alteration or any Pun, we may read

A Chance (but Chance) may lead, &c. that is a Chance, and it can be only a Chance, may lead, &c. But this Sort of Jingle is but too common with Milton,

539. [in utmost Longitude,]
At the utmost Length, at the farthest Distance. Longitude is Length, as in V. 754.

from one entire globose
Stretch'd into Longitude;

and it is particularly applied to the Distance from East to West. See the Notes upon IV. sec. 274.

III. 555. 574.

Newton, 541. [Slowly descended,]
Dr. Bentley objects to this Verse for a frivolous Reason, and reads Had low descended, because the Sun passes equal Spaces in equal Times. This is true (as Dr. Pearce replies) in Philosophy, but in Poetry it is usual to represent it otherwise, But I have a stronger Objection to this Verse, which is, that it seems to contradict what is said before, ver. 353.

before, ver. 353.

The Sun — was baffing now with prone
Carreer

To th' Ocean Isles,

and,

Book IV. PARADISE LOST.  Against the eastern Gate of Paradise	153
Level'd his Evening Rays: It was a Rock	
Of Alabaster, pil'd up to the Clouds,	
Conspicuous far, winding with one Ascent	545
Accessible from Earth, one Entrance bigh;	
The Rest was craggy Cliff, that overhung	
Still as it rose, impossible to climb.	
Betwixt these rocky Pillars Gabriel sat,	
Chief of th' angelic Guards, awaiting Night;	550
About him exercis'd beroic Games	
Th' unarmed Youth of Heav'n, but nigh at Hand	
Celestial Armoury, Shields, Helms, and Spears,	
Hung high, with Diamond flaming, and with Gold.	
Thither came Uriel, gliding through the Even	555
On a Sun-Beam, swift as a shooting Star	

and, to reconcile them, I think we must read Had low descended, or perhaps Lowly descended, or understand it, as Dr. Pearce explains it, that the Sun descended sowly at this Time, because Uriel its Angel came on a Sun-beam to Paradise, and was to return on the same Beam; which he could not well have done, if the Sun had mov'd on with its usual Rapidity of Course.

Newton. 542. [Against the eastern Gate] There was no other, See ver. 178. Eastern here, is an Epithet, not a Distinction.

Richardson,

543. — [it was a Rock

Of Alabaster,]

The Gate was, that is, the Sides of the Gatewey, called the Pillars, 1. 549. the Gate itself was of Ivory. See ver. 778.

549. [Gabriel] One of the Arch-Angels, fent to show Daniel the Vision of the four Monarchies and the seventy Weeks, Dan. vii. and ix. and to the Virgin Mary, to reveal the Incarnation of our Saviour, Luke i. His Name, in the Hebrew, fignifies the Name of God, or the Strength and Power of God; well by our Author posted as Chief of the angelic Guards placed about Paradise. Hume.

551. \_\_\_\_[beroic Games]
They were not now upon the Watch, they awaited Night; but their Arms were ready.
The Angels would not be idle, but employed themselves in these noble Exercises.
So the Soldiers of Achilles, during his

Quarrel with Agamemnon, and so the infernal Spirits, when their Chief was gone in Search of the new Creation, II. 528. Richardson.

755. — [gliding through the Even]
That is, through that Part of the Hemisphere, where it was then Evening. Evening (fays Dr. Bentley) is no Place of Space
to glide thro': No more is Day or Night,
and yet in the Sense, which I have given
to Even, Milton says, in the next Verse
but one, throatts the Night, and elsewhere
speaks of the Confiner of Day. Pearce.

556. [On a Sun-Beam,]
Uriel's gliding down to the Earth upon a Sun-beam, with the Poet's Device to make him descend, as well in his Return to the Sun, as in his coming from it, is a Prettiness that might have been admired in a little fanciful Poet, but seems below the Genius of Milton. The Description et the Host of armed Angels walking their nightly Round in Paradife, is of another Spirit,

So faying, on he led his radiant Files
Danzeling the Moon;
as that Account of the Hymns which our
first Parents used to hear them sing in these
their midnight Walks, is altogether divine, and inexpressibly amusing to the Imagination.
As Uriel was coming from the Sun to the
Earth, his coming upon a Sun-beam was
the most direct and level Course that he
could take; for the Sun's Raye were now

pointed

In Autumn thwarts the Night, when Vapours fir'd Impress the Air, and shows the Mariner From what Point of his Compass to beware Impetuous Winds: He thus began in Haste.

560

E

" Gabriel, to thee thy Course by Lot hath given Charge and strict Watch, that to this happy Place No evil Thing approach or enter in. This Day at Highth of Noon came to my Sphere A Spirit, zealous, as he seem'd, to know 565 More of th' Almighty's Works, and chiefly MAN, God's latest Image: I describ'd his Way Bent all on Speed, and mark'd his aery Gait; But in the Mount that lies from Eden North, Where he first lighted, foon discern'd his Looks 570 Alien from Heav'n, with Passions foul obscur'd: Mine Eye pursued him still, but under Shade

pointed right against the eastern Gate of Paradise, where Gabriel was sitting, and to whom Uriel was going. And the Thought of making him glide on a Sunbeam, I have been informed, is taken from Some capital Picture of some great Italian Master, where an Angel is made to descend in like Manner. I since recollect, it is from a Picture of Annibal Caracci in the King of France's Cabinet.

Ibid. — [[roift as a footing Star, &c.]
Homer, in like Manner, compares Minerva's Descent from Heaven to a shooting Star, Iliad. IV. 74. Milton adds, that this shooting Star throarts or crosses the Night in Autumn, because then these Phæ-nemena are most common after the Heat of Summer, when the Vapours, taking Fire, make violent Impressions and Agita-tions in the Air. Newton.

560. — [he thus began in hafte.]
This Abruptness is here very elegant and proper to express the Haste that he was in.

. 561. - [thy Course by Lot]
He speaks as if the Angels had their particular Courses and Offices affigned them by Lot, as the Priests had in the Service of the Temple. See I Chron, xxiv, and Luke i. 8, 9.

563. [No evil Thing approach or enter in.] Dr. Bentley objects, that the natural Order is inverted, enter after approach; for if

the very Approach was ftopt, the Entrance was impossible. But the Order feems rightly observed in the common Reading, if we allow the Sense to be this, Not to fuster any evil Thing to approach, or at least Pearce.

567. [God's latest Image:]
For the first was Christ, and before Man were the Angels. So in III. 151. Man is

called God's youngest Son. Newton.

Ibid. — [I describ'd his Way]

Some read descry'd, but describ'd is properest. He describ'd to Satan, or show'd him the Way to Paradise, as it is said he did in III. 722, 733. and mark'd bis dery Gaie; for it was sportive in many an arry Wheel, as we read in the Conclusion of the third Book; and it was well taken Notice of there, as such Use is made of it here. And the same we may observe of the turbulent Passions discovered in him on Mount Niphates in this Book, ver. 125.—130. Uriel mark'd them then, and reports them Newton.

Book IV. PARADISE LOST.	155
Lost Sight of him: One of the banish'd Crew,	
I fear, hath ventur'd from the Deep, to raise	
New Troubles; him thy Care must be to find."	575
block our old and to the special state of	

To whom the winged Warrior thus return'd.

"Uriel, no Wonder if thy perfect Sight,
Amid the Sun's bright Circle where thou sits,
See far and wide: In at this Gate none pass
The Vigilance here plac'd, but fuch as come
Well known from Heav'n; and since Meridian Hour
No Creature thence: If Spirit of other Sort,
So minded, have o'erleap'd these earthy Bounds
On Purpose, hard thou know'st it to exclude
Spiritual Substance with corporeal Bar.

But if within the Circuit of these Walks,
In whatsoever Shape he lurk, of whom
Thou tell'st, by Morrow Dawning I shall know."

So promis'd be; and Uriel to his Charge
Return'd on that bright Beam, whose Point now rais'd
Bore him slope downward to the Sun now fall'n

Beneath th' Azores; whether the prime Orb,

590. [Return'd on that bright Beam, whose Point now rais'd] He supposes, that he slides back on the fame Beam that he came upon; which Sun beam he confiders not as a flowing Punctum of Light, but as a continued Rod extending from Sun to Earth. The Extremity of this Rod, while Uriel was difcourfing, and the Sun gradually descending, must needs be raised up higher than when he came upon it; and confequently the Rod bore bim slope downward back again. This has been represented as a pretty De-wice, but below the Genius of Milton, [See Mr. Addison's Remark on ver. 556.] To make Uriel descend, for more Ease and Expedition, both in his Way from the Sun, and to the Sun again. But Milton had no fuch Device here: He makes Uriel come from the Sun, not on a descending, but on a level Ray, ver. 541. from the Sun's right Afpect to the East in the very Margin

of the Horizon. Here's no Trick then or Device; but perhaps a too great Affectation to show his Philosophy; as in the next Lines, on this common Occasion of the Sun's setting, he starts a Doubt whether that is produced in the Ptolemaic or. Copernican Way. But this little Foible he makes ample Amends for.

They are Islands in the great Atlantic or western Ocean; nine in Number; commonly called the Terceras, from one of them. Some confound the Canaries with them.

Hume and Richardson.

Ibid. [Azores;]
This Word must be pronounced as three
Syllables.

Ibid. — [subether the prime Orb,]
The Sun was now fallen beneath the Azores. Whether by the Swiftness of his diurnal (daily) Course, or that the Earth,

" by

by florter Flight to the East, had left him dern Poetry. There is no need to point store," viz. at the Azores; it being a less out the Beauties of it; it must charm every viz. at the Azores; it being a less Motion for the Earth to move from West to East upon its own Axis, according to the System of Copernicus, than for the Heavens and heavenly Bodies to move from Eaft to West, according to the System of Pto-lomy. Our Author, in like Manner, III. 575. questions whether the Sun was in the Center of the World or not, so scrupulous was he in declaring for any System of Phi-

594. \_\_\_ [volubil]
Milton intended this Word to be pronounced with the Accent upon the fecond Syllable, and indeed the Measure of the Verse requires it. When he makes it short, he writes it voluble, as in 1%. 436.

598. [Now came fill Evening on, &c.]
This is the first Evening in the Poem; for the Action of the preceding Books lying out of the Sphere of the Sun, the Time sould not be computed. When Satan came first to the Earth, and made that famous Soliloquy at the Beginning of this Book, the Sun was bigb in bis meridian Tower; and this is the Evening of that Day; and furely there never was a finer Evening; Words cannot furnish out a more lovely Description. The greatest Poets in all Ages have, as it were, vy'd one with another in their Descriptions of Evening and Night; but for the Variety of Numbers and pleasing Images, I know of nothing parallel or comparable to this to be found emong all the Treasures of ancient or moBody, who does but read it or hear it.

Ibid. — [and Twilight gray]
Milton is very fingular in the frequent and particular Notice which he takes of the Twilight, whenever he has Occasion to speak of the Evening. I do not remember to have met with the same in any other Poet; and yet there is, to be sure, something so agreeable in that soft and gentle Light, and fuch a peculiar Fragrance at-tends it in the Summer Months, that it is a Circumstance which adds great Beauty to his Description. I have often thought that the Weakness of our Poet's Eyes, to which this Kind of Light must be vastly pleasant, might be the Reason that he so often introduces the Mention of it.

A Love-Song repeated and varied. Richardson.

605. [With living Saphires:]
The Saphire is a blue Stone; till the Abfence of the Sun, all the Stars were invifible in the azure Sky, and as of the same Colour with it. Now they feem to be lighted up—to be alive. Richardson.

Ibid. — [Hesperus, that led The flarry Hoft,]

Hesperus is the Planet Venus, but is called Hesperus when it follows the Sun, the Morning Star when it precedes him. He leads the starry Host, as being the first that appears in the Evening.

Apparent Queen unveil'd her peerless Light, And o'er the Dark her filver Mantle threw.

When Adam thus to Eve. "Fair Confort, th' Hour Of Night, and all Things now retir'd to rest 611 Mind us of like Repose, since God hath set Labour and Reft, as Day and Night, to Men Successive; and the timely Dew of Sleep Now falling with foft flumbrous Weight inclines 615 Our Eye-lids: Other Creatures all Day long Rove idle unemploy'd, and less need rest; Man hath his daily Work of Body or Mind Appointed, which declares his Dignity, And the Regard of Heav'n on all his Ways: 620 While other Animals unactive range, And of their Doings God takes no Account. To-morrow, ere fresh Morning streak the East With first Approach of Light, we must be risen, And at our pleasant Labour, to reform 625 Yon flow'ry Arbours, yonder Alleys green, Our Walk at Noon, with Branches overgrown, That mock our scant Manuring, and require More Hands than ours to lop their wanton Growth: Those Blossoms also, and those dropping Gums, 630 That lie bestrown unsightly and unsmooth, Ask Riddance, if we mean to tread with Ease; Mean while, as Nature wills, Night bids us reft."

To whom thus Eve, with perfect Beauty adorn'd. " My Author and Disposer, what thou bidst 635

628. [That most our feant Manuring,] Manuring is not here to be understood in the common Sense, but as working with Hands, as the French Manouver; 'tis, as immediately after, to lop, to rid away what Richardson.

635. ["My Author and Disposer,] "For zuhom and from whom I was form'd,"

Author, the Author of my Being, out of whom I was made. We have another View of our first Parents in their Evening Discourses, which are full of pleafing Images and Sentiments fuitable to their Condition and Characters. The Speech of Eve, in particular, is dreffed up in such a soft and natural Turn of the in our Poet's own Words, ver, 440. My Words, as cannot be sufficiently admired.

640. [All Seasons and their Change,] We should understand here the Seasons of the Day, and not of the Year. So in VIII. 69. we read

His Seafons, Hours, or Days, or Months, or Years :

and in IX. 200. he fays, Adam and Eve partake " the Seasons prime for sweetest Scents," that is, the Morning. It was now an eternal Spring, ver. 268. and we shall read in X. 677. of the Changes made after

of Seasons to each Clime; else had the

Spring
Perpetual smil'd on Earth with vernant Flowers.

And we may farther observe, that Eve, in the following charming Lines, mentions Morning, Evening, Night, the Times of the Day, and not the Seasons of the Year. Newton.

641. [Sever is the Breath of Morn, &c.] Mr. Dryden, in his Preface to Juvenal, has observed upon our Author, that he could not find any elegant Turns in him either on the Words or on the Thoughts. But Mr. Additon, in one of the Tatlers (No. 114.) quotes this delightful Passage in Vindication of Milton, and remarks, that the Variety of Images in it is infinitely pleafing, and the Recapitulation of each particular Image, with a little varying of the Expression, makes one of the finest Turns of Words he had ever seen. He farther observes, that, though the Sweetness of these Verses has something in it of a Pastoral, yet it excels the ordinary Kind, as much as the Scene of it is above an or-dinary Field or Meadow. Newton.

648. [With this her folemn Bird,] The Nightingale, most musical, most melan-choly, as he says elsewhere. She is called choly, as ne rays the the folenn Nightingale, VII. 435.
Newton,

# Book IV. PARADISE LOST.

159

But wherefore all Night long shine these? For whom This glorious Sight, when Sleep hath shut all Eyes?"

To whom our general Ancestor reply'd. " Daughter of God and Man, accomplish'd Eve, 66p These have their Course to finish round the Earth, By Morrow Evening, and from Land to Land In Order, though to Nations yet unborn, Ministring Light prepar'd, they set and rise; Lest total Darkness should by Night regain 665 Her old Possession, and extinguish Life In Nature and all Things, which these foft Fires Not only inlighten, but with kindly Heat Of various Influence foment and warm, Temper or nourish, or in Part shed down 670 Their stellar Virtue on all Kinds that grow On Earth, made hereby apter to receive Perfection from the Sun's more potent Ray. These then, though unbeheld in Deep of Night, Shine not in vain; nor think, though Men were none, 675 That Heav'n would want Spectators, God want Praise: Millions of Spiritual Creatures walk the Earth

660. [" Daughter of God and Man, ac-

Mr. Pope, in his excellent Notes upon Homer, B. I. ver. 97. observes, that those Appellations of Praise and Honour, with which the Heroes in Homer so frequently salute each other, were agreeable to the Stile of the ancient Times, as appears from several of the like Nature in Scripture. Milton has not been wanting to give his Poem this Cast of Antiquity, throughout which our first Parents almost always accost each other with some Title, that expresses a Respect to the Dignity of human Nature.

Newton.

1 have prefumed to make a small Alteration here in the Text, and read These, the in most other Editions, and even in Milton's own, I find These; because it is said before, ver. 657.

before, ver. 657.

But wherefore all Night long shine these?
and afterwards, ver. 674.

These then, though unbebeld in Deep of Night,

Shine not in wain; both which Passages evince that Those here is an Error of the Press. Newton.

As Milton was an universal Scholar, so he had had not a little Affectation of showing his Learning of all Kinds, and makes Adam discourse here somewhat like an Adept in Astrology, which was too much the Philosophy of his own Timer. What he says afterwards of numberless spiritual Creatures walking the Earth unseen, and joining in Praises to their great Creator, is of a nobler Strain, more agreeable to Reafon and Revelation, as well as more pleasing to the Imagination, and seems to be an Imitation and Improvement of old Hefiod's Notion of good Geniuses, the Guardians of mortal Men, cl athed with Air, wandering every where through the Earth. See Hesiod, 1, 120—125. Newton.

# PARADISE LOST. 160 Book IV. Unseen, both when we wake, and when we Sleep: All these with ceaseless Praise his Works behold Both Day and Night: How often from the Steep 680 Of echoing Hill or Thicket have we heard Celestial Voices to the Midnight Air. Sole, or responsive each to others Note, Singing their great Creator? Oft in Bands While they keep Watch, or nightly rounding Walk, 685 With heav'nly Touch of instrumental Sounds In full barmonic Number join'd, their Songs Divide the Night, and lift our Thoughts to Heaven."

Thus talking, Hand in Hand, alone, they pass'd	
On to their blisful Bow'r; it was a Place	690
Chos'n by the fouran Planter, when he fram'd	
All Things to Man's delightful Use; the Roof	
Of thickest Covert was inwoven Shade	
Laurel and Myrtle, and what higher grew	
Of firm and fragrant Leaf; on either Side	695
Acanthus, and each odorous bushy Shrub	
Fenc'd up the verdant Wall; each beauteous Flower,	
Iris all Hues, Roses, and Jessamine	
Rear'd high their flourish'd Heads between, and wrou	ght
Mosaic; underfoot the Violet,	700
Crocus, and Hyacinth with rich Inlay	40
Broider'd the Ground, more colour'd than with Stone	

682. [Celeftial Voices to the Midnight Air,]
Singing to the Midnight Air. For, as Dr.
Pearce observes, there should be a Comma after Note, that the Construction may be "Singing their great Creator to the Mid-night Air." And this Notion of their finging thus by Night is agreeable to the

Account given by Lucretius, IV. 586. 688. [Divide the Night,]
Into Watches, as the Trumpet did among the Ancients, founding as the Watch was relieved, which was called dividing the Richardson.

698. [Iris] The Flower-de-luce, fo call'd from refem-bling the Colours of the Iris or Rainbow. "Iris all Hues," that is, of all Hues, as a little before we have "invoven Shade Laurel and Myrtle," that is, inwoven Shade of Laurel and Myrtle. Such Omiffions are frequent in Milton. Newton.

700. [Mosaic;] Small Pieces of Stone put together (inlaid) and forming a Picture. We have this Word from the French and Italians.

Richardson.

## PARADISE LOST. Book IV. 161 Of costliest Emblem: Other Creature bere. Beaft, Bird, Infect, or Worm durst enter none: Such was their Awe of Man. In shadier Bower 705 More facred and fequester'd, though but feign'd, Pan or Sylvanus never flept, nor Nymph, Nor Faunus haunted. Here in close Recess With Flowers, Garlands, and sweet-smelling Herbs Espoused Eve deck'd first her nuptial Bed. 710 And heav'nly Quires the Hymenæan fung, What Day the genial Angel to our Sire Brought her in naked Beauty more adorn'd, More lovely than Pandora, whom the Gods Endow'd with all their Gifts, and O, too like 715 In fad Event, when to th' unwiser Son Of Faphet brought by Hermes, she insnar'd Mankind with her fair Looks, to be aveng'd On him who had stole Jove's authentic Fire.

Thus at their shady Lodge arriv'd, both food, 720 Both turn'd, and under open Sky ador'd The God that made both Sky, Air, Earth and Heaven, Which they beheld, the Moon's resplendent Globe, And flarry Pole: "Thou also mad'ft the Night,

. 703. [Of cofflieft Emblem:]
Emblem is here in the Greek and Latin
Sense for inlaid Floors of Stone or Wood, to make Figures mathematical or pictural.

705. — [In fhadier Bower]
The Purport of the Simile is this, There never was a more shady, more sacred and sequestered Bower, though but in Fiction, than this was in Reality. Pan, the God of Shepherds, or Sylvanus, the God of Woods and Groves, Wood-nymph, or Fau-nus, the tutelary God of Husbandmen, were not even feigned to enjoy a more sweet Recess than this of Adam and Eve.

714. [More lovely than Pandora, &c.] makes to their Evening Worship. Most of The Story is this. Prometheus, the Son the modern heroic Poets have imitated the

original and Prototype of all earthly Fire, which Jupiter being angry at, to be re-venged fent him Pandora, fo call'd because all the Gods had contributed their Gifts to make her more charming (for fo the Word fignifies). She was brought by Hermes (Mercury) but was not received by Prometheus, the wifer Son of Japher (as the Name implies) but by his Brother Epimetheus "th' uncuifer Son." She enticed his foolish Curiosity to open a Box, which she brought, wherein were contained all Manner of Evils,

[" Thou also mad ft the Night, 724. A masterly Transition this, which the Poet

of Japhet (or Japetus) had stol'n fire from Ancients, in beginning a Speech without Heaven, "Jour's authentic Fire," the premising, that the Person said thus and

162 PARADISE LOST.	Book IV.
Maker omnipotent, and thou the Day,	725
Which we in our appointed Work employ'd	de la
Have finish'd, bappy in our mutual Help	
And mutual Love, the Crown of all our Bliss	
Ordain'd by thee, and this delicious Place	
For us too large, where thy Abundance wants	730
Partakers, and uncropt falls to the Ground.	
But thou hast promis'd from us two a Race	14 10 8
To fill the Earth, who shall with us extol	Water Street
Thy Goodness infinite, both when we wake,	
And when we feek, as now, thy Gift of Sleep."	735

This said unanimous, and other Rites
Observing none, but Adoration pure
Which God likes best, into their inmost Bower
Handed they went; and eas'd the putting off
These troublesome Disguises which we wear,
Strait Side by Side were laid; nor turn'd I ween

thus; but, as it is easy to imitate the Ancients in the Omission of two or three Words, it requires Judgment to do it in such a Manner as they shall not be missed, and that the Speech may begin naturally without them. There is a fine Instance of this Kind out of Homer, in the 23d Chapter of Longinus.

Addison.

I conceive Mr. Addison meant Sect. 27. and the Instance there given is of Hector being first named, and then of a sudden introduced as speaking, without any Notice given that he does so. But the Transition here in Milton is of another Sort; it is first speaking of a Person, and then suddenly turning the Discourse, and speaking to him. And we may observe the like Transition from the third to the second Person in the Hymn to Hercules, Virg. AEn. VIII. 291. Newton.

Æn. VIII. 291. Newton.

720. — [and this delicious Place]
Dr. Bentley reads, "thou this delicious Place," that is, Thou mad ft, &c. as in ver. 724. "Thou alfo, mad it the Night."
Dr. Pearce chooses rather to read thus,

the Crown of all our Blifs
Ordain'd by thee in this delicious Place,
The Confiruction, no doubt, is formewhat
obscure, but, without any Alteration, we
may understand the Passage with Dr. Pearce

thus, "and thou mad'st this delicious Place;" or, with Mr. Richardson, thus, happy in our mutual Help and mutual Love, the chief of all our Blifs, thy Gift, and happy in this delicious Paradie: Or thus, happy in our mutual Help and mutual Love, the Crown of all our Blifs, and of this delicious Place, Newton,

740

735. — [thy Gift of Sleep.]
Dr. Bentley reads the Gift, and observes, that it is Word for Word from Homer, who has the Expression frequently. But thy Gift is right, for, in ver. 612. Milton fays, that "God hath set Labour and Rest to Men successive;" therefore Sleep is God's Gift.

Pearce.

736. [This faid unanimous, and other Rites

Observing none, but Advantion pure Which God likes best, ]
Here Milton expresses his own favourite Notions of Devotion, which, it is well known, were very much against any Thing ceremonial; and this confirms what was observed in his Life, that he was full of the interior of Religion, though he little

741. - [I ween]
I think, I am of Opinion,

regarded the exterior.

Book IV. PARADISE LOST.	163
Adam from his fair Spouse, nor Eve the Rites	A Trail
Mysterious of connubial Love refus'd:	
Whatever Hypocrites austerely talk	
Of Purity and Place and Innocence	745
Defaming as impure what God declares	
Pure, and commands to some, leaves free to all.	
Our Maker bids increase; who bids abstain	
But our Destroyer, Foe to God and Man?	
Hail wedded Love, mysterious Law, true Source	750
Of human Offspring, fole Propriety	1,09
In Paradise, of all Things common else.	
By thee adult'rous Lust was driv'n from Men	
Among the bestial Herds to range; by thee	
Founded in Reason, loyal, just, and pure,	755
Relations dear, and all the Charities	
Of Father, Son, and Brother, first were known.	
Far be it, that I should write thee Sin or Blame,	
Or think thee unbefitting boliest Place,	
Perpetual Fountain of domestic Sweets,	760
Whose Bed is undefil'd and chaste pronounc'd,	10

744. [Whatever Hypocrites, &c.]
Our Author calls those, who, under a Notion of greater Purity and Perfection, decry and forbid Marriage, as they do, in the Church of Rome, Hypocrites; and says afterwards, that it is the Doctrine of our Defroger, in Allusion to that Text of St. Paul, I Tim. iv. I, 2, 3. "Now the Spirit speaketh expressly that, in the latter Times, some shall depart from the Faith, giving Heed to seducing Spirits and Doctrines of Devils, speaking Lies in Hypocrify, having their Conscience seared with a hot Iron, forbidding to marry," &c.

Newton.

750. [mysterious Lavo,]
That is, including a Mystery in it, in the same Sense as mysterious Rites are spoken of before. He plainly alludes to St. Paul's calling Matrimony a Mystery, Eph. v. 32.

Pearce.

752. — [of all Things common else,]
Dr. Bentley reads among all Things; but of fignifies among in this Place, as it does in ver. 411. and in V. 659. VI. 24 and elsewhere.

Pearce.

756. — [and all the Charities]
All the Relations, all the Indearments of
Confanguinity and Affinity.

758. [Far be it, that I should write thee Sin or Blame,]

Blame, here, is a Noun; and the Sense is, Far be it from me, that I (as some) should pronounce Marriage finful or even blameable, or less holy than a single State, 747, or perhaps Blame is here a Verb, if so, the Sense is, Far be it that I should pronounce thee sinful, or even blame thee.

Richardson.

761. [Whose Bed is undefil'd and chaste pronounc'd,]

pronounc'd, ]
In Allufion to Heb. xiii. 4. "Marriage is honourable in all, and the Bed undefiled." And Milton must have had a good Opinion of Marriage, or he would never have had three Wives. And, though this Panegyric upon wedded Love may be condemned as a Digression, yet it can hardly be called a Digression, when it grows so naturally out of the Subject, and is introduced so properly, while the Action of the Poem is in a Manner suspended, and while Adam.

#### PARADISE LOST. 164 Book IV.

Present, or past, as Saints and Patriarchs us'd. Here Love his golden Shafts employs, here lights His constant Lamp, and waves his purple Wings, Reigns bere and revels; not in the bought Smile 765 Of Harlots, loveless, joyless, unindear'd, Cafual Fruition; nor in Court Amours, Mix'd Dance, or wanton Mask, or midnight Ball, Or Serenate, which the starv'd Lover sings To his proud Fair, best quitted with Disdain. 770 These lull'd by Nightingales embracing slept, And on their naked Limbs the flow'ry Roof Show'r'd Roses, which the Morn repair'd. Blest Pair; and O yet bappiest, if ye seek No happier State, and know to know no more. 775

# Now had Night measur'd with her shadowy Cone Half Way up Hill this vast sublunar Vault,

and Eve are lying down to fleep; and if Earth, the Base of the Cone standing upon Morality be one great End of Poetry, that End cannot be better promoted than by such Digressions as this and that upon Hypocrify at the latter Part of the third Book.

765. [Reigns bere and revels;]
What our Author here says of Marriage, Marino applies in the fame Terms to Venus, in his Description of her, Adon. Cant. 2. St. 114. and it is probable that Milton alluded to this and other fuch Extravagancies of the Poets, and meant to fay, that what they had extravagantly and falfly applied to loofe wanton Love, was really true of that Passion in its State of Innocence.

769. [Or Serenate, which the flare'd Lover fings]
We commonly fay Serenade with the French, but Milton keeps, as usual, the Italian Word Serenate, which the stare'd Lover fings, flare'd, as this Compliment was commonly paid in Sereno, in clear cold Nights, Newton.

And know to content yourselves with your - [and know to know no more.] present Knowledge.

776. [Now had Night measured with her

Badowy Cone, ]

A Cone is a Figure round at Bottom, and, Jeffening all the Way, ends in a Point.

This is the Form of the Shadow of the

that Side of the Globe where the Sun is not, and consequently when it is Night there. This Cone, to those who are on the darkened Side of the Earth, could it be feen, would mount as the Sun fell lower, and be at its utmost Highth in the Vault of their Heaven, when it was Midnight. The shadowy Cone had now arisen half Way, consequently supposing it to be about the Time when the Days and Nights were of equal Length (as it was X. 329.) it must be now about nine o'Clock, the usual Time of the Angels setting their Sentries, as it immediately follows. This is markas it immediately rollowardly, ing the Time very poetically.

Richardson.

777. [Half Way up Hill]
The Expression is something dark, but it is right. "Half Way up Hill," half Way towards Midnight, the third Hour of the Night; "th' accustom'd Hour" for the first military Watch to take their Rounds. Spenfer, Fairy Queen, B. I. Cant. 2. St. 1. Phœbus was climbing up the eastern Hill.

Ibid. — [this vaft fublunar Vault,]
For the Shadow of the Earth sweeps, as it were, the whole Arch or Vault of Heaven between the Earth and Moon, and extends beyond the Orbit of the Moon, as appears from the lunar Eclipses, Newton, from the lunar Eclipses.

# Book IV. PARADISE LOST. 165 And from their ivery Port the Cherubim Forth issuing at th' accustom'd Hour stood arm'd To their Night Watches in warlike Parade, When Gabriel to his next in Power thus spake.

"Uzziel, balf these draw off, and coast the South
With strictest Watch; these other wheel the North;
Our Circuit meets full West." As slame they part,
Half wheeling to the Shield, balf to the Spear.
From these, two strong and subtle Spirits he call'd
That near him stood, and gave them thus in Charge:

"Ithuriel and Zephon, with wing'd Speed
Search through this Garden, leave unsearch'd no Nook;
But chiefly where those two fair Creatures lodge, 790
Now laid perhaps asseep secure of Harm.
This Evening from the Sun's Decline arriv'd
Who tells of some infernal Spirit seen
Hitherward bent (who could have thought?) escap'd
The Bars of Hell, on Errand bad no doubt: 795

778. [And from their ivery Port]
See Note on 1. 543.
782. [Uzziel]
The next commanding Angel to Gabriel;
his Name, in Hebrew, is the Strength of
God, as all God's mighty Angels are.

784. [Our Circuit meets full Weft.]
The angelic Guards were now with their Backs to the Gate, and to divide into two Bodies: That commanded by Uzziel took their Way to the left, that by Raphael to the right; the Business of both was to search the Garden, and to meet just on the opposite Side, as they did, v. 863. all but the two detached by Gabriel from his own Band, v. 786.

[As stame they part.]

This Break in the Verfe is excellently adapted to the Subject. They part as the Flame divides into separate Wreaths. A fhort Simile, but expressive of their Quickness and Rapidity, and of their Brightness and the Splender of their Armour at the same Time. Homer, in the second Book

of the Iliad, compares the March of the Trojans to the Flame, but this Simile is better fuited to those Beings, of whom the Scripture says, "He maketh his Angels Spirits, and his Ministers a Flame of Fire."

Newton.

785. [Half wheeling to the Shield, balf to the Spear.]
As all the Angels stood in the eastern Gate, their Right-hand was to the North, "to the Spear;" their Left-hand to the South, "to the Spear Gabriel calls out two: He himself then was in that Company. Shield and Spear for Left-hand and Right, while the Men are supposed in Arms, gives a Dignity of Expression, more than the com-

mon Words have.

788. [Ithuriel and Zephon,]
Two Angels having their Names as Indication of their Offices. Ithuriel, in Hebrew, the Discovery of God: Zephon, in Hebrew, a Secret, or Searcher of Secrets.

M 3

# 166 PARADISE LOST. Book IV.

Such where ye find, feise fast, and bither bring."

So faying, on he led his radiant Files. Dazling the Moon; these to the Bow'r direct In Search of whom they fought: Him there they found Squat like a Toad, close at the Ear of Eve. Assaying by his devilish Art to reach The Organs of her Fancy, and with them forge Hlufions as he lift, Phantasms and Dreams. Or if, inspiring Venom, he might taint Th' animal Spirits that from pure Blood arise Like gentle Breaths from Rivers pure, thence raise At least distemper'd, discontented Thoughts, Vain Hopes, vain Aims, inordinate Defires, Blown up with high Conceits ingendring Pride. Him, thus intent, Ithuriel with his Spear Touch'd lightly; for no Falshood can indure Touch of celestial Temper, but returns Of Force to its own Likeness: Up he starts DISCOVER'D and SURPRIS'D. As when a Spark Lights on a Heap of nitrous Powder, laid 815 Fit for the Tun, some Magazine to store. Against a rumour'd War, the smutty Grain With sudden Blaze diffus'd inflames the Air: So farted up in bis own Shape the Fiend.

796. \_\_\_\_ [bitber bring.]
That is, to me, wherever I happen to be.
For they were not to be afterwards, where
they are at prefent. Richardson.
304. [Or if, inspiring Venom, &c.]
The Congruction is, Afflying to reach the

So4. [Or if, inspiring Venous, &c.]
The Construction is, Assaying to reach the Organs of Fancy, and so to work upon her by Phantasms and Dreams; or (assaying) if he might taint the Animal Spirits, which arise from pure Blood as soft and gentle Airs from clear Rivers, and by tainting the Animal Spirits might raise at least vain Thoughts, if not sinful Actions.

Si6. [Fit-for the Tun,]
'Tis commonly called a Barrel: But Milton, for the Sake of his Verse, and perhaps for the Sake of a less vulgar Term, calls

it a Tun from the French Tonneau, any Cask or Vessel.

\$19. [So flarted up in bis own Shape the Fiend.]
His planting himself at the Ear of Eve

His planting himself at the Ear of Eve under the Form of a Toad, in order to produce vain Dreams and Imaginations, is a Circumflance that surprises the Reader; as his starting up in his own Form is wonderfully sine, both in the literal Description, and in the moral, which is concealed under it. His Answer, upon his being discover'd and demanded to give an Account of himself, is conformable to the Pride and Intrepidity of his Character. Zephon's Rebuke, with the Instuence it had on Satan, is exquisitely graceful and moral. Addison.

PARADISE LOST. Book IV. 167 Back stept those two fair Angels balf amaz'd 820 So sudden to behold the grifty King; Yet thus, unmov'd with Fear, accost him soon.

"Which of those Rebel Spirits adjudg'd to Hell Com'ft thou, escap'd thy Prison? and transform'd, Why fat'st thou like an Enemy in wait, 825 Here watching at the Head of these that sleep?"

" Know ye not then, faid Satan, fill'd with Scorn, Know ye not ME? ye knew me once no Mate For you, there fitting where YE durft not foar: Not to know ME argues Yourselves unknown, The lowest of your Throng; or if ye know, Why ask ye, and superfluous begin Your Message, like to end as much in vain ?"

To whom THUS Zephon, answiring Scorn with Scorn. "Think not, revolted Spirit, thy Shape the same, Or undiminish'd Brightness to be known, As when thou stood'st in Heav'n upright and pure; That Glory then, when thou no more wast good, Departed from thee; and thou resemblest now Thy Sin and Place of Doom obscure and foul. 840

821. [grifly] Ugly, dreadful. An Anglo-Saxon Word, frequently used by Chaucer and Spencer. Richardion.

834. [To whom THUS Zephon.] Zephon is very properly made to answer him, and not Ithuriel, that each of them may appear as Actors upon this Occasion. Ithuriel, with his Spear, reftored the Fiend to his own Shape, and Zephon rebukes him. It would not have been so well, if the same Person had done both.

Sas. [Think not, revolted Spirit, thy Shape the fame, Or undiminist di Brightness to be known.]

Dr. Bentley judges nightly enough, that the present Reading is faulty; for if the Words st thy Shape the fame" are in the ablative Case put absolutely, it is necessary

that undiminifo'd should follow Brightness : and accordingly the Doctor reads, "Or Brightness undiminish'd;" which Order of the Words we must follow, unless it may be thought as fmall an Alteration to read thus,

Think not, revolted Spirit, by Shape the

Or undiminish'd Brightness to be known. just as in I. 732. we have

- his Hand was known In Heav'n by many a tow'red Structure high. But, without any Alteration, may we not understand Shape and Brightness as in the accusative Case after the Verb think? Think not thy Shape the same, or undiminished Brightness to be known now, as it was formerly in Heaven. Newton.

· 100

# 168 PARADISE LOST. Book IV.

But come, for thou, be fure, shalt give Account To bim who fent us, whose Charge is to keep This Place inviolable, and these from Harm."

So spake the Cherub; and his grave Rebuke,
Severe in youthful Beauty, added Grace
Invincible: Abash'd the Devil stood,
And selt how awful Goodness is, and saw
Virtue in her Shape how lovely; saw, and pin'd
His Loss; but chiefly to find here observ'd
His Lustre visibly impair'd; yet seem'd
Undaunted. "If I must contend, said he,
Best with the Best, the Sender not the sent,
Or all at once; more Glory will be won,
Or less be lost." "Thy Fear, said Zephon hold,
Will save us Trial what the least can do
Single against thee wicked, and thence weak."

The Fiend reply'd not, overcome with Rage;
But like a proud Steed rein'd, went haughty on,
Champing his iron Curb: To strive or fly
He held it vain; Awe from above had quell'd
His Heart, not else dismay'd. Now drew they nigh
The western Point, where those half-rounding Guards
Just met, and closing stood in Squadron join'd,
Awaiting next Command. To whom their Chief
Gabriel from the Front thus call'd aloud.

865

# "O Friends, I hear the Tread of nimble Feet Hasting this Way, and now by Glimpse discern

858. — [went baughty on,]
Satan is afterwards led to Gabriel, the chief of the guardian Angels, who kept Watch in Paradife. His difdainful Behaviour on this Occasion is so remarkable a Beauty, that the most ordinary Reader canado but take Notice of it.

Addison.

865. [Gabriel from the Front]
Gabriel is pronounced here as a Word of

three Syllables, though commonly it is used as only of two; a Liberty which Milton takes in the Names of the Angels.

866. ["O Friends, I bear, &c.]
Gabriel's discovering Satan's Approach at
a Distance, is drawn with great Strength
and Liveliness of Imagination.

Addison,

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### PARADISE LOST. 169 Book IV. Ithuriel and Zephon through the Shade. And with them comes a third of regal Port. But faded Splendor wan; who by his Gait 870 And herce Demeanour feems the Prince of Hell. Not likely to part bence without Contest: Stand firm, for in his Look DEFIANCE lours."

He scarce had ended, when those two approach'd. And brief related whom they brought, where found, 875 How bufied, in what Form and Posture couch'd.

To whom, with stern Regard, thus Gabriel spake. Why haft thou, Satan, broke the Bounds prescrib'd To thy Transgressions, and disturb'd the Charge Of others, who approve not to transgress 880 By thy Example, but have Pow'r and Right To question thy bold Entrance on this Place; Employ'd it feems to violate Sleep, and those Whose Dwelling God hath planted bere in Blifs ?"

To whom thus Satan, with contemptuous Brow. 885 " Gabriel, thou hadft in Heav'n th' Esteem of wife, And fuch I beld thee; but this Question ask'd Puts me in doubt. Lives there who loves his Pain? Who would not, finding Way, break loofe from HELL, Though thither DOOM'D? Thou wouldst thyself, no doubt,

373. — [broke the Bounds prescrib'd To thy Transgressions,]
Dr. Bentley reads Transcurssons; and Mr. Richardson understands Transgressions in the same Sense. But, as Dr. Peatce observes, though it is right to say that Bounds are prescrib'd to hinder Transcurssons, yet I think it is not proper to say, that Bounds are prescrib'd to Transcurssons. And the common Reading is justissible: For the' (as Dr. Bentley says) no Bounds could be set to Satan's Transgressions, but he could transgress in his Thought and Mind every Moment; yet it is good Sense, if Milton meant (as I suppose he did) that the Bounds of Hell were by God prescribed to Satan's

Transgressions, fo as that it was intended he should transgress no where else, but within those Bounds; whereas he was now attempting to transgress without them. And by this Interpretation we shall not underfrand Transgressions in the Sense of the pure Latin, and transgress, in the very next Line, in the usual English Acceptation, but shall affix the same Notion both to the one and Newton. the other.

\$83. — [to violate Sleep,] Shakespeare, in Macbeth, has a stronger Expression, to murder Sleep; both equally proper in the Places where they are employed. Newton,

# PARADISE LOST. Book IV. 170 And boldly venture to whatever Place 891 Farthest from Pain, where thou might'st bope to change Torment with Ease, and soonest recompense Dole with Delight, which in this Place I fought; To thee no Reason, who know'st only Good. 895. But Evil haft not try'd: And wilt object His Will who bound us? let him furer bar His iron Gates, if he intends our Stay In that dark Durance: Thus much what was aft'd. The rest is true, they found me where they say; 900 But that implies not Violence or Harm."

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Thus he in Scorn. The warlike Angel mov'd, Disdainfully, balf smiling, thus reply'd. " O Loss of one in Heav'n to judge of wife, Since Satan fell, whom Folly overthrew, 905 And now returns him, from his Prison scap'd, Gravely in doubt whether to hold them wife Or not, who ask what Boldness brought him bither Unlicenc'd from his Bounds in Hell prescrib'd; So wife he judges it to fly from Pain However, and to scape his Punishment. So judge thou still, presumptuous, till the Wrath, Which thou incurr'st by flying, meet thy Flight SEV'NFOLD, and scourge that Wisdom back to Hell, Which taught thee yet no better, that no Pain Can equal Anger infinite provok'd. But wherefore thou alone? Wherefore with thee

So2. — [to change Torment with Eafe,]
We commonly fay to change one Thing far another, and Dr. Bentley would read for Eafe in this Place: But "to change Torment with Eafe" is according to the Latins, whom Milton often follows. Newton.

\$94. [Dole] Grief, Sorrew, Mifery. \$96. [and wilt object His Will who bound us?]

If these Words are to be read with a Note

of Interrogation, as in all the Editions, about must be understood, as Dr. Bentley chooses to read, and will thou objest? It is a concise Way of speaking, somewhat like that in II. 730. and know if for vubom. But I have sometimes thought, that the Passage may be read without the Note of Interrogation, by joining it in Construction with what goes before; but asking the Questian gives a Spirit and Quickness to it.

# Book IV. PARADISE LOST. Came not all Hell broke loose? Is Pain to them Less Pain, less to be fled? Or thou than they Less hardy to indure? Courageous Chief, The first in Flight from Pain, hadst thou alledg'd To thy deserted Host this Cause of Flight, Thou surely hadst not come sole Fugitive."

To which the Fiend thus answer'd, frowning stern. " Not that I less indure, or shrink from Pain, 925 Insulting Angel; well thou know'st I stood Thy FIERCEST, when in Battel to thy Aid The blafting volied Thunder made all Speed, And seconded thy else not dreaded Spear. But still thy Words at Random, as before, 930 Argue thy Inexperience what behoves From bard Affays and ill Successes past A faithful Leader, not to bazard all Through Ways of Danger by bimself untry'd: I therefore, I ALONE first undertook 935 To wing the desolate Abyss, and spy This new created World, whereof in HELL Fame is not filent, bere in Hope to find Better Abode, and my afflicted Powers To settle bere on Earth, or in mid Air; 940 Though for Possession put to try once more What thou and thy gay Legions dare against; Whose easier Business were to serve their Lord High up in Heav'n, with Songs to hymn his Throne,

g26. — [well thou kzezv'fi I ftood
Thy FIERCEST.]
Dr. Bentley reads The fierceft, that is Pain:
But Thy fierceft is right, and we may underfland it, with Dt. Pearce, Thy fierceft Attack. Fierceft is used as a Substantive, as pur Author often uses Adjectives. Dr. Pearce gives several Instances, II. 278.
The fensible of Pain." XI. 4, "The

flony from their Hearts." XI. 497. "His best of Man."

928. [The blassing]
Thus it is in the first Edition, the second

Thus it is in the first Edition, the second has it Tby; but it is wrong, no doubt. The Word occurs very often thereabouts, and probably occasioned the Mistake. The Sense requires it to be Tbe.

Richardson.

# PARADISE LOST. Book IV. And practis'd Distances to cringe, not fight." 945 To whom the warrior Angel foon reply'd. To fay and strait unfay, pretending first Wife to fly Pain, professing next the Spy, Argues no Leader but a Liar trac'd. Satan, and couldft thou faithful add? O Name, 950 O facred Name of Faithfulness PROFAN'D! Faithful to whom? To thy rebellious Crew? Army of Fiends, fit Body to fit Head. Was this your Discipline and Faith engag'd. Your military Obedience, to dissolve 955 Allegiance to th' acknowledg'd Pow'r supream? And thou, My HYPOCRITE, who now wouldst feem Patron of LIBERTY, WHO more than THOU Once fawn'd, and cring'd, and fervily ador'd Heav'n's awful Monarch? Wherefore but in Hope 960 To disposses him, and thyself to reign? But mark what I arreed thee now, AVANT: Fly thither whence thou fledst: If from this Hour Within these ballow'd Limits thou appear, Back to th' infernal Pit I drag thee CHAIN'D. 965 And feal thee so, as benceforth not to scorn The facile Gates of Hell too SLIGHTLY barr'd."

So threaten'd he; but Satan to no Threats Gave Heed, but, waxing more in Rage, reply'd.

945. [And practis'd Diffunces to crings, not fight."]
With is understood. "With Songs to hymn his Throne," and with "practis'd Diffunces to cringe, not fight." Dr. Bentley has Brangely mistaken it. 962. - [arreed] To decree, to award. Ibid. — [AVANT;]
Be gone. -[I drag thee] The present Tense used for the future, to

fignify the immediate Execution of the

966. [And feal thee fo,] This feems to allude "to the chaining of the Dragon, that old Serpent, which is the Devil and Satan," mentioned in the Revelations: "And he caft him into the bottomless Pit, and shut him up, and set a Seal upon him." xx. 3.

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# Book IV. PARADISE LOST. 173 "Then when I am thy CAPTIVE talk of Chains, 970 Proud limitary Cherub, but ere then Far heavier Load thyself expect to feel From my prevailing Arm, though Heaven's King Ride on thy Wings, and thou with thy Compeers, Us'd to the Yoke, draw'st his triumphant Wheels 975 In Progress through the Road of Heav'n Star-pay'd."

While thus he spake, th' angelic Squadron bright
Turn'd siery red, sharp'ning in mooned Horns
Their Phalanx, and began to hem him round
With ported Spears, as thick as when a Field
Of Ceres ripe for Harvest waving bends
Her hearded Grove of Ears, which Way the Wind
Sways them; the careful Plowman doubting stands,
Lest on the threshing Floor his hopeful Sheaves
Prove Chass. On th' other Side Satan alarm'd,
Colletting all his Might, dilated stood,
Like Tenerist or Atlas unremov'd:

971. [Proud limitary Cherub,]
Thou proud preferibing Angel, that prefumeft to limit me, and appoint my Prifon,
according to Mr. Hume. Or rather limitary, fet to guard the Bounds; a Taunt infulting the good Angel, as one employed
on a little mean Office, according to Mr.
Richardson. Mr. Thyer farther observes,
the Word is intended as a feornful Sneer
upon what Gabriel had just said,

Within these ballow'd Limits thou appear.

974. [Ride on thy Wings, &c.]
This feems to allude to Ezekiel's Vision, where four Cherubims are appointed to the four Wheels: "And the Cherubims did lift up their Wings, and the Wheels befides them, and the Glory of the God of Israel was over them above." See Chap. i. and x. and xi. 22.

977. [While thus he spake, &c.]
The Conference between Gabriel and Satan abounds with Sentiments proper for the Occasion, and suitable to the Persons of the two Speakers. Satan cloathing himself with Terror, when he prepares for the Combat, is truly sublime, and at least equal to Homer's Description of Discord,

celebrated by Longinus, or to that of Fame in Virgil, who are both repreferred with their Feet standing upon the Earth, and their Heads reaching above the Clouds.

980. [With ported Spears,]
With their Spears born pointed towards
him. A military Term. Hume.

986. — [dilated flood, &cc.]
Our Author is indebted, I fancy, for this nervous Expression, to the following Description of Tasso's Argantes addressing himself to fight with Tancred, Gier. Lib.

Cant. 19. St. 12.

Ma diffess e cretto il fero Argante.

Disses, in Italian, is exactly the same with dilated in English, and expresses very strongly the Attitude of an eager and undaunted Combatant, where Fury not only seems to erect and inlarge his Stature, but expands, as it were, his whole Frame, and extends every Limb. I don't remember to have ever before met with the Word dilated, applied in the same Manner, in our Language.

with Terror, when he prepares for the Gombat, is truly fublime, and at least The Use of the Word unremov'd for inequal to Homer's Description of Discord, movable is very poetical, and justify'd by Milton's

#### PARADISE LOST. Book IV

His Stature reach'd the Sky, and on his Crest Sat Horror plum'd; nor wanted in his Grafo What seem'd both Spear and Shield: Now dreadful Deeds Might have ensued, nor only Paradise 991 In this Commotion, but the farry Cope Of Heav'n perhaps, or all the Elements At least had gone to wrack, diffurb'd and torn With Violence of this Conflict, bad not foon 995 Th' Eternal to prevent such borrid Fray Hung forth in Heav'n his golden Scales, yet feen Betwixt Aftrea and the Scorpion Sign,

Milton's "conjugat Intraction See the and Spenfer's unreproved Truth. See the Thyer. Milton's " conjugal Attraction unreprov'd," See the Mr. Hume fays, that the Peak of Teneriff is 15 Miles high, and Mr. Richardson afferts, that it is 45 Miles perpendicular, if that be not a falle Print, 45 for 15, but the utmost that we can suppose is, that it is 15 Miles from the very first Ascent of the Hill, till you come through the various Turnings and Windings to the Top of all; for I have been affured, from a Gentleman who measured it, that the perpendicular Highth of it is no more than one Mile and three Quarters. Newton.

989. [Sat Hornor plum'd;]
Horror is personify'd, and is made the
Plume of his Helmet; and how much
nobler an Idea is this than the Horses Tails, and Sphinxes, and Dragons, and other terrible Animals, on the Helmets of the ancient Heroes, or even than the Chimæra vomiting Flames on the Crest of Tur-

nus, Æn. VII. 785.
A triple Pile of Plumes his Creft adorn'd,

On which with belching Flames Chimæra burn'd! Dryden.

Newton. - [nor wanted in his Grafe, &c. ]

This is fa'd to fignify, that he wanted not Arms, though he was but just raised out of the Form of a Toad. He was represented as in Arms, II. 812. when he was upon the Point of engaging with Death; and we must suppose that his Power, as an Angel, was such, that he could affume them, upon Occasion, whenever he pleased.

991. — [nor only Paradife, &c.] This Representation of what must have

happened, if Gabriel and Satan had en-countered, is imaged in these few Lines with a Nobleness fuitable to the Occasion, and is an Improvement upon a Thought in Homer, where he represents the Terrors which must have attended the Conflict of two fuch Powers as Jupiter and Neptune,

lliad. XV. 224.

996. [Th Eternal to prevent such borrid
Fray] briel and Satan, by the hanging out of the golden Scales in Heaven, is a Refinement upon Homer's Thought, who tells us that, before the Battle between Hector and Achilles, Jupiter weighed the Event of it in a Pair of Scales. The Reader may see the whole Paffage in the 22d Iliad. Virgil, before the last decifive Combat, describes Jupiter in the fame Manner, as weighing the Fates of Turnus and Æneas. Milton. though he fetched this beautiful Circumftance from the Iliad and Æneid, d es not only infert it as a poetical Embellishment, like the Authors above mention'd; but makes an artful Use of it for the proper carrying on of his Fable, and for the breaking off the Combat between the two Warriors, who were upon the Point of engaging. To this we may further add, that Milton is the more justified in this Passage, as we find the same noble Allegory in Holy Writ, where a wicked Prince, some few Hours before he was affaulted and flain, is faid to have been "weighed in the Scales, and to have been found wanting."

998. [Betwixt Aftrea and the Scorpion Sign, 1
Libra, or the Scales, is one of the twelve Signs of the Zodiac, as Aftrea (or Virgo,

"Satan, I know thy Strength, and thou know'ft mine, Neither our own but giv'n; what Folly then To boast what Arms can do? Since thine no more

the Virgin) and Scorpio also are. This does, as it were, realize the Fiction, and gives consequently a greater Force to it.

Richardson.

This Allusion to the fign Libra in the Heavens, is a Beauty that is not in Homer or Virgil, and gives this Passage a manifest Advantage over both their Descriptions.

Newton.

999. [Wherein all Things created firft he

weigh'd,]
This of weighing the Creation at first, and of all Events since, gives us a sublime Idea of Providence, and is conformable to the Stile of Scripture, Job. xxviii. 25. "To make the Weight for the Winds, and he weigheth the Waters by Measure." Chap. xxviii. 16. "Dost thou know the Balancings of the Clouds?" Isaiah xl. 12. "Who weighed the Mountains in Scales, and the Hills in a Balance?"

Newton.

1003. [The Sequel each of parting and of Fight;]

Dr. Bentley reads, The Signal each, &cc. To understand which of these two Readings suits the Place best, let us consider the Poet's Thought, which was this: God put in the golden Scales two Weights; in the one Scale he put the Weight, which was the Sequel (that is, represented the Consequence) of Satan's parting from them; in the other Scale he put the Weight, which was the Sequel of Satan's fighting: Neither of the Scales had any Thing in it immediately relating to Gabriel; and therefore Dr. Bentley mistakes (I think) when he says, that the ascending Weight, Satan's, was the Signal to him of Defeat; the descending, Gabriel's, the Signal to him of Victory: They were both Signals (if Signals) to Satan only, for he only was

weigh'd, ver. 1012; or rather, they show'd him what would be the Confequence both of his fighting and of his retreating. Scale, in which lay the Weight, that was the Sequel of his fighting, by afcending showed him that he was light in Arms, and could not obtain Victory; whereas the other Scale, in which was the Sequel of his parting or retreating, having descended, it was a Sign that his going off quietly would be his wifest and weightiest Attempt. The Reader will excuse my having been so long in this Note, when he confiders that Dr. Bentley, and probably many others, have misunderstood Milton's Thought about the Scales, judging of it by what they read of Jupiter's Scales in Homer and Virgil; the Account of which is very different from this of Milton; for in them the Fates of the two Combatants are weighed one against the other, and the Descent of one of the Scales foreshow'd the Death of him whose Fate lay in that Scale : Whereas, in Milton, nothing is weighed but what relates to Satan only, and in the two Scales are weighed the two different Events of his retreating and his fighting. From what has been faid, it may appear pretty plainly, that Milton, by Sequel, meant the Confequence or Event, as it is expressed in ver. 1001. and then there will be no Occasion for Dr. Bentley's Signal; both because it is a very improper Word in this Place, and because a Signal of parting and of Fight," can be nothing else than a Signal when to part and when to fight; which he will not pretend to be the Poet's Meaning.

1008. — [Since thine no more
Than Heav'n permits, nor mine,]
Thine and mine refer to Strength, ver. 1006.
not to Arms, the Subfiantive preceding.
Dr. Bentley reads Strength instead of Arms.

#### 176 PARADISE LOST. Book IV

Than Heav'n permits, nor mine, though doubled now To trample thee as Mire: For Proof look up. And read thy Lot in you celestial Sign, Where thou art weigh'd, and shown how light, how weak, If thou resist." The Fiend look'd up, and knew His mounted Scale aloft: Nor more; but fled Murmuring, and with him fled the Shades of Night. 1015

To12. [Where thou art weigh'd, and spows how light, how weak,]

He does not make the alcending Scale the Sign of Victory, as in Homer and Virgil, but of Lightness and Weakness, according to that of Belshazzar, Dan. v. 27. "Thou

END OF THE FOURTH BOOK.

# PARADISE LOST.

# BOOK V.

Now Morn her rosy Steps in th' eastern Clime
Advancing, sow'd the Earth with orient Pearl,
When Adam wak'd, so custom'd, for his Sleep
Was aery Light from pure Digestion bred,
And temperate Vapours bland, which th' only Sound
of Leaves and suming Rills, Aurora's Fan,
Lightly dispers'd, and the shrill Matin Sang
Of Birds on every Bough; so much the more
His Wonder was to find unwaken'd Eve
With Tresses discompos'd, and glowing Cheek,

1. [Now Morn her roly Steps]
This is the Morning of the Day after Satan's coming to the Earth; and, as Homer makes the Morning with roly Fingers, Iliad. I. 477. the raly finger'd Morn, to Milton gives her roly Steps, and VI. 3. a roly Hand. The Morn is first gray, then roly upon the nearer Approach of the Sun.

2. Pearl, Newton. Pearl,

Morn is personify'd, and shewn as coming forwards from the East, strewing (as when Seed is sown) the Earth with Dew Drops, resembling the brightest Pearl.

Richardson.

3. — [for his Sleep Was aery Light from pure Digeflion bred, And temperate Vapours bland,] Bland, pleafing, chearful. A thort, but full Description of the Sleep of a happy Man; the Sleep of Nature, the Sleep of Temperance, Innocence and Contentment.

Richardson.

5. — [which th' only Sound, &c.]

Which refers to Sleep, and not to Vapours, the Substantive immediately preceding. I mention this, because it has been mistaken. It is certainly more proper to say, that the Sound of Leaves and Song of Birds dispersed Sleep than Vapours. The Expression only found (as Dr. Pearce rightly observes) seems the same with that in VII. 123. Only omnificient; in both which Places only signifies

alone; "th' only Sound," for there was none other; and it is to be understood as meant of the "matin Song of the Birds," as well as of the "Sound of Leaves and fuming Rills." Fuming Rills, for Fumes or Steams rife from the Water in the Morning, according to ver. 186.

Ye Miss and Exhalations that now rife From Hill or sleaming Lake, &cc.] but they do not make a Noise as Fuming, but only as Rills. "Aurora's Fan," the fanning Winds among the Leaves may be properly call'd the Fan of the Morning, and it is not unufual to refer a Thing which follows two Substantives to the first of the two only. "Lightly dispers'd," Dr. Bentley says, that dispel Sleep is better than disperse it: But though to dispel Sleep may be the more usual Expression, yet to disperse Sleep may be justify'd by very great Authority, for Sophocles makes Use of the very same. Soph. Trachin. 998.

Ibid. — [th' only Sound]
This Dr. Bentley calls strange Diction, and he will have it to be early Sound: But the present Reading is countenanced by the following Line in Spenser, Fairy Queen, B. V. Cant. 11. St. 30.

As if the only Sound thereof the fear'd.

Thyer

7. \_\_ [Matin Song] Monning Song.

#### PARADISE LOST. 178 Book V. As through unquiet Rest: He on his Side Leaning balf rais'd, with Looks of cordial Love Hung over her enamour'd, and beheld Beauty, which whether waking or afleep, Shot forth peculiar Graces; then with Voice 15 Mild, as when Zepbyrus on Flora breathes, Her Hand foft touching, whisper'd thus. My fairest, my espous'd, my latest found, Heav'n's last BEST Gift, my ever new Delight, Awake; the Morning shines, and the fresh Field 20 Calls us; we lose the Prime, to mark how spring Our tended Plants, how blows the Citron Grove, What drops the Myrrh, and what the balmy Reed, How Nature paints her Colours, how the Bee Sits on the Bloom extracting liquid fweet." 25

Such Whispering wak'd her, but with startled Eye On Adam, whom embracing, thus she spake.

"O Sole, in whom my Thoughts find all Repose, My Glory, my Perfettion, glad I see

16. [Mild, as when Zepbyrus on Flora breathes,]

As when the fost western Gales breathe on the Flowers. Exceeding poetical and beausiful. Richardson. For this delightful Simile Milton was probably obliged to his admired Ben Johnson, in his Mask of Love reconcil d to Virtue,

The fair will think you do 'em wrong, Go choose among — but with a Mind "As gentle as the ftroaking Wind "Runs o'er the gentler Flow'rs."

Song 3d. Thyer.

ZI. — [we lofe the Prime,]

The Prime of the Day, as he calls it elfewhere

that fweet Hour of Prime, ver. 170. and IX. 200.

The Season prime for sweetest Scents and
Airs.
The Word is used by Chancer and Spensor.

The Word is used by Chaucer and Spenser, as in Fairy Queen, B. I. Cant. 6. St. 13.

They all, as glad as Birds of joyous Frime.

Newton.

23. — [the balmy Reed,]
The Balm Tree, called a Reed, as not being a Tree of any great Size, or as growing in a moift oleaginous Soil. Hume.
26. [Such Whispering wak'd her.]

26. [Such Whispering wak'd her.]
We were told, in the foregoing Book, how the evil Spirit practifed upon Eve as she lay asteep, in Order to inspire her with Thoughts of Vanity, Pride, and Ambition. The Author, who shows a wonderful Art throughout his whole Poem, in preparing the Reader for the several Occurrences that arise in it, founds upon the above-mentioned Circumstance the first Part of the fifth Book. Adam, upon his awaking, finds Eve still asleep, with an unusual Discomposure in her Looks. The Posture in which he regards her, is described with a Tenderness not to be expressed, as the Whisper with which he awakens her, is the softest that ever was conveyed to a Lover's Ear. Addison.

Book V. PARADISE LOST.	179
Thy Face, and Morn return'd; for I this Night	30
(Such Night till this I never pass'd) have dream'd,	
If dream'd, not as I oft am wont, of thee,	
Works of Day past, or Morrow's next Design,	
But of Offence and Trouble, which my Mind	
Knew never till this irksome Night: Methought	35
Close at mine Ear one call'd me forth to walk	
With gentle Voice, I thought it thine; it said,	
Why fleep'ft thou Eve? now is the pleasant Time,	
The cool, the filent, fave where Silence yields	
To the Night-warbling Bird, that now, awake,	40
Tunes sweetest his love-labour'd Song; now reigns	
Full orb'd the Moon, and with more pleasing Light	
Shadowy fets off the Face of Things; in vain,	
If none regard; Heav'n wakes with all his Eyes,	
Whom to behold but thee Nature's DESIRE?	45

35. — [irksome Night:]
Troublesome, grievous Night.
Ibid. — [Methought

Close at mine Ear, &c. ]
Eve's Dream is full of those "high Conceits ingendering Pride," which we are told the Devil endeavoured to instill into her. Of this Kind is that Part of it where she fancies herself awakened by Adam, in the

following beautiful Lines, Why sleep'st thou Eve? &c.

An injudicious Poet would have made Adam talk through the whole Work in fuch Sentiments as these: But Flattery and Falshood are not the Courtship of Milton's Adam, and could not be heard by Eve in her State of Innocence, excepting only in a Dream produced on Purpose to taint her Imagination. Other vain Sentiments of the same Kind, in this Relation of her Dream, will be obvious to every Reader. Though the Catastrophe of the Poem is finely presaged on this Occasion, the Particulars of it are fo artfully shadowed, that they do not anticipate the Story which follows in the ninth Book. I shall only add, that though the Vision itself is founded upon Truth, the Circumstances of it are full of that Wildness and Inconsistency, which are natural to a Dream. Addison.

41. [Tunes sweetest his love - labour'd Song;]
Spenser, in his Epithalamion, a Poem

which Milton feems often to imitate, has it "the Bird's love-learned Song." We must farther observe, that our Author takes great Liberties in his Use of the Genders, fometimes making bim and ber and it of the same Thing or Creature. We have a very remarkable Instance in VI. 878.

Disburden'd Heav'n rejoic'd and soon re-

pair'd

Her mural Breach, returning whence it
roll'd.

The Nightingale, though it is the Cock that fings, he makes usually of the feminine Gender, as in IV. 602.

She all Night long her amorous Descant

fung.
See likewife III. 40. VII. 436. But here he says "his love-labour'd Song," as the Speech is addressed to Eve. And, for the same Reason, he says

fame Reason, he says

Heav'n wakes with all bis Eyes,
though commonly he uses Heaven itself in
the seminine Gender, as in VII. 205.

Heav'n open'd wide

Her ever during Gates

and again, VII. 574.

That open'd wide ber blazing Portals, &c.
The Reason of this Alteration of the Genders the judicious Reader, when he examines each Passage, will easily perceive.

Newton,

#### PARADISE LOST. Book V. 180 In whose Sight all Things joy, with Ravishment

Attracted by thy Beauty still to gaze. I role as at thy Call, but found thee not; To find thee I directed then my Walk ; And on, methought, alone I pass'd through Ways That brought me on a sudden to the Tree Of interdicted KNOWLEDGE: Fair it feem'd. Much fairer to my Fancy than by Day: And as I wond'ring look'd, befide it stood One shap'd and wing'd like one of those from Heaven By us oft feen; his dewy Locks diftill'd Ambrofia; on that Tree he also gaz'd; And O fair Plant, faid he, with Fruit furcharg'd, Deigns none to ease thy Load and taste thy Sweet, Nor God, nor Man? Is Knowledge fo defpis'd? 60 Or Envy, or what Reserve forbids to taste? Forbid who will, none shall from me withhold Longer thy offer'd Good, why elfe fet bere? This faid, he paus'd not, but with vent'rous Arm 65 He pluck'd, he tasted; ME damp Horror CHILL'D At fuch bold Words vouch'd with a Deed to bold: But be thus over joy'D. O Fruit divine, Sweet of thyself, but much more sweet THUS cropt, Forbidden here, it seems, as only fit For Gods, yet able to make Gods of MEN: 70 And why not Gods of MEN, fince Good, the more Communicated, more abundant grows, The Author not impair'd, but honour'd more? Here, bappy Creature, fair angelic Eve, Partake thou also; bappy though thou art,

- [diftill'd 56. -

<sup>53. [</sup>Much fairer to my Foncy than by the Senfory while we are affeep. Newton. Day :] As the Senfations are often more pleafing. and the Images more lively, when we are afleep than when we are awake. And what can be the Caule of this? Our Author plainly thinks it may be effected by the Agency of some spiritual Being upon

Ambrofia;] See Note on l. 219. B. IV. 66. — [voncb'd with a Deed fo bold :] Seconded, followed by fo daring a Deed,

# PARADISE LOST. 181 Rook V. Happier thou may'ft be, worthier canst not be: Taste this, and be benceforth among the Gods Thyself a Goddess, not to Earth confin'd, But sometimes in the Air, as we, sometimes Ascend to Heav'n, by Merit thine, and see 80 What Life the Gods live there, and such live thou. So faving, he drew nigh, and to me held, Ev'n to my Mouth of that same Fruit held Part Which he had pluck'd; the pleafant favoury Smell So quicken'd Appetite, that I, methought, 85 Could not but tafte. Forthwith up to the Clouds With bim I flew, and underneath beheld The Earth outstretch'd IMMENSE, a Prospect wide And various: Wond'ring at my Flight and Change To this bigb Exaltation; suddenly 90 My Guide was gone, and I, methought, funk down, And fell 'afleep; but O how glad I wak'd To find this but a Dream!" Thus Eve her Night Related, and thus Adam answer'd sad, " Best Image of myself and dearer half, The Trouble of thy Thoughts this Night in Sleep

"Best Image of myself and dearer half,

The Trouble of thy Thoughts this Night in Sleep
Affects me equally; nor can I like
This uncouth Dream, of Evil sprung I fear;
Yet Evil whence? in thee can harbour none,
Created pure. But know that in the Soul
Are many lesser Faculties, that serve
Reason as chief; among these Fancy next
Her Office holds; of all external Things,

93. Pelated,] [Thus Eve her Night

Thus Eve repeated her Dream. Night for the Visions and Dreams frequent in it.

94. — [and thus Adam]
Adam, conformable to his superior Character for Wisdom, instructs and comforts
Eve upon this Occasion. Addison,

<sup>79. [</sup>But fometimes in the Air, as eve, fometimes, &c.]
The Words as we are to placed between the two Sentences, as equally to relate to both, and in the first Sentence the Verb be is understood.

Pearce.

182 PARADISE LOST. B	ook V.
Which the five watchful Senses represent,	
She forms Imaginations, aery Shapes,	105
Which Reason, joining or disjoining, frames	3
All what we affirm or what deny, and call	
Our Knowledge or Opinion; then retires	
Into her private Cell when Nature rests.	
Oft in her Absence mimic Fancy wakes	110
To imitate her; but misjoining Shapes,	4
Wild Work produces oft, and most in Dreams,	
Ill matching Words and Deeds long past or late.	
Some fuch Resemblances methinks I find	
Of our last Evening's Talk, in this thy Dream,	115
But with Addition strange; yet be not sad.	
Evil into the Mind of God or Man	
May come and go, fo unapprov'd, and leave	
No Spot or Blame behind: Which gives me Hope	
That what in Sleep thou didft abbor to dream,	120
Waking thou never wilt confent to do.	
Be not dishearten'd then, nor cloud those Looks,	
That wont to be more chearful and serene,	
Than when fair Morning first smiles on the World;	
And let us to our fresh Employments rise	125
Among the Groves, the Fountains, and the Flowers	
That open now their choicest bosom'd Smells,	
Referv'd from Night, and kept for thee in Store."	
So chear'd he his fair Spouse, and she was chear'd,	
But filently a gentle Tear let fall	130

117. [Evil into the Mind of God or again, ver. 70.

Man] yet able to make Gods of MEN. 17. [Evil into the Mind of God or Man]

God here must fignify Angel, as it frequently does in this Poem. For "God cannot be tempted with Evil," as St. James fays (i. 13.) of the Supreme Being. And Milton had just before (as Mr. Thyer also observes) used the Term God in the same Meaning, ver. 59.

Deigns none to ease thy Load and taste thy

Sweet,

Newton.

So it be unapprov'd, dislik'd.

A Manner of Speaking that occurs sometimes in Scripture, as in Jerem. xx. 7. thou hast deceived me, and I was deserved."

Nor God nor Man? -

#### PARADISE LOST. Book V. 183-From either Eye, and wip'd them with her Hair; Two other precious Drops that ready stood. Each in their crystal Sluce, be ere they fell Kis'd, as the gracious Signs of sweet Remorse And pious Awe, that fear'd to have offended.

So all was clear'd, and to the Field they bafte. But first, from under shady arborous Roof Soon as they forth were come to open Sight Of Day-spring, and the Sun, who scarce up risen, With Wheels yet bovering o'er the Ocean Brim, 140 Shot parallel to the Earth his dewy Ray, Discovering in wide Landskip all the East Of Paradise and Eden's happy Plains. Lowly they bow'd adoring, and began Their Orisons, each Morning duly paid In various Stile; for neither various Stile Nor boly Rapture wanted they to praise Their Maker, in fit Strains pronounc'd or fung UNMEDITATED, fuch prompt Eloquence Flow'd from their Lips, in Prose or numerous Verse, 150 More tuneable than needed Lute or Harp. To add more Sweetness; and they thus began,

137. [But firft, from under shady arbo-rous Roof

Soon as they forth were come, &c.]
Dr. Bentley proposes Arbour's Roof: I don't know why; he gives us no Reason, and I can think of none. But if the Doctor has made a Change, where there was no Fault, he has let a very confiderable Fault in this Passage escape without any Change or Obfervation. As the Comma now flands after Roof, the Morning Hymn of Adam and Eve is represented as faid by them (at one and the lame Time) from under the Roof, and in the open Sight of the Sun; which is a Contradiction. The Sense plainly requires, that the Comma should be as we have placed it; and the Conftruction is, " But first they lowly bow'd adoring," ver. 144. " as foon as they were come forth from

145. [each Morning duly paid In various Stile;] As it is very well known that our Author was no Friend to fet Forms of Prayer, it is no Wonder that he ascribes extemporary Effusions to our first Parents; but even while he attributes Strains unmeditated to them, he himself imitates the Psalmist.

151. [More tuneable than needed Lute or

To add more Sweetness; ]
Their Voices, whether in Recitative or
Song, Prose or Verse, were sufficiently fweet and mufical; they needed no Inftrue ments in their Devotion, . Richards

# 184 PARADISE LOST. Book V.

"These are thy glorious Works, Parent of Good, ALMIGHTY, thine this universal Frame, Thus wondrous fair; THYSELF bow wondrous then! Unspeakable, who fit'ft above these Heavens To us invisible, or dimly seen In these thy lowest Works; yet these declare Thy Goodness beyond Thought, and Power divine. Speak ye who best can tell, ye Sons of Light, 160 ANGELS; for ye behold him, and with Songs And choral Symphonies, Day without Night, Circle his Throne REJOICING: Ye in HEAVEN; On Earth join all ye Creatures to extol Him FIRST, Him LAST, Him MIDST, and without END. Fairest of Stars, last in the Train of Night, 166 If better thou belong not to the Daron, Sure Pledge of Day, that crown'ft the smiling Morn

\$53. [" These are thy glorious Works, &c.]

The Morning Hymn is written in Imitation of one of those Psalms, where, in the Overflowings of Gratitude and Praise, the Pfalmist calls not only upon the Angels, but upon the most conspicuous Parts of the inanimate Creation, to join with him in extolling their common Maker. Invocations of this Nature fill the Mind with glorious Ideas of God's Works, and awaken that divine Enthusias, which is so natural to Devotion. But is this calling upon the dead Parts of Nature is at all Times a proper Kind of Worship, it was in a partieular Manner suitable to our first Parents, who had the Creation fresh upon their Minds, and had not feen the various Difpensations of Providence, nor consequently could be acquainted with those many To-pies of Praise, which might afford Matter to the Devotions of their Posterity. I need not remark the beautiful Spirit of Poetry, which runs through this whole Hymn, nor the Holiness of that Resolution with which it concludes.

160. [Speak ye who best can tell, &c.]

He is unspeakable, ver. 156. no Creature
can speak worthily of him as he is; but
speak ye who are best able, ye Angels, ye
in Heaven; on Earth join all ye Creatures,
Newton.

162. — [Day without Night,]
According to Milton there was "grateful Vicifitude like Day and Night in Heaven,"
VI. 8. and we prefume that he took the Notion from Scripture, Rev. vii. 15. "They are before the Throne of God, and ferve him Day and Night in his Temple." But fill it was "Day without Night," that is, without fuch Night as ours, for the Darknefs there is no more than "grateful Twilight." "Night comes not there in darker Veil." See ver. 645. of this Book. Newton.

Idon't know whether it is worth remarking, that our Author feems to have committed a Miftake. The Planet Venus, when she rifes before the Sun, is called Phosphorus, Lucifer, and the Morning Star; when she sets after the Sun, is called Hesperus, Vesper, and the Evening Star; but she cannot rise before him, and set after him at the same Time: And yet it may be objected, that our Author makes her do so; for, describing the last Evening, he particularly mentions "Hesperus that led the starry Hosp." IV. 605, and the very next Morning she is addressed as "lass, in the Train of Night." If this Objection should be admitted, all we can say to it is, that a Poet is not obliged to speak with the Strictness and Accuracy of a Philosopher.

169. — [Circlet,]
A Diminutive of Circle; a little Circle, fo called, as compared with those of the Sun and Moon to be mentioned prefently. The and Moon to be meant.
Sun is called a Circle, 1V. 576.
Richardson.

Air, and ye Elements, the eldest Birth

Of Nature's Womb, that in Quaternion run Perpetual Circle, multiform; and mix

T71. [Thou Sun, of this great World both Eye and Soul,]
The Eye, as giving Light, whereby all Things are feen; and Soul, as by its Heat animating, invigorating and preferving all Things.

172. [Acknowledge bim thy GREATER,] It is not an improbable Reading, which Dr. Bentley proposes, "Acknowledge him Creator," or as Mr. Thyer, "Acknowledge thy Creator :" But I suppose the Author made use of greater answering to great.

Thou Sun, of this great World both Eye and Soul,

Acknowledge bim thy GREATER.

173. [In thy eternal Course,] In thy continual Course, Thus Virgil calls the Sun, Moon and Stars eternal Fires.

Newton. 175. [Moon, that now meet'ff the orient

Sun, now fly fl,]
The Conftruction is. "Thou Moon, that now meet'ft and now fly'ft the orient Sun, together with the fix'd Stars, and ye five other wand'ring Fires," &c. He had be-fore called upon the Sun, who governs the Day, and now he invokes the Moon, and the fix'd Stars, and the Planets who govern the Night, to praise their Maker. The

Moon fometimes meets and fometimes flies the Sun, approaches to and recedes from him in her monthly Course "with the fix'd Stars, fix'd in their Orb that flies," they are fixed in their Orb, but their Orb flies, that is, moves round with the utmost Rapidity; for Adam is made to speak according to Appearances, and he mentions, in another Place, VIII. 19 and 21. their folling Spaces INCOMPREHENSIBLE," and their "swift Return diurnal." "And ye five other wandering Fires." Dr. Bentley reads four, Venus and the Sun and Moon being mentioned before, and only four more remaining, Mercury and Mars, and Jupiter and Saturn. And we must either suppose, that Milton did not consider the Morning Star as the Planet Venus; or he must be supposed to include the Earth, to make up the other five besides those he had men-tioned; and he calls it elsewhere, VIII. 129. "The Planet Earth;" the this be not agreeable to the System, according to which he is speaking at present. " Wandering Fires" in Opposition to "fix'd Stars."
"That move in myssic Dance not without Song," alluding to the Doctrines of the Ancients, and particularly to Pythagoras, his Notion of the Music of the Spheres, by which, no doubt, he understood the Proportion, Regularity, and Harmony of their Motions.

180

181. — [that in Queternion run, &cc.] That in a fourfold Mixture and Combination run a perpetual Circle, one Element continually changing into another.

And nourish all Things; let your ceaseless Change Vary to our great Maker still new Praise. Ye Mists and Exhalations that now rife 185 From Hill or steaming Lake, dusky or gray, Till the Sun paint your fleecy Skirts with Gold. In Honour to the World's great Author rife, Whether to deck with Clouds th' uncolour'd Sky. Or wet the thirsty Earth with falling Showers, 190 Rising or falling still advance his Praise. His Praise ye Winds, that from four Quarters blow, Breathe foft or loud; and wave your Tops, ye Pines, With every Plant, in Sign of Worship wave. Fountains and ye, that warble as ye flow, 195 Melodious murmurs, warbling tune his Praise. Join Voices all ye living Souls; ye Birds, That, finging, up to Heaven Gate ascend, Bear on your Wings and in your Notes HIS Praise. Ye that in Waters glide, and ye that walk 200 The Earth, and stately tread, or lowly creep; Witness if I be filent, Morn or Even,

197. [ye living Souls;]
Soul is used here, as it sometimes is in Scripture, for other Creatures besides Man. So Gen. i. 20: "the moving Creature that hath Life," that is Soul in the Hebrew, and in the Margin of the Bible; and wer. 30. "every Thing that creepeth upon the Earth, wherein there is Life, that is, a living Soul." Newton.

198. [That, finging, up to Heaven Gate afcend,]
We meet with the like Hyperbole in

Shakespeare, Cymbeline, Act II. Hark, hark! the Lark at Heav'n's Gate

and again, in his 29th Sonnet,

Like as the Lark at Break of Day arifing From fullen Earth, fings Hymns at Heaven's Gate. Newton.

202. [Witness if I be filent,]
Dr. Bentley thinks, that Milton had forgot that both Adam and Eve shared in this Hymn, and therefore he reads "if swe be filent," and in the next Verse but one "by gur Song:" But Milton rather imitates here the ancient Chorus, where sometimes

the plural, and sometimes the fingular Number is used. The same is practis'd by our Poet in the Speeches of the Chorus in Sampson Agoniftes, where the Reader will fee in every Page almost that the Number is thus varied. Dr. Bentley observes, that the whole Hymn naturally divides itself into Parts interlocutory, and that he has presumed to put it so, though not warranted by any Edition. But this is not Dr. Bentley's Invention; for this Hymn was fet to Music some Years ago, and in that Composition the several Parts of it were assigned distinctly to Adam and Eve. I think that fuch interlocutory Parts are by no Means fit for an heroic Poem; but if the Anthor should be supposed to have designed them, I should choose to divide this Hymn very different from the Doctor's Division. [The Doctor affigns the first seven Lines to Adam, those of the Angels to Eve, those of the Morning Star to Adam, those of the Sun to Eve, those of the Moon to Adam, of the Air and Elements to Eve, of the Mists and Exhalations to Adam, of the Winds and Pines to Eve, of the Fountains and

#### PARADISE LOST. Book V. 187 To Hill, or Valley, Fountain, or fresh Shade Made vocal by my Song, and taught bis Praife. Hail UNIVERSAL LORD, be bounteous still 205 To give us only Good: and if the Night Have gather'd ought of Evil or conceal'd, Disperse it, as now Light dispels the Dark."

So pray'd they innocent, and to their Thoughts Firm Peace recover'd foon and wonted Calm. 210 On to their Morning's rural Work they bafte Among sweet Dews and Flowers; where any Row Of Fruit-Trees over-woody reach'd too far Their pamper'd Boughs, and needed Hands to check Fruitless Embraces: Or they led the Vine To wed her Elm; she spous'd, about him twines Her marriageable Arms, and with her brings Her Dow'r th' adopted Clusters, to adorn

Rills to Adam, of the Creatures and Birds to Eve, of the Fishes and Beafts to Adam, and the four last Lines to Eve. But on the contrary Dr. Pearce says, The first seven and the four last Verses of this Hymn I would suppose spoken by Adam and Eve together; and as to the other Verses, I would have Adam speak all that the Doctor affigns to Eve, and Eve all that is now affigned to Adam. In this Method the Mention of the fair Morning Star, the Moon, and Fountains and Rills will come to Eve's Share, and they are Circumstances which feem fitter for her to mention than her Husband. Pearce.

- [be bounteous fill

To give us only Good; He had his Thought, as Dr. Bentley remarks, on that celebrated Prayer in Plato, " O Jupiter, give us good Things, whe ther we pray for them or not, and remove from us evil Things, even though we pray for them." And we learn, from the first Book of Xenophon's Memoirs of his Mafter Socrates, that Socrates was wont to pray to the Gods only to give good Things, as they knew best what Things were so.

Newton. 214. [Their pamper'd Boughs,]
The Propriety of this Expression will best

be feen by what Junius fays of the Etymology of the Word pamper. The French Word pamper, of the Latin pampinus, is a Vine-Branch full of Leaves; and a Vineyard, he observes, is said by them pamprer, when it is overgrown with superfluous Leaves and fruitless Branches.

Newton. 216. [To wed her Elm ;]

Adam and Eve are very well employed in checking "fruitles Embraces," and leading "the Vine to wed her Elm;" that is very fitly made the Employment of a married Couple, which is urged in Ovid as an Argument to Marriage, Met. XIV. 661. Thus translated by Mr. Pope,

An Elm was near, to whose Embraces led, The curling Vine her swelling Clusters fpread :

He view'd their twining Branches with Delight,

And prais'd the Beauty of the pleafing

Yet this tall Elm, but for his Vine (he faid)

Had flood neglected, and a barren Shade : And this fair Vine, but that her Arms furround

Her marry'd Elm, had crept along the Ground. Newton.

# 188 PARADISE LOST. Book V.

His barren Leaves. Them thus employ'd beheld
With Pity Heav'n's high King, and to him call'd
Raphael, the sociable Spirit, that deign'd
To travel with Tobias, and secur'd
His Marriage with the SEV'NTIMES-wedded Maid.

" Raphael, said he, thou hear'st what Stir on Earth Satan from Hell scap'd through the darksome Gulf Hath rais'd in Paradife, and how difturb'd This Night the human Pair, how he defigns In them at once to ruin all Mankind. Go therefore, balf this Day as Friend with Friend Converse with Adam, in what Bow'r or Shade 230 Thou find'st him from the Heat of Noon retir'd, To respite his Day-Labour with Repast, Or with Repose; and such Discourse bring on. As may advise him of his bappy State, Happiness in his Pow'r left free to Will, 235 Left to his own free Will, his Will though free, Yet mutable; whence warn him to beware He swerve not, too secure: Tell him withal His Danger, and from whom; what Enemy, Late fall'n himself from Heav'n, is plotting now 240 The Fall of others from like State of Blis: By Violence? No, for that shall be withstood; But by Deceit and Lies; this let him know, Lest wilfully transgressing he pretend Surprisal, unadmonist'd, unforewarn'd." 245

222. [To travel with Tobias,]
In the Book of Tobit the Angel Raphael travels with Tobias into Media and back again, and infructs him how to marry Sarah the Daughter of Raguel, and how to drive away the wicked Spirit who had deftroyed her former feven Husbands, before they had Knowledge of her. So "fociable a Spirit" as this, is very properly fent to converse with Adam upon this Oceasion.

Newton.

235. [Happiness in his Pow'r left free to Will,]
Not as Dr. Newton says, in the "Power of him left free to Will," as this Transposition does not mend the Construction of the Sentence. It is not Happiness being in his Power who is left free to Will: But Happiness is in his (Adam's) Power, he being left free to Will. This Construction only can give Propriety to the Repetition in the next Line.

So spake th' eternal Father, and fulfill'd
All Justice: Nor delay'd the winged Saint
After his Charge receiv'd; but from among
Thousand celestial Ardours, where he stood
Veil'd with his gorgeous Wings, up springing Light 250
Flew through the Midst of Heav'n; th' angelic Quires
On each Hand parting, to his Speed gave Way
Through all th' empyreal Road; till at the Gate
Of Heav'n arriv'd, the Gate self-open'd wide
On golden Hinges turning, as by Work 255
Divine the sovran Architest had fram'd.
From bence, no Cloud, or, to obstruct his Sight,
Star interpos'd, however small he sees,
Not unconform to other shining Globes,
Earth and the Garden of God, with Cedars crown'd 260

Raphael's Departure from before the - [Nor delay'd the winged Saint] Throne, and his Flight through the Quires of Angels, is finely imaged. As Milton every where fills his Poem with Circumstances that are marvelous and astonishing, he describes the Gate of Heaven as framed after such a Manner, that it opened of itfelf upon the Approach of the Angel who was to pais through it. The Poet here feems to have regarded two or three Paffages in the 18th Iliad, as that in particular, where, speaking of Vulcan, Homer fays, that he had made twenty Tripodes running on golden Wheels; which, upon Occasion, might go of themselves to the Assembly of the Gods, and, when there was no more Use for them, returned again after the same Manner. Scaliger has raillied Homer very severely upon this Point, as M. Dacier has endeavoured to defend it. I will not pretend to determine, whether, in this Particular of Homer, the marvelous does not lofe Sight of the probable. As the miraculous Workmanship of Milton's Gates is not to extraordinary as this of the Tripodes, fo I am perfuaded he would not have mentioned it, had not he been supported in it by a Passage in the Scripture, which speaks of Wheels in Heaven that had Life in them, and moved of them-felves, or flood fill, in Conformity with the Cherubins, whom they accompanied. There is no Question but Milton had this Circumstance in his Thoughts, because in

the following Book he describes the Chariot of the Messiah with living Wheels, according to the Plan of Ezekiel's Vision. I question not but Bossu and the two Daciers, who are for vindicating every Thing that is censured in Homer, by something parallel in Holy Writ, would have been very well pleased, had they thought of confronting Vulcan's Tripodes with Ezekiel's Wheels.

Addison.

249. [Thousand celestial Acdours,]
Ardor, in Latin, implies Fervency, exceeding Love, eager Desire, stery Nature; all included in the Idea of an Angel.

Richardson.

By the Word Ardours, here, Milton only means Seraphim, which fignifies just the fame in Hebrew (being derived from earaph, to burn) as Ardours does in English. The Poet, I suppose, only made use of this Term to diversify his Language a little, as he is forced to mention the Word Seraph and Seraphim in so many Places.

Thyer.

257. [From bence, no Cloud, &c.]
The Comma after interpos d, shows that it is here a Participle in the ablative Case put absolutely; and the Construction is, From bence, no Cloud or Star being interposed to obstruct bis Sight, be sees, however small it is, appearing very small at that Distance, the Earth not unlike to other shining Glober, and in it Paradise, the Garden of God, that was croun d with Cedars, which were higher than the highest Hills.

# PARADISE LOST. Book V. Above all Hills. As when by Night the Glass Of Galileo, less affur'd, observes Imagin'd Lands and Regions in the Moon: Or Pilot, from amidst the Cyclades Delos or Samos first appearing, kens A cloudy Spot. Down thither prone in Flight He speeds, and through the vast ethereal Sky Sails between Worlds and Worlds, with fleady Wing Now on the polar Winds, then with quick Fan Winnows the buxom Air; till within Soar Of tow'ring Eagles, to all the Fowls he feems A Phanix, gaz'd by all, as that fole Bird, When to inshrine his Reliques in the Sun's Bright Temple, to Egyptian Thebes he flies. At-once on th' eastern Cliff of Paradise He lights, and to his proper Shape returns

- [As when by Night the Glafs, &c.]

The Angel from Heaven Gate viewing the Earth, is compared to an Aftronomer obferving the Moon through a Telescope, or to a Pilot at Sea discovering an Island at a to a Pilot at Sea discovering an Island at a Distance. "As when by Night the Glass of Galileo," the Telescope, first used in celestial Observations by Galileo, a Native of Florence, les assured than the Angel, as was likewise the Pilot, observes, a poetical Expression, the Instrument put for the Person who makes use of it, "imagin'd Lands and Regions in the Maon," it is not only imagined that there are Lands and Regions in the Maon, but Assurements with Name. in the Moon, but Aftronomers give Names to them: "Or Pilot, from amidft the Cyclades," a Parcel of Islands in the Archipelago, "Delos or Samos first appearing," two of the largest of these Islands, and therefore first appearing, " kens a cloudy Spot," for Islands feems to be fuch at their first Appearance, But the Angel sees with greater Clearness and Certainty than these; the Glass is less affured, and the Pilot kens only "a cloudy Spot," when the Angel sees not the whole Globe only, but diffinely the Mount of Paradife. Newton.

270. [Winnows the buxom Air ;]

Fans the yielding Air.
272. [A Phænix,]
Dr. Bentley objects to Raphael's taking the Shape of a Phoenix, and the Objection

would be very just, if Milton had said any such Thing: But he only says that " to all the Fowls he seems a Phanix;" he was not really a Phanix, the Birds only sancied him one. This Bird was famous among the Ancients, but generally looked upon by the Moderns as fabulous. The Naturalists speak of it as single, or the only one of its Kind, and therefore it is called here "that sole Bird," as it had been before by Tasio unico angello. They describe it as of a most beautiful Plumage. They hold that it lives five or fix hundred Years; that when thus advanced in Age, it builds itself a Funeral Pile of Wood and aromatic Gums, which, being kindled by the Sun, it is there confumed by the Fire, and another Phoenix arises out of the Ashes, Anceftor and Successor to himself, who, tak-ing up the Reliques of his Funeral Pile, flies with them to Egyptian Thebes, to in-shrine them there in the Temple of the Sun, the other Birds attending and gazing upon him in his Flight. Egyptian Thebes, to diftinguish it from the other Thebes in Newton.

B

275. — [on th' eaftern Cliff]
For there was the only Gate of Paradife,
IV. 178. The good Angel enters by the
Gate, and not like Satan.

276. - [and to his proper Shape returns

The Word Shape, here, (I suppose) occa-

fioned Dr. Bentley, in his Note on the former Passage, to say, that Milton makes Raphael take the Shape of a Pheenix. But by returning to his proper Shape. Milton means only that he shood on his Feet, and gathered up his six Wings into their proper Place and Situation. Pearce. Or, as another ingenious Person expresses it, he seemed again what he really was, a Seraph wing'd; whereas, in his Flight, he appeared what he was not, a Phenix.

277. — [fix Wings he wore, &c.]
The Seraphim feen by Ifaiah, vi. 2. had
the fame Number of Wings. "Above it
flood the Seraphims, each one had fix
Wings;" but there the Wings are disposed
differently.

A Girdle. [Zone]

284. \_\_ [with feather'd Mail,] Sky-tinelur'd Grain.]

Feathers lie one fhort of another, refembling the Plates of Metal, of which Coats of Mail are composed. Sky-colour'd, dy'd in Grain, to express Beauty and Durableness.

Richardon.

285. \_\_\_ [Like Maia's Son he flood,
&c.]

Raphael's Descent to the Earth, with the

Figure of his Person, is represented in very lively Colours. Several of the French, Italian and English Poets have given a Loofe to their Imaginations in the Description of Angels: But I do not remember to have met with any so since the first of the Motions which are given of them in Scripture, as this in Milton. After having set him forth in all his heavenly Plumage, and represented him as alighting upon the Earth, the Poet concludes his Description with a Circumstance, which is altogether new, and imagined with the greatest Strength of Fancy.

Like Maia's Son he flood,
And flook his Plumes, that heav'nly Fragrance fill'd

grance fill'd
The Circuit wide.
Addison.

Addison.

Mercury, who was the Son of Jupiter and Maia.

292. \_\_\_\_ [through Groves of Myrrb,

292. — [through Groves of Myrrb, And flow'ring Odours, Cassia, Nard, and Balm;]

Balm;
The Groves of Myrrh, Caffia, Spikenard and Balm, and flowering Odours; through the fweet Smells arifing from the Bioffoms of those odoriferous Plants.

Richardson

92 PARADISE LOST.	Book V.
Vanton'd as in her Prime, and play'd at Will	295
Her Virgin Fancies, pouring forth more Sweet,	-95
Wild above Rule or Art; ENORMOUS Bliss.	
Tim through the spicy Forest onward come	
Adam discern'd, as in the Door he sat	
Of his cool Bow'r, while now the mounted Sun	300
Shot down direct his fervid Rays to warm	300
Earth's inmost Womb, more Warmth than Adam	noeds:
And Eve within, due at her Hour prepar'd	
For Dinner savoury Fruits, of Taste to please	
True Appetite, and not difrelish Thirst	305
Of nectarous Draughts between, from milky Street	
Berry or Grape: To whom thus Adam call'd.	
" Haste bitber Eve, and, worth thy Sight, be	bold,
Eastward among those Trees, what glorious Shap	
Comes this Way moving; seems another Marn	310
Ris'n on Mid-noon; some great Behest from Hea	
To us perhaps he brings, and will vouchsafe	

Eastward among those Trees, what glorious Shape
Comes this Way moving; seems another Marn
Ris'n on Mid-noon; some great Behest from Heaven
To us perhaps he brings, and will vouchsafe
This Day to be our Guest. But go with Speed,
And what thy Stores contain, bring forth, and pour
Abundance, fit to bonour and receive
Our beav'nly Stranger: Well we may afford

296. — [pouring forth more Squeet, Wild above Rule or Art; ENORMOUS Phis.]

So the two first Editions point this Paffage: Dr. Bentley puts no Stop after Art; for Want of which he has fallen into a considerable Missake: Instead of "pouring forth more Sweet," he would have us read "pouring forth profuse." He says more sweet than what? Nothing; for the Comparison is dropt. But the Sense is, pouring forth what was the more sweet for being wild and above Rule or Art. Pearce.

298. [Him through the spicy Forest]
Raphael's Reception by the Guardian Angels; his passing through the Wilderness, of Sweets; his distant Appearance to Adam, have all the Graces that Poetry is capable of bestowing.

Addison.

Hot, fcorching.

307. [Berry or Grape:]
It is the Opinion of some, that Noah was the first who made Wine, because it is said in Scripture, Gen. ix. 20. "And Noah began to be an Hushandman, and he planted a Vineyard:" But it cannot be inferred from hence, that he was the first Vinedresser, any mose than that he was the first Husbandman; and our Author, we see, gives an earlier Date to the making of Wine, and a little afterwards more expressly,

pressly,

for Drink the Grape

She crushes, inoffensive Must.

Must, or new Wine, so we spell it after the
Latin Mustum, and not Moust, as it is in
our Author's own Editions.

Newton.

310. — [seems another Morn]

310. [feens another Morn]
The Nominative Case is here understood,
the glorious Shape before mentioned.
Newton,

# Book V. PARADISE LOST. 193

Our Givers their own Gifts, and large bestow

From large bestow'd, where Nature multiplies

Her fertile Growth, and by DISBURD'NING grows

More fruitful, which instructs us not to spare."

320

To whom thus Eve. "Adam, Earth's hallow'd Mold, Of God inspir'd, small Store will serve, where Store, All Seasons, ripe for use hangs on the Stalk; Save what by frugal storing Firmness gains
To nourish, and superstuous Moist consumes: 325
But I will haste, and from each Bough and Brake, Each Plant and suciest Gourd, will pluck such Choice
To entertain our Angel Guest, as he
Beholding shall confess, that here on Earth
God hath dispens'd his Bounties as in Heaven." 33°

So faying, with dispatchful Looks in Haste
She turns, on hospitable Thoughts intent,
What Choice to choose for Delicacy best,
What Order, so contriv'd as not to mix
Tastes, not well join'd, inelegant, but bring
Taste after Taste upheld with kindliest Change;

325. \_\_ [and superfluous Moist confumes:]

This is rather too philosophical for the Female Character of Eve; and, in my Opinion, one of Milton's greatest Faults is his introducing Inconfistencies in the Characters both of Angels and Man, by mixing too much with them his own philosophical Notions.

There.

326. \_\_ [and from each Bough and Brake.

Each Plant and juciest Gourd,]
Dr. Bentley would read Branch instead of
Erake, thinking that Provisions are not to
be gathered from Brakes: But Bough,
Brake, Plant, and Gourd, express here all
the several Kinds of Things which produce
Fruits. The Bough belongs to Fruit-Trees;
the Plant is such as that which produces
Strawberries, &c. the Gourd includes all
Kinds that lie on the Earth; and the Brake
is the Species between Trees and Plants;
of this Sort are (I think) the Bushes which

yie'd Curran's, Black-berries, Goose-berries, Rasherries, &c. But if we read, with the Doctor, Branch, it will be a superfluous Word, because of Bough which preceded it.

331. [So faying, with dispatchful Looks,

&c.] The Author gives us here a particular Defcription of Eve in her domeftic Employments. Though in this, and other Parts of the fame Book, the Subject is only the Housewirry of our first Parent, it is set off with so many pleasing Images and strong Expressions, as make it none of the least agreeable Parts in this divine Work.

333. [What Choice to choose]
This Sort of Jingle is very usual in Milton, as to move Motion, VIII. 130. Thoughts, mis-thought, IX. 289. finn'd Sin, XI. 427. and many more Instances might be given.

Newton.

0

### PARADISE LOST. 194 Book V Bestirs her then, and from each tender Stalk Whatever Earth all-bearing Mother yields In India East or West, or middle Shore In Pontus or the Punic Coast, or where 340 Alcinous reign'd, Fruit of all Kinds, in Coat Rough or smooth rin'd, or bearded Husk, or Shell, She gathers, Tribute LARGE, and on the Board Heaps with UNSPARING Hand; for Drink the Grape She crushes, inoffensive Must, and Meaths 345 From many a Berry, and from sweet Kernels press'd She tempers dulcet Creams, nor these to hold Wants her fit Vessels pure, then strows the Ground With Rose and Odours from the Shrub unfum'd.

Mean while our primitive great Sire, to meet His God-like Gueft, walks forth, without more Train Accompanied than with his own compleat Perfections; in HIMSELF was all his State, More solemn than the tedious Pomp that waits On Princes, when their rich Retinue long 355

338. [Whatever Earth all-bearing Mo-She gathered all Manner of Fruits, which the Earth at that Time afforded, or has fince produced in the nobleft and best culti-. vated Gardens. Newton.

- [or middle Shore, &c.] Or on the Borders of the Mediterranean; "in Pontus," Part of Afia, "or the Punic Coaft," Part of Africa, " or where Alcinous reign'd," in a Grecian Island in the Ionian Sea (now the Gulf of Venice) anciently called Phæacia, then Corcyra, now Corfu, under the Dominion of the Venetians. The Soil is fruitful in Oil, Wine, and most ex-cellent Fruits, and its Owner is made famous for his Gardens celebrated by Homer.

- [for Drink the Grape] 344. — [for Drink the Grape]
She crushes, inoffensive Must,]
By the Word inoffensive Milton intends to hint at the later Invention of fermenting the Juice of the Grape, and thereby giving it an intoxicating Quality.

fay was not the Wine of Paradife.

Thyer, it an intoxicating Quality. This he would

- [and Meaths] 345. [and Meaths] Sweet Drinks like Meads. A Word used by Chaucer.

347. [She tempers dulcet Creams,] She mixes sweet Draughts pressed from Kernels, whose white Juice resembles

348. — [her fit Veffels pure,]
We may suppose the Shells of Nuts and Rinds of Fruits, as was hinted before, IV. 335.

and in the Rind Still as they thirsted scoop the brimming Stream.

349. — [from the Shrub unfum'd] That is, not burnt and exhaling Smoke as in Fumigations, but with its natural Scent.

- [ without more Train Accompanied than with his own, &c.] "Without more Train than with" is a Soloccism. It should be " without more Train than his own compleat Perfections," with being expung'd. But he gave it " with no more Train than with, &c. . Bentley.

350

#### PARADISE LOST. Book V. 195 Of Horses led, and Grooms besmear'd with Gold, Dazzles the Croud, and fets them all agape. Nearer his Prefence, Adam, though not aw'd, Yet with submiss Approach and Reverence meek. As to a superior Nature, bowing low, 360 Thus said, " Native of Heav'n, for other Place None can than Heav'n fuch glorious Shape contain; Since by descending from the Thrones above, Those bappy Places thou hast deign'd a while To want, and bonour these, vouchsafe with us 365 Two only, who yet by forran Gift possess This spacious Ground, in yonder shady Bower To rest, and what the Garden choicest bears To fit and tafte, till this meridian Heat Be over, and the Sun more cool decline." 370

Whom thus th' angelic Virtue answer'd mild.

"Adam, I therefore came, nor art than such
Created, or such Place hast here to dwell,
As may not oft invite, though Spirits of Heaven
To visit thee; lead on then where thy Bower
O'ershades; for these mid Hours, till Evening rise,
I have at Will." So to the Sylvan Lodge
They eame, that like Pomona's Arbour smil'd
With Flow'rets deck'd and fragrant Smells; but Eve
Undeck'd save with HERSELF, more lovely fair
Than Wood-Nymph, or the fairest Goddess feign'd
Of three that in Mount Ida naked strove,

368. [what the Garden choicess bears
To see and taste,]
That is, to take as he is fitting: See the Note on II, 917. Pearce.

371. [th' angelic Virtue]
The Angel.

378. [Pomono's Arbour]

378. — [Pamona's Arbour] different Choice from The Goddess of Fruit-Trees might well be fupposed to have a delightful Arbour, but Riches and Honour. that could not be more delightful in Imagi-

nation, than this was in Reality. See Ovid. Met. XIV. 623. &c.

382. [Of three that in Mount Ida naked ftrove,]

The Judgment of Paris is very well known in preferring Venus to June and Minerva, that is, Beauty to Power and Wisdom: A different Choice from that of young Solomon, who defired Wisdom rather than Newton.

#### PARADISE LOST. Book V.

Stood to entertain her Guest from Heav'n; no Veil She needed, Virtue-Proof; no Thought infirm Alter'd her Cheek. On whom the Angel bail 385 Bestow'd, the holy Salutation us'd Long after to bleft Mary, second Eve.

" Hail Mother of MANKIND, whose fruitful Womb Shall fill the World more numerous with thy Sons 390 Than with these various Fruits the Trees of God Have heap'd this Table." Rais'd of graffy Turf Their Table was, and mossy Seats had round, And on her ample Square from Side to Side All Autumn pil'd, though Spring and Autumn bere Dane'd Hand in Hand. A while Discourse they hold; No Fear lest Dinner cool; when thus began Our Author. " Heav'nly Stranger, please to taste These Bounties, which our Nourisber, from whom All perfect Good, unmeasur'd out, descends, To us for Food and for Delight hath caus'd The Earth to yield; unfavoury Food perhaps To spiritual Natures; only this I know, That one celestial Father gives to all."

To whom the Angel. "Therefore what be gives (Whose Praise be ever fung) to Man in Part 405 Spiritual, may of purest Spirits be found No ingrateful Food: And Food alike those pure

384. [Virtue-Proof;]
Proof is used in the old Poets for Armour,
Shakespeare, Rom. & Jul. Act I.
And in strong Proof of Chastity well arm'd,

From Love's weak childish Bow she lives unharm'd. Newton. On whom the Angel bail,

&c.]
The natural Majesty of Adam, and at the Same Time his submiffive Behaviour to the fuperior Being, who had vouchfafed to be his Gueff; the folemn Hail, which the Angel bestows upon the Mother of Man-

the Table, are Circumstances which deserve to be admired.

387. [to bleft Mary, second Eve.] See Luke i. 28. She is called second Eve, as Christ is sometimes called second Adam. Newton.

394. [All Autumn pil'd,]
The Table had mossy Seats round it, and all Autumn pil'd upon it; that is, the Fruits of Autumn.

407. [No ingrateful Food:]
There being mention made in Scripture of
Angels Food, Pfal. lxxviii. 25. that is Foundation enough for a Poet to build upon, and kind, with the Figure of Eve ministring at advance these Notions of the Angels eating. Newton,

PARADISE LOST. Book V. 197 Intelligential Substances require, As doth your rational; and both contain Within them every lower Faculty Of Sense, whereby they hear, see, smell, touch, taste, Tafting concost, digeft, affimilate, And corporeal to incorporeal turn. For know, whatever was created, needs To be fustain'd and fed; of Elements The groffer feeds the purer, Earth the Sea, Earth and the Sea feed Air, the Air those Fires Ethereal, and as lowest FIRST the MOON; Whence in her Visage round those Spots, unpurg'd Vapours not yet into her Substance turn'd. Nor doth the Moon no Nourishment exhale From her moist Continent to bigher Orbs. The Sun, that Light imparts to all, receives From all his alimental Recompense In humid Exhalations, and at Even 425 Sups with the Ocean. Though in Heav'n the Trees

412. [Tafting concoll, digeft, affimilate,] To concoct, or digeft, is the Office of the Stomach macerating the Meat by its internal Heat. Affimilate, turn into their own Likeness; as all Creatures turn their Food into Flesh, Blood, and Animal Spirits.

Hume.

415. — [of Elements, &c.]

Dr. Bentley is for omitting here eleven Lines together, but we cannot agree with him in thinking them the Editor's, though we entirely agree with him in wishing, that the Author had taken more Care what Notions of Philosophy he had put into the Mouth of an Arch-Angel. It is certainly a great Mistake to attribute the Spots in the Moon (which are owing to the Inequalities of her Surface, and to the different Nature of her constituent Parts, Land and Water) to attribute them, I say, to "Vapours not yet turn'd into her Susstance." It is certainly very unphilosophical to say, that the Sun "sups with the Ocean," but it is not unpeerical. And whatever other Faults are found in these Lines, they are not so properly the Faults of Milton, as of his Times, and of those Systems of Philosophy which he had learned in his younger

Years. If he had written after the late Difcoveries and Improvements in Science, he would have written in another Manner. It is allowed, by all Philosophers, that the Sun and fixed Stars receive their Supplies of Nourishment; but in what Manner they are fed and supplied is a great Question; and furely a greater Latitude and Liberty may be indulged to a Poet in speaking of these Things, than to a Philosopher.

426. — [Though in Heav'n the Trees, &c.]
In mentioning "Trees of Life and Vines" in Heaven, he is justified by Scripture. Sep Rev. xxii. 2. Mat. xxvi. 20. As in speaking afterwards of "mellishwous Dews and pearly Grain," he manifestly alludes to Manna, which is called "the Bread of Heaven." Psal. cv. 40. "And when the Dew that lay was gone up, behold, upon the Face of the Wilderness, there lay a small round Thing, as small as the hoar Frost on the Ground." Exod. xvi. 14. "and it was like Coriander-seed, white; and the Taste of it was like Wasers made with Honey," ver. 31. Newton.

- [the common Gloss

435: [the common Glojs
Of Theologiam;]
The usual Comment and Exposition of Diwines. For several of the Fathers and ancient Doctors were of Opinion, that the Angels did not really eat, but only feemed to do fo; and they ground that Opinion principally upon what the Angel Raphael fays in the Book of Tobit, xii. 19. " All these Days did I appear unto you, but I did neither eat nor drink, but you did see a Vision." But our Author was of the contrary Opinion, that the Angel did not eat in Appearance only, but in Reality, "with keen Diffatch of real Hunger," as he fays, and this Opinion is confirmed by the Accounts in the Canonical Scripture of Abraham's entertaining three Angels at one Time, and Lot's entertaining two Angels at another. See Gen. xviii, and xix. There it is faid plainly, that Meat was fet before them, " and they did eat;" and there is no Reason for not understanding this, as well as the sest of the Relation, literally.

Newton. This artfully avoids the indecent Ides, which would else have been apt to have arisen on the Angels feeding, and withal gives a Delicacy to these Spirits, which finely diffinguishes them from us in one of the most humbling Circumstances relating Richardson, to our Bodies.

439. [nor Wonder; if by Fire, &c.] Nor is it a Wonder, that the Angels have concoffive Heat" in their Stomachs fufficient to transubfiantiate, to turn their Food and Nourishment into their own Subffance, to affimilate as it was faid before, " and turn corporeal to incorporeal;" if by Fire the Alchemist can turn, or thinks to turn, all Metals to Gold. "Th' empiric Alchemift," is one who makes bold Trials and Experiments, without much Skill and Knowledge in the Art, like a Quack in Phyfick. And they must be strange Empirics indeed, who can hope to find out the Philosopher's Stone, and "turn Metals of drossifiest Ore to perfest Gold." But it is not strange that our Author so frequently alfrange that our Author fo frequently alludes to Alchemy (as he does in II. 517.
III. 609. as well as here) when Johnson - [what redounds, transpires, has written a whole Comedy upon it. Newton.

Book V. PARADISE LOST.	199
With pleasant Liquors crown'd: O Innocence	445
Deserving Paradise! if ever, then,	TA
THEN had the Sons of God Excuse to have been	
Enamour'd at that Sight; but in those Hearts	
Love unlibidinous reign'd, nor Jealousy	
Was understood, the injur'd Lover's Hell.	450

Thus when with Meats and Drinks they had suffic'd, Not burden'd Nature, sudden Mind arose In Adam, not to let th' Occasion pass Giv'n him by this great Conference to know Of Things above bis World, and of their Being 455 Who dwell in Heav'n, whose Excellence he saw Transcend his own so far, whose radiant Form's Divine Effulgence, whose high Power so far Exceeded human, and his wary Speech Thus to th' empyreal Minister he fram'd. 460

" Inhabitant with God, now know I well Thy Favour, in this Honour done to Man, Under whose lowly Roof thou hast vouchsaf'd To enter, and these earthly Fruits to taste, Food not of Angels, yet accepted fo,

445. [With pleasant Liquors crown'd:] To crown their Cups was a Phrase among the Greeks and Romans for filling them above the Brim, but yet not fo as to run over.

Richardfon. 447. [THEN had the Sons of God Ex-CUSE, &c.]

The doubling of the then adds great Force The doubling of the rock and grand Emphalis; "if ever, then, THEN had the Sons of God Excuse," &c. and this is faid in Allusion to that Text, Gen. vi. 2. "The Sons of God faw the Daughters of Men, that they were fair, and they took them Wives of all that they chose," as if "the Sons of God" there fignified Angels.

See Note on III. 463.
449 [Love unlibidinous]
Chaffe, pure Love.
451. [Thus when with Meats and Drinks they had fuffic'd,

Not burden'd Nature, ] Our Author here infinuates a fine Moral of the true End of eating and drinking, which is to fatisfy, but not to burden Nature; and this Sort of Temperance he not only recommends, as in the Beginning of this Book and XI. 530, &c. but remarkably practifed him elf. Newton.

453. — [above bis World,]
This is the Reading in Milton's own Editions, and not "above this World," as Mr. Fenton and Dr. Bentley have caus'd it to be printed.

456. [whole Excellence, &c.]

Excellence is a general Word; and he branches the Excellence of Angels into two Particulars, their radiant Forms (which were the Effulgence of the Deity) and their Pearce. bigb Posver.

465

# 200 PARADISE LOST. Book V.

As that more willingly thou couldst not feem
At Heav'n's high Feasts to have fed: Yet what compare?"

To whom the winged Hierarch reply'd. "O Adam, one Almighty is, from whom All Things proceed, and up to him return, 470 If not deprav'd from Good: created all Such to Perfection; one first Matter all, Indued with various Forms, various Degrees Of Substance, and in Things that live, of Life; But more refin'd, more spirituous, and pure, As nearer to him plac'd, or nearer tending, Each in their feveral active Spheres affign'd, Till Body up to Spirit work, in Bounds Proportion'd to each Kind. So from the Root Springs lighter the green Stalk, from thence the Leaves More aery, last the bright confummate Flower Spirits odórous breathes: Flow'rs and their Fruit,

467. — [Yet what compare?"]
His Speech was wary; and he was arraid to ask the Angel directly of the different Conditions of Men and Angels; but yet intimates his Desire to know, by questioning whether there was any Comparison between

468. [To whom the winged Hierarch

reply'd.]
Raphael's Behaviour is every Way suitable to the Dignity of his Nature, and to that Character of a sociable Spirit, with which the Author has so judiciously introduced him. He had received Instructions to converse with Adam, as one Friend converse with another, and to warn him of the Enemy who was contriving his Destruction. Accordingly, he is represented as sitting down at Table with Adam, and eating of the Fruits of Paradise. The Occasion naturally leads him to his Discourse on the Food of Angels. After having thus entered into Conversation with Man upon more indifferent Subjects, he warns him of his Obedience, and makes a natural Transition to the History of that fallen Angel, who was employed in the Circumvention of our first Parents. Addition.

471. \_\_ [created all

Such to Perfection, one first Matter all, &c. ]

That is, created all good, good to Perfection. not absolutely so, but perfect in their different Kinds and Degrees; and all confifting of "one first Matter," which first Matter is indued, (indutus) clothed upon, "with various Forms," &c.

A78. [Till Body up to Spirit work, &c.]
Our Author should have considered Things better, for, by attributing his own salse Notions in Philosophy to an Arch-Angel, he has really lessented the Character, which he intended to raise. He is as much mittaken here in his Metaphysics, as he was before in his Physics. This Notion of Matter refining into Spirit, is by no Means observing the "Bounds proportion" to each Kind." I suppose, he meant it as a Comment on the Doctrine of a natural Body changed into a spiritual Body, as in 1 Cor. xv. and perhaps borrowed it from some of his Systems of Divinity. For Milton, as he was too much of a Materialist in his Philosophy, so was he too much of a Systematist in his Divinity. Newton.

482. [Spirits odórous]
We must take Notice, in reading this Verse,

Book V. PARADISE LOST.	201
Man's Nourishment, by gradual Scale sublim'd,	
To vital Spirits aspire, to Animal,	
To intellectual; give both Life and Sense,	485
Fancy and Understanding; whence the Soul	
Reason receives, and Reason is her Being,	
Discursive, or intuitive; Discourse	
Is oftest yours, the latter most is ours,	
Differing but in Degree, of Kind the same.	490
Wonder not then, what God for you saw Good	Chilling.
If I refuse not, but convert, as you,	
To proper Substance : Time may come, when Men	
With Angels may participate, and find	
No inconvenient Diet, nor too Light fare;	495
And from these corporal Nutriments perhaps	
Your Bodies may at last turn all to Spirit,	
Improv'd by Tract of Time, and wing'd ascend	
Ethereal, as we, or may at Choice	
Here or in heav'nly Paradifes dwell;	500
If ye be found obedient, and retain	W HIT
Unalterably firm his Love entire,	Gu., tim
Whose Progeny you are. Mean while enjoy	ANS TEN
Your Fill what Happiness this happy State	
Can comprehend, incapable of more."	505

Verse, that the second Syllable in odorous that if Adam had not finned, he would neis to be pronounced long, though the Poet makes it short in other Places, IV. 166.

So entertain'd those oddrous Sweets the Fiend:

but these are not the only Instances, where Milton makes use of this same poetical Licence. Newton.

438. [Discursive, or intuitive;]
Discursive, tracing Truth from Argument to Argument, thereby discerning, examining, comparing and inferring. Intuitive is when the Mind instantly perceives Truth; as we, with one Glance of the Eye, know if an Object is red, or green, or white.

498. [and wing' d ofcend
Etbereal, as we,]

It is the Doctrine of the ableft Divines and primitive Fathers of the Catholic Church, ver have died, but would have been tranflated from Earth to Heaven; and this Doctrine the Reader may fee illustrated in the learned Bishop Bull's Discourse " of the State of Man before the Fall." Our Author, no doubt, was very well acquainted with the Sense of Antiquity in this Particular; and, admitting the Notion, what he fays is poetical at leaft, if you will not allow it to be probable and rational.

503. [Whose Progeny you are.] From St. Paul, Acts xvii. 28. "For we are also his Offspring."

504. [Your Fill what Happiness]
Your Fill of what Happiness, or to your Fill what Happiness,

. Will 170.

# PARADISE LOST. Book V. To whom the Patriarch of Mankind reply'd. "O favourable Spirit, propitious Guest, Well hast thou taught the Way that might direct Our Knowledge, and the Scale of Nature fet From Center to Circumference, whereon In Contemplation of created Things By Steps we may ascend to God. But say, What meant that Caution join'd, If ye be found Obedient? Can we want Obedience then To bim, or possibly HIS Love defert, Who form'd us from the Dust, and plac'd us bere Full to the utmost Measure of what Bliss Human Desires can seek or apprehend?" To whom the Angel. " Son of Heav'n and Earth, Attend: That thou art bappy, owe to God; That thou continuest fuch, owe to thyself, That is, to thy Obedience; therein stand. This was that Caution giv'n thee; be advis'd. God made thee perfett, not immutable; And good he made thee, but to persevere He left it in thy Pow'r; ordain'd thy Will By Nature FREE, not over-rul'd by Fate Inextricable, or ftrict Necessity: Our voluntary Service he requires, Not our necessitated; such with bim 530 Finds no Acceptance, nor can find; for how

From Center to Circumference,]
The Scale or Ladder of Nature afcends by
Steps from a Point, a Center, to the whole
Circumference of what Mankind can fee
or comprehend. The Metaphor is bold and
vaftly expreffive, Matter, one first Matter
is this Center; Nature infinitely divertified
is the Scale which reaches to the utmost of
our Conceptions, all round. We are thus
led to God; whose Circumference "whole
can tell? Uncircumfcrib'd he fills Infinitude," VII. 170. Richardson.

There is a real visible Ladder (besides that visionary one of Jacob) whose Foot, the placed on the Earth among the lowest of the Creation, yet leads us "by Steps in Contemplation of created Things" up to God the invisible Creator of all Things. Hums. Milton here very clearly alludes to the Platonic Philosophy of rising gradually from the Consideration of particular created Beauty to that which is universal and uncreated.

Book V. PARADISE LOST.	203
Can Hearts, not free, be try'd whether they ferve	1
Willing or no, who will but what they must	1.1
By DESTINY, and can no other choose?	
Myfelf and all th' angelic Host, that stand	535
In Sight of God enthron'd, our happy State	
Hold, as you yours, while our OBEDIENCE holds;	
On other Surety none; FREELY we ferve,	
Because we freely LOVE, as in our Will	A
To love or not; in this we stand or fall:	540
And some are fall'n, to Disobedience fall'n,	
And so from Heav'n to deepest Hell; O Fall	
From what high State of Bliss into what Wor!"	201
To whom our great Progenitor. " Thy Words	5013

Attentive, and with more delighted Ear, 545 Divine Instructor, I have beard, than when Cherubic Songs by Night from neighbouring Hills Aereal Music send: Nor knew I not To be both Will and Deed created free; Yet that we never shall forget to love 550 Our Maker, and obey him whose Command Single is yet so just, my constant Thoughts. Affur'd me, and still affure: Though what thou tell'st Hath past in Heav'n, some Doubt within me move, But more Defire to bear, if thou consent, 555

546. \_\_\_\_ [than when Cherubic Songs, &c.]
Adam had mentioned these nightly Songs of the Angels with Pleafure, in IV. 680, &c. But still he prefers the Coversation of the Angel, and thinks Discourse more fweet,

For Eloquence the Sour, Song charms the SENSE.

548. - [Nor knew I not To be both Will and Deed created free :] Nor was it unknown to me that my Will and Actions are free. I knew I was free. Two Negatives make an Affirmative.

Richardion, - [whose Command Single is yet fo juft,]

That is, the Command not to eat of the forbidden Tree, the only Command given to Man; and it is spoken of much in the fame Manner in IV. 419.

He who requires
From us no other Service than to keep This one, this eafy Charge. And again, ver, 432.

Then let us not think bard

One easy Probibition, who enjoy Free Leave to large to all Things effect And this Command tho' fingle, and therefo jul," that it lays a farther Obligation upon our Obedience.

The full Relation, which must needs be strange, Worthy of facred Silence to be heard; And we have yet large Day, for scarce the Sun Hath finish'd balf his Journey, and scarce begins His other half in the great Zone of Heaven."

Thus Adam made Request; and Raphaël After short Pause affenting, thus began.

" High Matter thou injoin'st me, O Prime of Men, Sad Task and bard; for how shall I relate To buman Sense th' invisible Exploits 565 Of warring Spirits? How without Remorfe The Ruin of fo many glorious ONCE And perfett while they flood? How last unfold The Secrets of another World, perhaps Not lawful to reveal? Yet for thy Good This is dispens'd; and what surmounts the Reach Of human Sense, I shall delineate so, By likening spiritual to corporal Forms, As may express them best; though what if Earth

The state of the s Ceremonies of the Ancients.

Richardson. 563. [" High Matter thou injoin's me, O Prime of Men,

Sad Talk and bard, &c.] It is customary with the Epic Poets to in-troduce, by Way of Episode and Narration, the principal Events which happened before the Action of the Poem commences; and as Homer's Ulysses relates his Adventures to Alcinous, and as Virgil's Æneas recounts the History of the Siege of Troy, and of his own Travels to Dido; fo the Angel relates to Adam the Fall of Angels and the Creation of the World; and begins his Narration of the Fall of Angels, much in the fame Manner as Æneas does his Account of the Destruction of Troy.

- [How without Remorfe] Remorfe, in common Use, means sometimes

568. [And perfect while they flood?]

Perfect, as they are Spirits; in an inferior, not in the fublimest Sense; not as God;
perfect in the Order of their Being.

572. — [I shall delineate so,] I shall describe in such Manner.

574. — [though what if Earth, &c.] In Order to make Adam comprehend these Things, the Angel tells him, that he must "liken spiritual to corporal Forms," and questions whether there is not a greater Similitude and Resemblance between Things in Heaven and Things in Earth, than is generally imagined, which is suggested very artfully, as it is indeed the best Apology that could be made for those bold Figures, which Milton has employ'd, and especially in his Description of the Battles of the Angels.

# Book V. PARADISE LOST. 205 Be but the Shadow of Heav'n, and Things therein 575 Each to other like, more than on Earth is thought?

As yet this World was not, and Chaos wild Reign'd where these Heav'ns now roll, where EARTH now rests Upon her Center pois'd; when on a Day, (For Time, though in Eternity, apply'd 580 To Motion, measures all Things durable By present, past, and future) on such Day As Heav'n's great Year brings forth, th' empyreal Holt Of Angels by imperial Summons call'd, INNUMERABLE before th' Almighty's Throne Forthwith from all the Ends of Heav'n appear'd Under their Hierarchs in Orders bright: Ten thousand thousand Ensigns high advanc'd, Standards and Gonfalons 'twixt Van and Rear Stream in the Air, and for Distinction serve Of Hierarchies, of Orders, and Degrees; Or in their glittering Tiffues bear imblaz'd Holy Memorials, Acts of Zeal and Love Recorded eminent. Thus when in Orbs Of Circuit inexpressible they stood, 595 Orb within Orb, the Father infinite, By whom in Bliss imbosom'd fat the Son,

579. [Upon her Center pois'd;]
As Milton elsewhere expresses it, VII. 242.
And Earth self-balanc'd on her Center hung.

583. [As Heav'n's great Year]
Our Poet feems to have had Plato's great
Year in his Thoughts. Hume.
Plato's great Year of the Heavens is the
Revolution of all the Spheres. Every
Thing returns to where it fet out when
their Motion first began. See Auson. Idyl.
XVIII. 15. A proper Time for the Declaration of the Vicegerency of the Son of
God. Milton has the same Thought for
the Birth of the Angels (ver. 861.) imagining such Kind of Revolutions long before
the Angels or the Worlds were in Being.
So sar back into Eternity did the vast Mind

of this Poet carry him! Richardson.

Ibid. — [th' empyreal Hoff]

We read of such a divine Assembly in Job i.
6. "Now there was a Day when the Sons of God came to present themselves before the Lord." And again, I Kings xxii. 19. "I saw the Lord sitting on his Throne, and all the Host of Heaven standing by him on his Right-hand and on his Left," which was enough to surnish the Hint to Milton. Newton.

589. [Standards and Gonfalons]
A Gonfalon is some Kind of Streamer or Banner, but of what particular Sort Authors do not seem to be at all agreed, and neither is it very material to know.

Newton.

Amidst as from a staming Mount, whose Top Brightness had made INVISIBLE, thus spake.

" Hear all ye Angels, Progeny of Light, 600 Thrones, Dominations, Princedoms, Virtues, Powers, Hear my Decree, which unrevok'd shall stand. This Day I have begot whom I declare My only Son, and on this baly Hill Him have ANOINTED, whom ye now behald 605 At my Right-hand; your HEAD I him appoint; And by MYSELF have fworn, to him shall bow All Knees in Heav'n, and shall confess him LORD: Under his great Vice gerent Reign abide United as one individual Soul 610 For ever bappy: HIM who disabeys, ME disobeys, breaks Union, and that Day Cast out from God and bleffed Vision, falls Into utter Darkness, deep ingulf'd, his Place Ordain'd without Redemption, without End,"

So spake th' Omnipotent, and with his Words
All seem'd well pleas'd; all seem'd, but were not ALL.
That Day, as other solemn Days, they spent
In Song and Dance about the sacred Hill;
Mystical Dance, which yonder starry Sphere
Of Planets and of Fix'd in all her Wheels

\$98. [Amidst as from a staming Mount, &c.]
This Idea teems to be taken from the divisor Presence in the Mount, Exod. xix.
when God gave his Commandments to the Children of Israel, as here he is giving his great Command concerning the Messiah in Heaven.

Newton,

Ibid. — [whose Top
Brightness had made invisinin,]
The same just, and yet bold Thought, with that in III. 380.

Dark with excessive Bright thy Skirts ap-

pear. See the Note on II. 263. Thyer. 620. [Myfical Dance, &c.]
Strange mysterious Motions, which the shining Sphere of the Planets and fixed Stars in their various Revolutions imitates nearest; Windings and Turnings intangled and obscure, involving and surrounding one another, although not moving on the same Center, yet then most regular and orderly, when to our weak and distant Understanding they seem most irregular and disturb'd. And in their Motions such divine Perfection appears, and their harmonious Proportion so tunes her charming Notes, that God himself, pleased and delighted, pronounced them good, Gen. i. 18.

622. [Eccentric, intervolv'd,] Not tending to any certain Point, as the Center of their Motion; wrapt or rolling in various Forms, one within another; in-Richardson.

Nectar of the Colour of Rubies

634. [In Pearl, &c.] This Feast of the Angels is much richer than the Banquet of the Gods in Homer's Iliad, IV. 3. Homer's Gods drink Nectar in golden Cups, but here the Nectar flows " in Pearl, in Diamond, and mally Gold."

637. [They eat, they drink, &c.] In the first Edition it was thus, They eat, they drink, and with Refection **fweet** 

Are filled, before th' all-bounteous King. In the fecond Edition the Author altered it, and added as follows,

They eat, they drink, and in Communion

Quaff Immontatity and Joy, fecure Or Surfeit where full Measure only boun Excess, before the all-bounceous King. Dr. Bentley is for restoring the former

Reading, but we think that " in Communion fweet" gives a much better Idea than with Refection fweet. To "quaff-Immortality and Joy," to drink largely and plentifully of and Joy," to drink largely and plentituity or immortal Joy, is a very poetical Expression, and plainly alluding to Pal. xxxvi. 8, 9, "Thou shalt make them drink of the River of thy Pleasures, for with thee is the Fountain of Life, and in thy Light shall we fee Light." If these Verses were lest out, then (as Dr. Pearce rightly observes) the Words in ver. 641, which represent God as "rejoicing in their Joy," would refer to fomething that is no where to be found; and therefore Milton (he supposes) inserted these Verses in the second Edition, that the Joy of the Angels might be expressed. Secure of Surfeit," are in no Danger of it, are not liable to it, as Men are. "Where full Measure only bounds Except," full Measure is the only Thing that ftinta and limits them; the utmost they are cato them; they have full Measure, but they cannot be too full, they cannot over-flow; " without perflowing full." Newton.

## PARADISE LOST.

Book V.

With copious Hand, rejoicing in their Joy. Now when ambrofial Night with Clouds exhal'd From that high Mount of God, whence Light and Shade Spring both, the Face of brightest Heav'n had chang'd To grateful Twilight (for Night comes not there In darker Veil) and roseat Dews dispos'd All but th' unfleeping Eyes of God to rest: Wide over all the Plain, and wider far Than all this globous Earth in Plain outspread, (Such are the Courts of God) th' angelic Throng, 650 Dispers'd in Bands and Files, their Camp extend By living Streams among the Trees of Life, Pavilions numberless, and sudden rear'd, Celestial Tabernacles, where they slept Fann'd with cool Winds; fave those who in their Course Melodious Hymns about the forran Throne 656 Alternate all Night long: But not fo wak'd SATAN; so call him now, his former Name Is beard no more in Heav'n; be of the first. If not the FIRST Arch-Angel, great in Power, 660 In Favour and Præeminence, yet fraught With Envy against the Son of God, that Day Honour'd by his great Father, and proclaim'd Meshab King anointed, could not bear Through Pride that Sight, and thought bimself impair'd. Deep Malice thence conceiving and Disdain, 666 Soon as Midnight brought on the dusky Hour Friendliest to Sleep and Silence, he resolv'd

641. — [rejoicing in their Joy.]
What an Idea of the divine Goodness,
whose perfect Happiness seems to receive
an Addition from that of his Creatures!

Sleep for the same Reason ambrofial, ver. 19. because it refreshes and strengthens as much 647, [All but th' unfleeping Eyes of God fing by Turns, and answer one another.

So the Pfalmift, Pfal. cxxi. 4. " He that keepeth Ifrael shall neither stumber nor fleep."

an Addition from that of his Creatures!

Richardson,

642. — [ambrofial Night]

Bentley. Rear'd, here, is a Participle.

Their Tents were numberless, and reared of a fudden.

657. [Alternate all Night long :] as Food, as much as Ambrofia. Newton. Alternate is a Verb here; alternate Hymns,

### PARADISE LOST. 209 Book V. With all his Legions to diflodge, and leave Unworshipt, unobey'd the Throne supream. Contemptuous, and his next subordinate Awak'ning, thus to him in Secret spake.

" Sleep'st thou, Companion dear, what Sleep can close Thy Eye-lids? and remember'st what Decree 675 Of Yesterday, so late hath pass'd the Lips Of Heav'n's Almighty. Thou to me thy Thoughts Wast wont, I mine to thee was wont to impart; Both waking we were one; how then can now Thy Sleep diffent? New Laws thou feest impos'd; New Laws from HIM who REIGNS, new MINDS may raise 681 In us who serve, new Counsels, to debate What doubtful may ensue: More in this Place To utter is not safe. Assemble thou Of all those Myriads which we lead the Chief; Tell them that by Command, ere yet dim Night 685 Her shadowy Cloud withdraws, I am to haste, And all who under me their Banners wave, Homeward with flying March where we possess The Quarters of the North; there to prepare

671. - [his next Subordinate] Beelzebub, who is always represented fe-tond to Saran. Satan addresses him first here, as he does likewife upon the burning Lake, Book I.

673. [" Sleep ft thou, Companion dear, what Sleep can close

Thy Eye - lids ? and remember'ft what Decree, &c.]

We have printed the Passage with Milton's own Punctuation, " Sleep'ff thou, Companion dear, what Sleep can close thy Eye-

abou remember's, &c. 684. [Of all those Myriads which we

lead the Chief;]
Dr. Bentley reads the Chiefs: But Milton speaks after the same Manner as here, in II. 469. "Others among the Chief," &c. And in both Places the Chief signifies the same as the Chiefi, only this is a Subfandam as the Chiefi, only this is a Subfandam at the Chiefi. tive, and that is an Adjective, agreeing

with the Word Angels, understood in the Conftruction.

685 [Tell them that by Command, &c.] He begins his Revolt with a Lye. So well doth Milton preserve the Character given of him in Scripture, John viii. 44. "T. Devil is a Liar, and the Father of Lies."

Newton. 689. [The Quarters of the North;]
The North conveys the Idea of a cold inclement Sky, and in Scripture we read "out of the North an Evil shall break forth," Jer. i. 14. "I will bring Evil from the North, and a great Defruction," Jer. iv. 6. "Evil appeareth out of the North," Jer. vi. 1. Shakespeare, in lik Manner, calls Satan the Monarch of the North, I Henry VI. Act V.

And ye choice Spirits that admonish me, And give me Signs of future Accidents, You speedy Helpers, that are Substitutes Under the lordly Monarch of the North.

# Fit Entertainment to receive our King 690 The great Messiab, and his new COMMANDS. Who speedily through all the Hierarchies Intends to pass triumphant, and give Laws." So spake the false Arch-Angel, and infus'd Bad Influence into th' unwary Breast 695 Of his Affociate: HE together calls, Or several one by one, the regent Powers, Under him regent; tells, as he was taught, That the most High commanding, now ere Night, Now ere dim Night had difincumber'd Heaven, 700 The great bierarchal Standard was to move; Tells the suggested Cause, and casts between Ambiguous Words and Jealousies, to sound Or TAINT Integrity: But all obey'd The wonted Signal, and Superior Voice Of their great Potentate; for great indeed His Name, and bigh was his Degree in Heaven; His Count'nance, as the Morning Star that guides The flarry Flock, allur'd them, and with Lies Drew after him the third Part of Heav'n's Hoft.

PARADISE LOST.

Book V.

702. [Tells the fuggested Cause,]
The Cause that Satan had suggested, namely, to prepare Entertainment for their new King, and receive his Laws.

708. [His Count'nance, as the Morning

Star that guides, &c.]
This Similitude is not fo new as poetical. Virgil, in like Manner, compares the beau-tiful young Pallas to the Morning Star, Æn. VIII. 589. So from the Seas exerts his radiant Head

The Star, by whom the Lights of Heav'n are led ;

Shakes from his rofy Locks the pearly

Dispels the Darkness, and the Day re-Dryden. But there is a much greater Propriety in Milton's comparing Satan to the Morning Star, as he is often spoken of under the Mame of Lucifer, as well as denominated in Scripture, " Lucifer Son of the Morn-ing." Isaiah xiv, 12. Newton.

709. - [and with Lies, &c.] Dr. Bentley fays, that the Author gave it and bis Lies, &c. but by the Expression bis Countenance is meant he himself, a Part being put for the whole, as in II. 683. we have Front put for the whole Person : It is very frequent in Scripture to use the Word Luke ix. 53. we read of our Saviour, that the "Samaritans did not receive him, because his Face was as tho' he (Greek, it) would go to jerusalem." See also Levit. xix. 32. But if this will not be allowed to be Milton's Meaning, yet it may be faid that Satan's Countenance, seducing his Followers by disguising the foul Intentions of his Heart, may be were properly faid to Educ. Heart, may be very properly faid to feduce with Lies. Pearce. 710. [Drew after him the third Part of

Heav'n's Hoft.] drew the third Part of the Stars of Heaven, and did caft them to the Earth," Rev. xii,

3, 4.

# PARADISE LOST. Book V. 211 Mean while th' eternal Eye, whose Sight discerns Abstrusest Thoughts, from forth his holy Mount And from within the golden Lamps that burn Nightly before him, faw, without their Light, Rebellion rising, faw in whom, how spread 715 Among the Sons of Morn, what Multitudes Were banded to oppose his high Decree; And smiling to his only Son thus faid.

" Son, thou in whom my Glory I behold In full Resplendence, Heir of all my Might, 720 Nearly it now concerns us to be sure Of our Omnipotence, and with what Arms We mean to bold what anciently we claim Of Deity or Empire; such a Foe Is rifing, who intends to erect his Throne 725 Equal to ours, throughout the spacious North; Nor To CONTENT, hath in his Thought to try

Alluding to the Lamps before the Throne of God, which St. John saw in his Vision, Rev. iv. 5. "And there were seven Lamps of Fire burning before the Throne.

716. [Among the Som of Morn,]
The Angels are here called "Sons of the Morning," as Lucifer is in Ifa. xiv. 12, probably upon Account of their early Creation; or to express the angelic Beauty and Gladness, the Morning being the most delightful Season of the Day. Richardson.

718. [And smiling]
Let not the pious Reader be offended, because the supreme Being is represented as fmiling and speaking ironically of his Foes; for such Figures of Speech are not unusual in the Scripture itself. Immediately after the Fall of Man we read, Gen. iii. 22. " And the Lord God faid, Behold the Man is become as one of us, to know Good and Evil." There are several Instances of the like Manner of speaking in the Prophets. But this is particularly grounded upon Pfal. ii. 1, &c. "Why do the Heathen rage, and the People imagine a vain Thing? —against the Lord and against his Anointed He that fitteth in the Heavens shall

713. [And from within the golden laugh, the Lord shall have them in DeriLamps] from "It appears that our Author had this
clluding to the Lamps before the Throne Passage in View, by his making the Son allude fo plainly to it in his Answer.

Mighty Father, thou thy Foes
Juftly haft in Derifion, and fecure
Laugh'ft at their vain Defigns and Tu-Newton. mults vain. Ibid. \_\_\_\_\_\_ [ [miling to his only Son thus

There is an evident Impropriety in faying the "eternal Eye, smiling to his only Son, thus said." Dr. Bentley has corrected it, by substituting He for Eye; but this Cor-rection, as Dr. Pearce says, still leaves a Botch. At the same Time Dr. Pearce's Apology for the Expression, by calling it a Synedoche, is, in our Opinion, very unfatisfactory. We conceive that it is really a Blunder in the Author. Dr. Newton mentions some similar ones in Spenser; but, after all that can be faid for them, they are ftill Blunders.

719. — [in whom my Glory I behold In full Resplendence, Heir of all my - [in whom my Glory I behold Might,]

For " he is the Brightness of his Father's Glory, and appointed Heir of all Things,". Heb. i. 2, 3.

PARADISE LOST	Book V.
In Battel, what our Pow's is, or our Right.	
Let us advise, and to this Hazard draw	
With Speed what Force is left, and all employ	730
In our Defence, lest unawares we lose	130
This our high Place, our Sanctuary, our Hill."	
To whom the Son, with calm Afpett and clear,	
Lightning divine, ineffable, serene,	
Made Answer. " Mighty Father, thou thy Foes	735
Justly hast in Derision, and fecure	200
Laugh'ft at their vain Defigns and Tumults vain,	
Matter to me of GLORY, whom their Hate	
ILLUSTRATES, when they fee all regal Power	
Giv'n me to quell their Pride, and in Event	740
Know whether I be dext'rous to subdue	Theily
Thy Rebels, or be found the worft in HEAVEN."	A STATE OF
arry, abreuggout the fpacier 2004 a	
So spake the Son; but Satan with his Powers	
Far was advanc'd on winged Speed, an Host	
Innumerable as the Stars of Night,	745
Or Stars of Morning, Dew-drops, which the Sun	
Impearls on every Leaf and every Flower.	in all and
Regions they pass'd, the mighty Regencies	
Of Seraphim and Potentates and Thrones	ACTION OF
In their triple Degrees; Regions to which	750
The many the property and the second of the	official and

734. [Lightning divine,]
If Lightning is a Participle, the Adjective divine is to be taken adverbially, as if he had faid "Lightning divinely:" but it is rather a Substantive, and in Scripture the Angel's Countenance is said to have been like Lightning, Dan. x. 6. Mat. xxviii. 3.

Newton.
746. [Or Stars of Morning, Devo Draps,]
Innumerable as the Stars is an old Simile, but this of the Stars of Morning, Dew-Drops, feems as new as it is beautiful: And the Sun impearls them, turns them, by his reflected Beams, to feeming Pearls; as the Morn was faid before to fow the Earth with orient Pearl, ver. 2.

750. [In their triple Degrees;]
This Notion of Triples, in all the Occonomy of Angels, is flarted by Taffo, Cant. 18.
St. 96.
In Battel round of Squadrons three they

food,
And all by threes those Squadrons ranged

and by Spenser, Fairy Queen, B. I. Cant.

12. St. 39.
Like as it had been many an Angel's
Voice

Singing before th' eternal Majefly,
In their trinal Triplicities on high.
The Fancy was borrowed from the Schoolmen.

Bentley.

Newton,

Book V. PARADISE LOST.	213
All thy Dominion, Adam, is no more	6
Than what this Garden is to all the Earth,	APPEN.
And all the Sea, from one entire Globofe	110
Stretch'd into Longitude; which having pass'd,	0
At length into the Limits of the North	755
They came, and Satan to his royal Seat	
High on a Hill, far blazing, as a Mount	
Rais'd on a Mount, with Pyramids and Towers	
From Diamond Quarries hewn, and Rocks of Gold;	
The Palace of great Lucifer, (fo call	760
That Structure in the Dialect of Men	
Interpreted) which not long after, he	
Affecting all Equality with God,	
In Imitation of that Mount whereon	T
Messiah was declar'd in Sight of Heaven,	765
The Mountain of the Congregation call'd;	
For thither he affembled all his Train,	
Pretending so commanded to consult	
About the great Reception of their King	2. 20%
Thither to come, and with calumnious Art	779
Of counterfeited Truth thus held their Ears.	

"Thrones, Dominations, Princedoms, Virtues, Powers, If these magnific Titles yet remain Not merely titular, fince by Decree

- [in the Dialett of Men] The learned Reader cannot but be pleafed with the Poet's Imitation of Homer in this Line. Homer mentions Perfons and Things, which he tells us in the Language of the Gods are called by different Names from those they go by in the Language of Men. Milton has imitated him with his usual Judgment in this particular Place, wherein he has likewise the Authority of Scripture

0

to justify him. Addition. 766. [The Mountain of the Congregation call'd;]

Alluding to what we quoted before from Ifa. xiv. 13. "I will exalt my Throne above the Stars of God; I will fit also upon the Mount of the Congregation, in the Sides

772. [" Thrones, Dominations, Princedoms, Virtues, Powers,]
The Use of the Word Virtues, in this Line, clearly explains what Milton meant by "th' angelic Virtue" in ver. 371.
Whom thus th' angelic Virtue answer'd

mild.

It was an Order of Angels diftinguished by that Name. This is the more evidently his Meaning, by these Lines after, v. 837.

— and all the Spirits of Heaven
By him created in their bright Degrees,

Crown'd them with Glory, and to their Glory nam'd Thrones, Dominations, Princedoms, Vir-

tues, Powers, Thyer.

PARADISE LOST.	Book V.
Another now hath to himself ingress'd	775
All Power, and us eclips'd under the Name	ada land I
Of King anointed, for whom all this Haste	
Of Midnight March, and burried Meeting bere,	
This only to confult how we may best	
With what may be devis'd of Honours new	780
Receive him coming to receive from us	a no h
Knee-tribute yet unpaid, PROSTRATION vile,	nogi usi
Too much to one, but Double how indur'd,	SICE THEFT
To one and to his IMAGE now proclaim'd?	
But what if better Counsels might erect	785
Our Minds, and teach us to cast off this Yoke?	Many Residence
Will ye fubmit your Necks, and choose to bend	
The supple Knee? Ye will not, if I trust	
To know ye right, or if ye know yourselves	tw.dul.
Natives and Sons of Heav'n, posses'd before	799
By none, and if not equal all, yet free,	addids not
EQUALLY free; for Orders and Degrees	
far not with Liberty, but well confift.	
Who can in Reason then or Right assume	61 14 1
Monarchy over fuch as live by Right	795
His Equals, if in Pow'r and Splendor less,	
In Freedom equal? or can introduce	
Law and Edict on us, who without Law	
Err not? much less for this to be our Lord,	government.

790. [Natives and Sons of Heav'n, posfels'd before

By none,]
Dr. Bentley's false pointing of this Passage has led others to mistake the Sense of it, as well as himself. He refers the Word possess well as himself. He refers the Word in the best of the word in the best of the word immediately preceding, there being no Comma between them in Milton's own Editions, as there is in Dr. Bentley's? And is not the Passage to be understood thus, that "no one possess the word aborigines? which Notion Satan explains more at large in his following Speech, ver. 598.

We know no Time when we were not as

Know none before us, felf begot, felf-rais'd By our own quick'ning Pow'r, when fatal Course

Had circled his full Orb, the Birth mature Of shis our native Heav'n, ethereal Sons. Newton.

792. — [for Orders and Degrees
Far not with Liberty, but well confift.]
Far, a Metaphor taken from Mufic, to
which both the Philosophers and Poets have
always loved to compare Government.

799- [much less for This to be our

This Passage seems to me as inexplicable almost

# Book V. PARADISE LOST.

215 800

And look for Adoration to th' Abuse Of those imperial Titles, which affert Our being ordain'd to govern, not to ferve."

805

Thus far his bold Discourse without Controll Had Audience, when among the Seraphim Abdiel, than whom none with more Zeal ador'd The Deity, and divine Commands obey'd, Stood up, and in a Flame of Zeal severe The Current of his Fury thus oppos'D.

" O Argument blasphémous, false and proud! Words which no Ear ever to hear in Heaven Expected, least of all from THEE, Ingrate, In Place thyself so bigh above thy Peers.

Canst thou with impious Obloquy condemn

The just Decree of God, pronounc'd and sworn,

almost as any in Milton. Dr. Bentley thinks it hard to find what for this relates to; and therefore reads foretbink, or if we have no Regard to the Likeness of the Letters, afpira, presume, or other such Word. Then the Series (he says) will be this, " Who can introduce Law and Edia on us? much less can he forethink," take it in his Scheme or View, to become our Lord and Mafter. Dr. Pearce says, that the Sentence is eliptical, and may be supplied thus, much less can he for this (viz. for our being less in Power and Splender, ver. 796.) in right affume to be our Lord. Mr. Richardson understands it to be spoken blasphemously, and with Contempt of the Messiah, This another, ver. 775. This King anointed, ver. 777. And then the Sense will run after this Manner, "Who can then in Justice affume Monarchy over Equals? or can introduce a Law and Edict upon us, who without Law are infallible? much less can be introduce a Law and Edict for This (I den't say what) to be our Lord, and receive Adoration from us." But then we must write This with a great Letter, and we must not continue the Note of Interrogation at the End of the Speech. If we should, I imagine we should be obliged to read much more instead of much less. Mr. Warburton ftill underftands it otherwife. Who

can, in Reason, assume Monarchy over those who are his Equals? and introduce Law and Edict upon them, when they can conduct their Actions rightly without Law? much less for this Introduction of Law and Edict claim the Right of Dominion. he thought the giving of civil Laws did not introduce Dominion. His Head was full of the ancient Legislators, who gave Lawa to Equals and Strangers, and did not pre-tend to the Right of dispensing them, which is Dominion. So he fays before \_\_\_\_ for Orders and Degrees

Far not with Liberty, &c. I his is good Sense, but still the grammatical Construction is not easy. I suppose it must be thus, " much less for this (can he assume, ver. 794.) to be our Lord."

Newton. 809. ["O Argument blafpbemous,]
And so likewise in VI. 360.
Refrain'd his Tongue blaspbemous; but

which are the only two Places where he uses the Word, he pronounces the second Syllable long, according to the Greek. And fo Spenfer too uses the Word, Fairy Queen, B. VI. Cant. 12. St. 34.
And therein shut up his biosphimous Tongue.

And Altars fouled, and Blasphémy spoke,

PARADISE LOST.	Book V.
That to his only Son by Right indued	815
With regal Scepter, every Soul in Heav'n	Shull 1
Shall bend the Knee, and in that Honour due	
Confess him rightful King? Unjust, thou say'st,	
Flatly unjust, to bind with Laws the Free,	1000
And Equal over Equals to let reign,	820
One over all with unsucceeded Power.	
Shalt THOU give Law to Gop, shalt thou dispute	
With Him the Points of Liberty, who made	
Thee what thou art, and form'd the Pow'rs of He	eaven
Such as he pleas'd, and circumscrib'd their Being?	825
Yet by Experience taught we know how good,	AOP
And of our Good and of our Dignity	iw profile
How provident he is, how far from Thought	Animaria.
To make us less, bent rather to exalt	220/12
Our happy State under one Head more near	830
United. But to grant it thee unjust,	. The sales
That Equal over Equals Monarch reign:	
Thyself though great and glorious dost thou count,	boil or pain
Or all angelic Nature join'd in one,	tioned to the
Equal to him begotten Son? by whom	835
As by his Word the mighty Father made	anabaton; ne-
All Things, ev'n THEE; and all the Spirits of H	eaven
By bim created in their bright Degrees,	and blue de u
Crown'd them with Glory, and to their Glory nar	
Thrones, Dominations, Princedoms, Virtues, Po	wers,
Essential Powers; nor by his Reign obscur'd,	841
But more illustrious made; fince be the Head	MALTER TO
One of our Number thus reduc'd becomes;	At May 2
His Laws our Laws; all Honour to him done	a well to a line
Returns our own. Cease then this impious Rage,	845
honel act ser macro or brow at all the form an and all . ' an en	could be the

835. — [by wbom, &c.]
Col. i. 76, 17. " For by him were all
Things created that are in Heaven, and
that are in Earth, vifible and invisible,
whether they be Thrones, or Dominions,
of Principalities, or Powers; all Things
were created by him and for him, and he

is before all Things, and by him all Things tonfift;" and the Conclusion of this Speech is taken from the Conclusion of Pfal, ii. Newton.

Not only nominal, as ver. 389, but real,

# Book V. PARADISE LOST.

And tempt not these; but hasten to appeare Th' incensed Father, and th' incensed Son, While Pardon may be found in Time besought."

So spake the fervent Angel; but his Zeal None seconded, as out of Season judg'd, 850 Or fingular and rash, whereat rejoic'd Th' Apostate, and more baughly thus replyd. "That we were form'd then fay'ft thou? and the Work Of secondary Hands, by Task transferr'd From Father to his Son? Strange Point and new! 855 Dostrine which we would know whence learn'd: Who faw When this Creation was? Remember'st thou Thy making, while the Maker gave thee Being? We know no Time when we were not as now: Know none before us, felf-begot, felf-rais'd By our own quick'ning Power, when fatal Course Had circled his full Orb, the Birth mature Of this our native Heav'n, ethereal Sons. Our Puissance is our own; our own Right-hand Shall teach us highest Deeds, by Proof to try 865 Who is our Equal: Then thou shalt behold Whether by Supplication we intend Address, and to begint th' Almighty Throne Beseeching or besieging. This Report, These Tidings carry to th' anointed King; 870 And fly, ere Evil intercept thy Flight."

# He faid, and as the Sound of Waters deep

We may observe, that our Author makes Satan a Sort of Fatalist. We Angels (says he) were "self-begot, self-rais" by our own quick ning Pow'r, when the Course of Fate had completed its full Round and Period;" then we were "the Birth mature," the Production in due Season, "of this our maive Heav'n." No Compliment to Fatalism to put it into the Mouth of the Devil.

Shall teach us bigboft Deeds.]

From Pfal. xlv. 4. "Thine own Righthand shall teach thee terrible Things."

869. [Befeeching or befieging.]

217

See Note on B. I. 642.

872. [and as the Sound of Waters deep]

The Voice of a great Multitude applauding, is in like Manner compared, Rev. xix. 6. to "the Voice of many Waters."

PARADISE LOST.	Book V.
Hoarse Murmur echo'd to his Words Applause	
Through the infinite Host; nor less for that	
The flaming Seraph FEARLESS, though ALONE	875
Incompass'd round with Foes, thus answer'd bold.	, ,
e the fereint sliggely but his Zack will the Post	
"O alienate from God, O Spirit accurs'd,	
Forfaken of all Good; I fee thy Fall	
Determin'd, and thy baples Crew involv'd	
In this perfidious Fraud, Contagion spread	880
Both of thy Crime and Punishment : Henceforth	ter extend
No more be troubled how to quit the Yoke	i n Fin
Of God's Meffiah; those indulgent Laws	
Will not be now vouchsaf'd; other Decrees	
Against thee are gone forth without Recall;	885
That golden Scepter, which thou didft reject,	well!
Is now an iron Rod to bruise and break	1215
Thy Disobedience. Well thou didft advise,	dis turn
Yet not for thy Advice or Threats I fly	
These wicked Tents devoted, lest the Wrath	890
Impendent, raging into sudden Flame	*
Distinguish not: For soon expect to feel	
His Thunder on thy Head, devouring Fire.	
Then who created thee lamenting learn,	tectoral in
When who can uncreate thee thou shalt know."	895
So spake the Seraph Abdiel, faithful found	

\$87. [Is now an iron Rod to bruife and break]

break]
Alluding to Pfal. ii. g. "Thou shalt break them with a Rod of Iron;" or rather to the old Translation, "Thou shalt bruise them with a Rod of Iron, and break them in Pieces like a Potter's Vessel."

890. [These wicked Tents devoted, lest the Wrath, &c.]

In Allusion, probably, to the Rebellion of Korah, &c. Numb. xvi. where Moses exhorts the Congregation, saying, "Depart, I pray you, from the Tents of these wicked Men, left ye be consumed in all their Sins," yer. 26. But the Construction, without

doubt, is deficient. It may be supply'd (as Dr. Pearce says) by understanding but I fig. before the Word less. See the same eliptical Way of speaking in II. 483. But it would be plainer and easier, with Dr. Bentley's Alteration, if there was any Authority for it;

These wicked Tents devote, but lest the Wrath, &c. Newton.

896. [So spake the Seraph Abdiel faitiful found]
The Part of Abdiel, who was the only Spirit that, in this infinite Host of Angels, preserved his Allegiance to his Maker, exhibits to us a noble Moral of religious Singularity,

# PARADISE LOST. 219 Among the Faitbless, faithful only HE; Among innumerable falle, unmov'd. Unshaken, unseduc'd, unterrify'd His Loyalty he kept, his Love, his Zeal; 900 Nor Number, nor Example with bim wrought To swerve from Truth, or change his constant Mind Though fingle. From amidst them forth he pass'd, Long Way through bostile Scorn, which he sustain'd Superior, nor of Violence fear'd ought; 905 And with retorted Scorn his Back he turn'd On those proud Tow'rs to swift Destruction doom'd.

gularity. The Zeal of the Seraphim breaks for h in a becoming Warmth of Sentiments as a Pattern to those, who live among Manand Expressions, as the Character which is kind in their present State of Degeneracy given us of him denotes that generous Scorn and Corruption. and Intrepidity which attends heroic Vir-

The property of the property of the control of the

Addison.

END OF THE FIFTH BOOK.

# PARADISE LOST

1.051

# BOOK VI.

A LL Night the dreadless Angel unpursued
Through Heav'n's wide Champain held his Way; 'till
Morn,

Wak'd by the circling Hours, with rosy Hand
Unbarr'd the Gates of Light. There is a Cave
Within the Mount of God, fast by his Throne,
Where Light and Darkness in perpetual Round
Lodge and dislodge by Turns, which makes through Heaven
Grateful Vicissitude, like Day and Night;
Light issues forth, and at the other Door
Obsequious Darkness enters, till her Hour
To veil the Heav'n, though Darkness there might well
Seem Twilight here: And now went forth the Morn
Such as in highest Heav'n, array'd in Gold
Empyreal; from before her vanish'd Night,

T. [All Night the dreadless Angel, &c.] We are now entering upon the fixth Book of Paradise Lost, in which the Poet describes the Battel of Angels; having raised his Reader's Expectation, and prepared him for it by several Passages in the preceding Books. I omitted quoting these Passages in my Observations upon the former Books, having purposely reserved them for the Opening of this, the Subject of which gave Occasion to them. The Author's Imagination was so instanced with this great Scene of Action, that, wherever he speaks of it, he rises, if possible, above himself. It required great Pregnancy of Invention and Strength of Imagination, to fill this Battel with such Circumstances as should raise and assonish the Mind of the Reader; and at the same Time an Exactness of Judgment, to avoid every Thing that might appear light or trivial. Those who look into Homer, are surprised to find his Battels still rising one above another, and improving in Horror, to the Conclusion of the Iliad.

Milton's Fight of Angels is wrought up with the fame Beauty. It is ushered in with such Signs of Wrath as are suitable to Omnipotence incensed. The first Eogagement is carried on under a Cope of Fire, occasioned by the Flights of innumerable burning Darts and Arrows, which are discharged from either Host. The second Onset is still more terrible, as it is filled with those artificial Thunders, which seem to make the Victory doubtful, and produce a Kind of Consternation even in the good Angels. This is followed by the tearing up of Mountains and Promontaries; till, in the Island Flace, the Messal comes forth in the Fulness of Majesty and Terror. The Pomp of his Appearance amidst the Roarings of his Thunders, the Flashes of his Lightnings, and the Nosse of his Chariot-Wheels, is described with the utmost Flights of human Imagination.

Addison,

14. — [vanifi d Night,]
It is very abfurdly printed, in some Editions, "vanquish'd Night."

Book VI. PARADISE LOST.	221
Shot through with orient Beams; when all the Plain	15
Cover'd with thick imbattel'd Squadrons bright,	
Chariots and flaming Arms, and fiery Steeds	
Reflecting Blaze on Blaze, first met his View:	
War he perceiv'd, War in Procinct, and found	
Already known what he for News had thought	20
To have reported: Gladly then he mix'd	11 6
Among those friendly Pow'rs, who him receiv'd	
With Joy and Acclamations loud, that ONE,	- 5 3
That of fo many Myriads fall'n, yet one	
Return'd nat lost : On to the facred Hill	25
They led him high applauded, and present	no it
Before the Seat supream; from whence a Voice	5,43
From Midst a golden Cloud, thus mild was heard.	
ing details a from Goldand Bills	

"Servant of God, well done, well haft thou fought The better Fight, who fingle hast maintain'd 30 Against revolted Multitudes the Cause Of Truth, in WORD mightier than they in ARMS; And for the Testimony of Truth hast borne Universal Reproach, far worse to bear Than Violence; for this was all thy Care 35 To stand approv'd in Sight of God, though Worlds Judg'd thee perverse: The easier Conquest now

15. [Shor through with orient Beams;] The quaint Conceit of " Night's being that through," &cc. is much below the usual Dignity of Milton's Descriptions. The Italian Poets, even the very best of them, are fond of fuch boyish Fancies, and there is no doubt but we are obliged to them for

19. - [War in Procinet,] The Roman Soldiers were faid to ftand in Procinclu, when ready to give the Onfet.

As if you should fay ready girded, in Allufion to the Ancients, who just before the Battel used to gird their Garments close to them, which, on other Occasions, they wore very loofe. Richardson. 29. [" Servant of God,] So the Name of Abdiel fignifies in Hebrew,

34. [Univerfal Approach, far worfe to bear

Than Violence ; ] This Sentiment is very just, and not unlike what Spenfer fays in his Fairy Queen, B. IV. Cant. 4. St. 4.

For evil Deeds may better than bad Words 46 Universal Reproach," here are two Trochees, and not an Jambic till the third Foots

and fo likewife in V. 874 Through the infinite Hoft .

This Measure is not very common: But, as Mr. Jortin observes, Milton often inserts harsh Verses, when he could easily have alhad the fame Effect in Poetry, which Dif-cords have in Music, Newton, »

PARADISE LOST.	Book VI.
Remains thee, aided by this Hoft of Friends,	poul.
Back on thy Foes more glorious to return	in his
Than fcorn'd thou didft depart, and to subdue	40
By Force, who Reason for their Law resuse,	gnia .
Right Reason for their Law, and for their King	
MESSIAH, who by Right of MERIT reigns.	
Go Michael, of celestial Armies Prince,	
And thou in military Prowess next	45
Gabriel, lead forth to Battel these my Sons	tot be
INVINCIBLE, lead forth my armed Saints	
By Thousands and by Millions rang'd for Fight,	v.b*
Equal in Number to that godless Crew.	I bal ya
Rebellious; them with Fire and hostile Arms	50
Featless affault, and to the Brow of Heaven	bilvi
Pursuing drive them out from God and Bliss	
Into their Place of Punishment, the Gulf	isiyasi,
Of Tartarus, which ready opens wide	Totalia
His fiery Chaos to receive their Fall."	55
	111

So spake the fouran Voice, and Clouds began To darken all the Hill, and Smoak to roll In dusky Wreaths, reluctant Flames, the Sign Of WRATH awak'd; nor with less dread the loud

44. [Go Michael, of celeftial Armies Prince,,]
As this Battel of the Angels is founded principally on Rev. xii. 7, 8. "There was War in Heaven; Michael and his Angels fought against the Dragon, and the Dragon fought and his Angels, and prevailed not, neither was their Place found any more in Heaven;" Michael is rightly made by Milton the Leader of the heavenly Armies, and the Name, in Hebrew, fignifies the Power of God. But it may be censured, perhaps, as a Piece of wrong Conduct in the Poem, that the Commission here given is not executed; they are ordered to drive the Rebel Angels "out from God and Bliss," but this is effected at last by the Messia alone. Some Reasons for it are assigned in the Speech of God, ver. 680. and in that of the Messiah, ver. 801, in this Book.

55. [His fiery Chaos]
Chaos may mean any Place of Confusion 5
but if we take it firstly, Tartarus or Hell
was built in Chaos (II. 1002.) and therefore that Part of it, being stored with Fire,
may not improperly be called a firy Chaos.
Newton.

56. — [and Clouds began
To darken all the Hill, and Smoak to

In this Description the Author manifestly alludes to that of God descending upon Mount Sinai, Exod. xix. 16, &c. "And it came to pass on the third Day in the Morning, that there were Thunders, and Lightnings, and a thick Cloud upon the Mount—and Mount Sinai was altogether on a Smoke, because the Lord descended upon it in Fire." Newton.

58. — [reluctant Flames,]
As flow and unwilling to break forth,

Book VI. PARADISE LOST.	223
Ethereal Trumpet from on high 'gan blow:	60
At which Command the Powers militant,	H.VV
That stood for Heav'n, in mighty Quadrate join'd	11
Of Union irrefistible, mov'd on	
In Silence their bright Legions, to the Sound	a E
Of instrumental Harmony, that breath'd	65
Heroic Ardour to adventrous Deeds	
Under their God-like Leaders, in the Cause	
Of God and his Messiab. On they move	
Indisfolubly firm; nor obvious Hill,	
Nor strait'ning Vale, nor Wood, nor Stream divides	70
Their perfect Ranks; for high above the Ground	
Their March was, and the passive Air upbore	
Their nimble Tread; as when the total Kind	
Of Birds, in orderly Array on Wing,	
Came summon'd over Eden to receive	75
Their Names of thee; so over many a Trast	11
Of Heav'n they march'd, and many a Province wide	
Tenfold the Length of this Terrene: At last	
Far in th' Horizon to the North appear'd	
From Skirt to Skirt a fiery Region, stretch'd	80
In battailous Aspect; and nearer View	
Briftled with upright Beams innumerable	
Of rigid Spears, and Helmets throng'd, and Shields	
Various, with boaftful Argument portray'd,	1.3
De la companya de la	

62. — [in mighty Quadrate] Quadrate, here, means a vastily large square Body; mighty, here, fignifies its Bulk, not its Strength; which is described by the "Union irrefistible" in the next Line.

[for high above the Ground, &c.] Our Author attributes the same Kind of Motion to the Angels, as the Ancients did to their Gods; which was gliding through the Air without ever touching the Ground with their Feet, or as Milton elsewhere elegantly expresses it (B. VIII. 302.) of smooth sliding, without Step."

Newton. 78. \_\_ [of this Terrene : ]
Of this Globe, or Earth. The Adjective terrene is here used as a Substantive. See tures and Paintings; an elegant Latinism. Note on B. II. 406,

81. — [and nearer View, &c.]
To the North appeared a fiery Region, and nearer to the View appeared the banded Powers of Satan. It appeared a fiery Region indistinctly at first, but, upon nearest View, it proved to be Satan's Rebel Army. Newton.

82. [Briffled with upright Beams innumerable

Of rigid Spears, ] We have the same Image in B. II. 513. The Meaning is, the fliff Spears stood up as Briftles, and shining, seemed upright Beams.

84. [Various, with boaffful Argument portray'd,] Shields various are varied with diverfe Sculpi

PARADISE LOST, Boo	k VI.
The banded Pow'rs of Satan, hasting on	85
With furious Expedition; for they ween'd	-5
That self same Day by Fight, or by Surprise,	
To win the Mount of God, and on his Throne	
To fet the envier of his State, the proud	
ASPIRER, but their Thoughts prov'd fond and vain	90
In the mid Way: Though strange to us it seem'd	90
At first, that Angel should with Angel WAR,	
And in fierce Hosting meet, who wont to meet	
So oft in Festivals of Joy and Love	
Unanimous, as Sons of one great Sire	95
Hymning th' eternal Father: But the Shout	23
Of Battel now began, and rushing Sound	
Of Onset ended, soon each milder Thought.	
High in the Midst exalted as a God	
Th' Apostate in his Sun-bright Chariot fat,	100
IDOL of Majesty divine, inclos'd	
With flaming Cherubim and golden Shields;	
Then lighted from his gorgeous Throne, for now	
'Twixt Host and Host but narrow Space was left,	
A DREADFUL Interval, and Front to Front	105
Presented stood in terrible Array	
Of bideous Length: Before the cloudy Van,	
On the rough Edge of Battel ere it join'd,	
Satan, with vast and haughty Strides advanc'd,	
Came towring, arm'd in Adamant and Gold;	110
The first water of the state of	

86. — [they ween'd]

They thought, supposed.

g1. [In the mid Way:]
For, as the Rebel Hoft came on from their northern Horizon, the Faithful advanced to meet them half Way, and there the Messiah subdued them; or metaphorically, between their Hopes and the Completion of them.

Richardson.

O3. [And in fierce Hosting meet,]
This Word Hosting feems to have been sint coined by our Author. It is a very expressive Word, and plainly formed from the Substantive Host: And if ever it is right to make new Words, it is when the Occasion

is so new and extraordinary.

Ibid. — [fierce Hosting]

Fierce Enmity.

Toi. [Inol of Majefly divine.]
This is the very fame with what Abdiel afterwards, at ver. 114. calls "Refemblance of the Higheft," but how judiciously has Milton cuil'd out the Word Idol, which, though it be in its original Signification the fame as Refemblance, yet, by its common Application always in a bad Senfe, feeved much better to express the present Character of Satan!

Thyer.

The Van is the Front of an Army.

Abdiel that Sight indur'd not, where he stood Among the mightiest, bent on highest Deeds. And thus his own undaunted Heart explores.

" O Heav'n! that such Resemblance of the Highest Should yet remain, where Faith and Realty Remain not: Wherefore should not Strength and Might There fail where Virtue fails, or weakest prove Where boldest? though to SIGHT unconquerable, His Puissance, trusting in th' Almighty's Aid, I mean to try, whose Reason I have try'd 120 Unsound and false; nor is it ought but just, That be who in Debate of Truth hath won, Should win in Arms, in both Disputes alike Victor; though brutish that Contest and foul, When Reason hath to deal with Force, yet so 125 Most Reason is that Reason overcome."

So pondering, and from his armed Peers

explores.]
Such Soliloquies are not uncommon in the Poets at the Beginning, and even in the Midft of Battels. Thus Hector, Iliad. xxii. 98. explores his own magnanimous Heart, before he engages with Achilles, He stood, and question'd thus his mighty

Mind. A Soliloquy upon such an Occasion is only making the Person think aloud. And as it is observed by a very good Judge in these Matters, this Use of Soliloquies by the epic Poets, who might fo much more eafily than the dramatic describe the Workings of the Mind in Narrative, seems to be much in Favour of the latter in their Use of them, however the modern Citics agree (as I think they generally do agree) in condemning them as unnatural, tho' not only frequent, but generally the most beautiful Parts in the best Plays, ancient and modern; and I believe very few, if any, have been wrote without them. Newton.

\* 115. — [where Faith and Realty]
The Author (fays Dr. Bentley) would not have faid Realty, but Reality, and therefore the Doctor prefers Fealty, which is un-doubtedly a proper Word, but not necessary here. For Realty feeme not to mean, in

113. [And thus his own undaunted Heart this Place, Reality in Opposition to Show; but Loyalty, for the Italian Dictionaries explain the Adjective reale by loyal. Besides, where is the Difference between Fanth, and

Featry or Fidelity? Pearce.
118. [Where boldeff? though to Sight. unconquerable,

His Puissance, trufting in th' Almighty's

I mean to try, whose Reason I have try'd Unjound and falle; ]

I have taken the Liberty to point this Paffage as above, because it does not appear to me, that " though to SIGHT unconquera-ble" has any Thing to do with the Sentiment preceding; whereas, the Piety of Abdiel feems to be fet in a stronger Point of View, when, "truffing in th' Aimighty's Aid," he determines to try the Puissance of Satan, though he feems to be invincible. - [ trufting in th' Almighty's

We may remark the Piety of the good Angel; and indeed, without the divine Aid and Affifiance, he would have been by no Means a Match for fo superior an Angel.

127. [So pondering,] Weighing, confidering. Newton,

# 226 PARADISE LOST. Book VI. Forth stepping opposite, half Way he met His daring Fee, at this Prevention more Incens'd, and thus securely him defy'd.

" Proud, art thou met? Thy Hope was to have reach'd The Highth of thy Aspiring unoppos'D, The Throne of God unguarded, and his Side Abandon'd at the Terror of thy Power Or potent Tongue: Fool, not to think how vain 135 Against th' Omnipotent to rise in Arms; Who out of smallest Things could without End Have rais'd incessant Armies to defeat Thy Folly; or with folitary Hand Reaching beyond all Limit, at one Blow, 140 UNAIDED, could have finish'd thee, and whelm'd Thy Legions under Darkness: But thou seest All are not of thy Train; there be who Faith Prefer, and Piety to God, though then To thee not visible, when I ALONE 145 Seem'd in thy World erroneous to diffent From all: My Sett thou feeft; now learn too late How few sometimes may know, when thousands ERR."

Whom the grand Foe with scornful Eye askance,
Thus answer'd. "Ill for thee, but in wish'd Hour
Of my Revenge, first sought for thou return'st
From Flight, seditious Angel, to receive
Thy merited Reward, the first Assay

129. — [Prevention]
Coming to meet him; daring to advance, as it were, to defy him.

139. — [foliary Hand]
His fingle Hand.

147. — [my Sest thou feest; &c.] The Use of the Word Sest, in this Place, seems a little forced and singular; and I can't help thinking but Milton brought it in, in order to sneer the Loyalists of his Time, who branded all Dissenters, of whom he was one, with the opprobrious Name of Sectarics. This also accounts for the Word

few in the next Line, inafmuch as it suited Milton's particular View better to establish a general Maxim, than to apply it merely to the single Case of Abdiel.

Thyer.

148. [How few fometimes may know, &c.]

Dr. Bentley reads "now one," &c. but few is better. It is a more modeft and leis af-

fuming Manner of speaking, and therefore agreeable to the Character of a good Angel, 149. — [askance]

Askew, leering maliciously, scornfully.

Book VI. PARADISE LOST.	227
Of this Right-hand provok'd, fince first that Tongue	
Inspir'd with Contradiction durst oppose	155
A third Part of the Gods, in Synod met	
Their Deities to affert, who while they feel	
Vigour divine within them, can allow	
Omnipotence to none. But well thou com'st	
Before thy Fellows, ambitious to win	160
From me some Plume, that thy Success may show	
Destruction to the rest: This Pause between	
(Unanswer'd lest thou boast) to let thee know;	
At first I thought that Liberty and Heaven	
To heav'nly Souls had been all one; but now	165
I fee that most through Sloth had rather serve,	
Ministring Spirits, train'd up in Feast and Song;	
Such hast thou arm'd, the Minstrelsy of Heaven,	
Servility with Freedom to contend,	
As both their Deeds compar'd this Day shall prove."	170

To whom in brief thus Abdiel stern reply'd.

"Apostate, still thou err'st, nor End wilt find
Of erring, from the Path of Truth remote:
Unjustly thou depray'st it with the Name
Of Servitude to serve whom God ordains,
Or Nature; God and Nature bid the same,
When be who rules is worthiest, and excels
Them whom he governs. This is Servitude,
To serve th' unwise, or him who hath rebell'd
Against his worthier, as thine now serve thee,
Thyself not free, but to thyself inthrall'd;

[that iby Success may show Destruction to the rest:]

Bentley says, a detestable Fault: It should be Instruction. Mr. Pope says Success ironicé. I don't know what this means. The Text is right, and the Meaning is, that thy Success may show thy Fellows the Road to De-

ftruction, or the Way to destroy their Enemies. Warburton.

167. [Ministring Spirits,]
So they are called, Heb. i. 14. "Are they
not all ministring Spirits." Bur Satan
here calls them fo, in Derision.

#### PARADISE LOST. Book VI

Yet lewdly dar'st our ministring upbraid. Reign thou in HELL thy Kingdom; let me serve In Heav'n God ever bleft, and bis divine Behefts obey, worthieft to be obey'd; 185 Yet Chains in Hell, not Realms expect: Mean while From me return'd, as erst thou saidst, from Flight, This greeting on thy impious Crest receive."

So faying, a noble Stroke he lifted high, Which bung not, but so swift with Tempest fell On the proud Crest of Satan, that no Sight, Nor Motion of swift Thought, less could his Shield Such Ruin INTERCEPT: Ten Paces huge He back RECOIL'D; the tenth on bended Knee His massy Spear upstay'd; as if on Earth Winds under Ground, or Waters forcing Way Sidelong had push'd a Mountain from his Seat Half funk with all his Pines. AMAZEMENT feis'd The Rebel Thrones, but greater RAGE to fee Thus foil'd their MIGHTIEST; Ours Joy fill'd, and Shout, Presage of Victory, and fierce Defire 201 Of Battel: Whereat Michael bid found Th' Arch-Angel Trumpet; through the Vast of Heaven

182. [Yet lewdly, &c.]
Lewdly, here, must be taken in its ancient
Signification, impiously, profanely. See
Note on B. IV. 193.

183. — [in Hell thy Kingdom:]
Not that it was so at present. This is said
by Way of Anticipation. God had ordered

him to be cast out, ver. 52. and what the Almighty had pronounced, the good Angel looks upon as done. And this Senti-

ment, Reign thou in HELL thy Kingdom; let me

In Heav'n God ever bleft, is defigned as a Contrast to Satan's Vaunt in I. 263.

Better to reign in Hell, than ferve in Heaven.

295. - [as if on Earth Winds under Ground, &c.]

Hefiod compares the Fall of Cygnus to an Oak or a Rock falling, Scut. Here. 421. And Similes of this Kind are very frequent amongst the ancient Poets; but though our Author may take the Hint of his from thence, yet we must allow that he has, with great Art and Judgment, heightened it in Proportion to the superior Dignity of his Subject.

- [through the Vaft of Heaven 203. -It SOUNDED, and the faithful Armies

Holanna to the HIGHEST:]
We cannot help remarking the Beauty of
these Lines; the Pause upon the second and
last Syllables of 1, 204. have an admirable
Effect; perhaps no Verses were ever composed more harmoniously, no Sounds ever better adopted to express the Sense of the Words.

Book VI. PARADISE LOST.	229
It sounded, and the faithful Armies rung	
Hosanna to the Highest: Nor stood at gaze	205
The adverse Legions, nor less bideous join'd	
The horrid Shock: Now storming Fury rose,	
And Clamour fuch as heard in Heav'n till now	
Was NEVER; Arms on Armour CLASHING bray'd	
HORRIBLE DISCORD, and the madding Wheels	210
Of brazen Chariots RAG'D; dire was the Noise	. 1
Of Conflict; over Head the dismal Hiss	
Of fiery Darts in flaming Volies flew,	
And flying vaulted either Host with Fire.	
So under fiery Cope together rush'd	215
Both Battels main, with ruinous Assault	
And INEXTINGUISHABLE Rage; all Heaven	
RESOUNDED, and had Earth been then, all Earth	THEN
Had to her Center SHOOK. What Wonder? when	

bray'd Arms on Armour CLASHING

The Word bray strictly signifies to make any Kind of horrid disagreeable Noise, tho' now it be commonly appropriated to a certain Animal. Shakespeare has made Use of it nearly in the same Sense with our Author, Hamlet, A&I.

The Kettle Drum and Trumpet thus bray

The Triumph of his Pledge.

What strong and daring Figures are here! Every Thing is alive and animated. The very Chariot Witeels are mad and raging. And how rough and jarring are the Verses, and how admirably do they bray the borrible Discord they would describe. Newton.

212. \_\_ [over Head the difmal Hijs

Of fiery Daris]

Now the Author is come to that Part of his Poem, where he is most to exert what Faculty he has of Magniloquence of Stile and Sublimity of Thought, he has executed it to Admiration: But the Danger is, of being hurried away by his unbridled Steed; and of deserting Propriety, while he's hunting after Sound and Tumour. And it is hard to gues, what Fault to charge on the Printer, since poetic Fury is commonly both thought and allowed to be regardless of Syntax. But here, in this Sentence,

which is certainly vicious, the His flew in Volices, and the His vaulted the Hofts with First The Author may be fairly thought to have given it

The fiery Darts in flaming Volies flew.

But if there be any Place in this Poem, where the Sublimity of the Thought will allow the Accuracy of Expression to give Way to the Strength of it, it is here. There is a peculiar Force sometimes in ascribing that to a Circumstance of the Thing, which more properly belongs to the Thing itself; to the Hist, which belongs to the Darts. See Note on II. 654.

214. [And flying vaulted either Hoft with

Fire.]
Our Author has frequently had his Eye upon Hesiod's Giant-War, as well as upon Homer, and has imitated several Passages; but commonly exceeds his Original, as he has done in this particular. Hesiod says, that the Titans were overshadowed with Darts, Theog. 716. but Milton has improved the Horror of the Description, and a Shade of Darts is not near so great and dreadful an Image as a fiery Cope, or Vaule of staming Darts.

Newton.

See Note on B. I. 345.

230 PARADISE LOST.	Book VI.
Millions of fierce encountring Angels fought	220
On either Side, the least of whom could wield	E. E. T.
These Elements, and arm him with the Force	
Of all their Regions : How much more of Power	
Army against Army numberless to raise	
Dreadful Combustion warring, and disturb,	225
Though not destroy, their happy native Seat;	
Had not th' eternal King omnipotent	
From his strong Hold of Heav'n bigh over-rul'd	
And limited their Might; though number'd such	
As each divided Legion might have seem'd	230
A numerous Host, in Strength each armed Hand	
A Legion, led in Fight yet Leader seem'd	
Each Warrior single as in Chief, expert	
When to advance, or stand, or turn the Sway	
Of Battel, open when, and when to close	235
The Ridges of grim War: No Thought of Flight,	
None of Retreat, no unbecoming Deed	
That argued Fear; each on himself rely'd,	
As only in bis Arm the Moment lay	
Of Victory: Deeds of eternal Fame	240
Were done, but infinite; for wide was spread	
That War and various, sometimes on firm Ground	
A standing Fight, then soaring on main Wing	
Tormented all the Air; all Air feem'd then	
Conflicting Fire: Long Time in even Scale	245

229. [though number'd such, &c.] Each Legion was in Number like an Army, each single Warrior was in Strength like a Legion, and though led in Fight, was as expert as a Commander in Chief. So that the Angels are celebrated first for their Number, then for their Strength, and lastly for their Expertness in War.

Newton, 236. [The Ridges of grim War:] A Metaphor taken from a ploughed Field; the Men answer to the Ridges, between whom, the Intervals of the Ranks, the Furrows are. "The Ridges of grim," fierce frightful looking, War; that is, the Ranks of the Army, the Files are implied. The

Ranks are the Rows of Soldiers from Flank to Flank, from Side to Side, from the left to the right; the Files are from Front to Rear. Richardson.

239. [As only in bis Arm the Moment lay Of Victory:]
As if upon his fingle Arm had depended the whole Weight of the Victory.

Newton.

242. [That War and various, fometimes on firm Ground

A flanding Fight, then foaring, &c.]
The Syntax and Sense is; The War was fometimes a standing Fight on the Ground, and sometimes the War, soaring on main Wing, tormented all the Air. Pearce.

# PARADISE LOST. Book VI. 23T The Battel bung; till Satan, who that Day Prodigious Power had shown, and met in Arms No Equal, ranging through the dire Attack Of fighting Seraphim confus'd, at length Saw where the Sword of Michael smote, and fell'd 250 Sauadrons at once; with huge two-handed Sway Brandish'd aloft the borrid Edge came down Wide wasting; such Destruction to withstand He basted, and oppos'd the rocky Orb Of tenfold Adamant, his ample Shield, 255 A vast Circumference: At his Approach The great Arch-Angel from his warlike Toil Surceas'd, and glad, as hoping here to end Intestine War in Heav'n, th' Arch-Foe jubdu'd Or Captive dragg'd in Chains, with hostile Frown And Visage all inflam'd first thus began.

"Author of Evil, unknown till thy Revolt,
Unnam'd in Heav'n, now plenteous, as thou feeft
These Acts of hateful Strife, hateful to all,
Though heaviest by just Measure on thyself
And thy Adherents: How hast thou disturb'd
Heav'n's blessed Peace, and into Nature brought
Misery, uncreated till the Crime
Of thy Rebellion? How hast thou instill'd

247. \_\_\_ [and met in Arms No Equal.]

The Poet seems almost to have forgotten how Satan was foiled by Abdiel in the Beginning of the Action: But I suppose the Poet did not consider Abdiel as equal to Satan, though he gained that accidental Advantage over him. Satan, no doubt, would have proved an Overmatch for Abdiel, only for the general Engagement which ensued, and broke off the Combat between them.

Newton.

251. \_\_\_\_ [with huge two-banded Sway, &c.]

It shews how entirely the Ideas of Chivalry

and Romance had possessed him, to make Michael fight with a two-banded Sword.

Warburton.

262. ["Author of Evil., &c.]
These Speeches give Breath, as it were, to the Reader after the Hurry of the general Battel; and prepare his Mind, and raise his Expectation the more for the ensuing Combat between Michael and Satan. It is the Practice, likewise, of Homer and Virgil, to make their Heroes discourse before they fight; it renders the Action more folemo, and more engages the Reader's Attention.

## PARADISE LOST. Book VI. Thy Malice into thousands, ONCE upright 270 And FAITHFUL, now prov'd FALSE? But think not bere To trouble holy Rest; Heav'n casts thee out. From all her Confines. Heav'n the Seat of Bliss Brooks not the Works of Violence and War. Hence then, and Evil go with the along, 275 Thy Offspring, to the Place of Evil, HELL. Thou and thy wicked Crew; there mingle Broils. Ere this avenging Sword begin thy Doom, Or some more sudden Vengeance wing'd from Ged Precipitate thee with augmented Pain." 280

So spake the Prince of Angels; to whom thus The Adversary. " Nor think thou with Wind Of aery Threats to awe whom yet with Deeds Thou canst not. Hast thou turn'd the least of these To Flight, or if to fall, but that they rife 285 Unvanquish'd, easier to transact with ME That thou shouldst bope, IMPERIOUS, and with Threats To chase me bence? Err not that so shall end The Strife which thou call'st Evil, but we stile The Strife of GLORY; which we mean to WIN, 290 Or turn this Heav'n itself into the Hall Thou FABLEST, here however to dwell FREE, If not to reign: Mean while thy utmost Force. And join him nam'd ALMICHTY to thy Aid, I fly not, but have fought thee far and nigh." 295

# They ended Parle, and both address'd for Fight

282. [The Adverfary.]
Not as any Enemy in Fight may be ca'l'd, but in a Sense peculiar to him, Satan being his Name, and Satan, in Hebrew, fignifying "the Adverfary." Newton. 289. [The Strife which thou call'it evil,]

The Author gave it

The Strife which thou call'ft bateful. This appears from Michael's Words above, yer. 264.

These Acts of bateful Strife, hateful to Bentley. Bentley.

But why may not this Evil relate to ver. 262? where Satan is called the " Author of Evil," of Evil display'd in Acts of hateful Strife; and so in ver. 275. " Evil go with thee along," &c. I think that bate-ful would have been a more accurate Expreffion, but Evil is justifiable.

296. [They ended Parle,] They ceased talking.

# PARADISE LOST. Book VI. 233 Unspeakable; for who, though with the Tongue Of Angels, can relate, or to what Things Liken on Earth conspicuous, that may lift Human Imagination to fuch Highth 300 Of Godlike Pow'r? for likest Gods they seem'd. Stood they or mov'd; in Stature, Motion, Arms. Fit to decide the Empire of great Heaven. Now wav'd their fiery Swords, and in the Air Made borrid Circles; two broad Suns their Shields 305 Blaz'd opposite, while Expessation stood In HORROR; from each Hand with Speed retir'd. Where erft was thickest Fight, th' angelic Throng, And left large Field, unfafe within the Wind Of fuch Commotion; such as, to set forth 310 Great Things by small, if Nature's Concord broke, Among the Constellations War were sprung, Two Planets rushing from Aspect malign Of fiercest Opposition in mid Sky Should Combat, and their jarring Spheres CONFOUND. 315 Together both, with next to' Almighty Arm Up-lifted IMMINENT, one Stroke they aim'd

The accusative Case after the Verbs relate and liken is Fight before mentioned, and here underspood. "For who, though with the Tongue of Angels, can relate that Fight, or to what conspicuous Things on Earth can liken it, so conspicuous as to lift human Imagination," &c. A general Battel is a Scene of too much Consussion, and therefore the Poets relieve themselves and their Readers, by drawing now and then a single Combat between some of their principal Heroes, as between some of their principal Heroes, as between Turnus and Menclaus, Aeneas and Mezentius, Turnus and Allas, Aeneas and Mezentius, Turnus and Aeneas in the Aeneid; and very since they are, but fall very short of the Sublimity of this Description. Those are the Combats of Men, but this of Apgels; and this so far surpssset them, that one would think that an Angel indeed had related it.

306. \_\_ [while Expectation flood In Horror;]

Expectation is personify'd in the like sublime Manner in Shakespeare, Hen. V. Act II.

For now fits Expectation in the Air. 313, [Two Planets rushing from Aspect

This is indeed a fine Simile, but the Poet (Mr. Thyer observes) has lessened the Grandeur and Sublimity of it, by tarnishing it with the idle superstitious Notion of the Malignancy of Planets in a particular Aspect or Opposition, as the judicial Astrologers term it.

316. [Together both, with next to Al-

Up-lifted IMMINENT,]
So I conceive the Passage should be pointed
with the Comma after imminent, and not
after Arm, that the Words "up-lifted IMMINENT" may be joined in Construction
with Arm, rather than with Stroke or they
following. The Arm was quite lifted up,
and hanging over just ready to fall.
Newton.

PARADISE LOST. Book VI. That might determine, and not need REPEAT. As not of Pow'r at ONCE; nor Odds appear'd In Might or fwift Prevention: But the Sword Of Michael from the Armoury of God Was giv'n him TEMPER'D so, that neither keen Nor solid might refift that Edge: It met The Sword of Satan with steep Force to smite Descending, and in half cut sheer; nor stay'd, But with fwift Wheel REVERSE, deep entring shar'd All his right Side': THEN Satan FIRST knew PAIN, And WRITH'D him to and fro convolv'd; fo fore The griding Sword with discontinuous Wound Pass'd through him: But th' ethereal Substance CLOS'D, Not long DIVISIBLE; and from the Gash 331 A Stream of nectarous Humour iffuing flow'd

318. -- [not need REPEAT.]

Repeat, for Repetition.

321. \_\_\_ [from the Armoury of God] Milton, notwithstanding the fublime Genius he was Master of, has, in this Book, drawn to his Assistance all the Helps he could meet with among the ancient Poets. The Sword of Michael, which makes fo great a Havock among the bad Angels, was given him, we are told, out of " the Armoury of God,"

Was giv'n him TEMPER'D so, that neither keen

Nor sourd might refift that Edge: It met The Sword of Satan with fleep Force to

smite Descending, and in balf cut sheer; This Passage is a Copy of that in Virgil, wherein the Poet tells us, that the Sword of Aneas, which was given him by a Deity, broke into Pieces the Sword of Turnus, which came from a mortal Forge. As the Moral in this Place is divine, so by the Way we may observe, that the bestowing on a Man, who is favoured by Heaven, such an allegorical Weapon, is very con-formable to the old eastern Way of think ing. Not only Homer has made use of it, but we find the Jewish Hero, in the Book of Maccabees, 2 Maccab. xv. 15, 16. who had fought the Battels of the chosen People with fo much Glory and Success, re-ceiving in his Dream a Sword from the Hand of the Prophet Jeremiah. Addison. 325. - [in balf cut fbeer ;]

The Sword of Michael was of that irre-

fiftible Sharpness, that it cut the Sword of Satan quite and clean in two, and the di-viding of the Sword in half is very well expressed by half a Verse, as likewise the Word descending is placed admirably to ex-press the Sense. The Reader cannot read it over again without perceiving this Beau-ty. Neither does Milton stop here, but carries on Beauties of the same Kind to the Description of the Wound, and the Verses feem almost painful in describing Satan's

— deep entring shar'd All his right Side: THEN Satan FIRST knew PAIN,

And WRITH'D him to and fro convolv'd;

The griding Sword with discontinuous Wound
Pass d through him. Newton.
329. [The griding Sword with discontinuous Wound]

"Discontinuous Wound" is said in Allusion to the old Definition of a Wound, that it feparates the Continuity of the Parts: And griding is an old Word for cutting, and used in Spenser, as in Fairy Queen, Book II. Cant. 8. St. 36. That through his Thigh the mortal Steel

did gride. Newton.
332. [A Stream of neclarous Humour iffuing flow'd

Sanguine, Angelic Blood, like Nectar, the Drink of Gods; Blood produced by heavenly Ali-Richardson,

Book VI. PARADISE LOST.	235
Sanguine, fuch as celestial Spirits may bleed,	10
And all his Armour stain'd, ere while so bright.	
Forthwith on all Sides to his Aid was run	335
By Angels many and strong, who interpos'd	
Defense, while others bore him on their Shields	
Back-to his Chariot, where it flood retir'd	
From off the Files of War; there they him laid	
Gnashing for Anguish and Despite and Shame,	340
To find himself not MATCHLESS, and his Pride	12.00
Humbled by such Rebuke, so far beneath	
His Confidence to equal God in Power.	
Yet foon he heal'd; for Spirits that live throughout	
VITAL in every Part, not as frail MAN	345
In Entrails, Heart or Head, Liver or Reins,	
Cannot but by ANNIHILATING die;	16/37
Nor in their liquid Texture mortal Wound	
Receive, no more than can the fluid Air:	
All Heart they live, all Head, all Eye, all Ear,	350
All Intellect, all Sense; and as they please,	2 11 215
They limb themselves, and Colour, Shape or Size	
Assume, as likes them best, condense or rare.	
The design of the Company of the Com	dry to state
Mean while in other Parts like Deeds deserv'd	
Memorial, where the Might of Gabriel fought,	355
And with fierce Enfigns pierc'd the deep Array	Wind.

Thus Homer makes the Chief of the Trojans interpose between their wounded Hero, when he was overborne by Ajax. Satan lighted out of his Sun-bright Chariot, at ver. 103. and, according to the Homerie Manner, is now wounded, and borne (on the Shields of Seraphim) back to it, where it was placed out of the Range and Array of Battel, Iliad. XIV. 428. Hume. 344. — [for Spirit Ts that live

throughout, &cc.]
Our Author's Reason for Satan's healing so soon, is better than Homer's upon a like Occasion, as we quoted it just now. And we see here Milton's Notions of Angels. They are vital in every Part, and can re-

ceive no mortal Wound, and cannot die but by Annihilation. They are all Eye, all Ear, all Sense and Understanding; and can assume what Kind of Bodies they please. And these Notions, if not true in Divinity, yet certainly are very fine in Poetry; but most of them are not disagreeable to those Hints which are left us of these spiritual Beings in Scripture. Newton.

348. — [liquid Texture] This does not clash with the fiery Substance of these Cherubim; it signifies pliable, flexible, fluid, and has no more to do with Mossiuse than Hardness hath with Marble. See the No e on B. III. 562.

353. [condense or rare.]

Grofs or fine.

#### PARADISE LOST. Book VI.

Of Moloch, FURIOUS King; who him defy'd, And at his Chariot Wheels to drag him bound Threaten'd, nor from the HOLY ONE of Heaven Refrain'd his Tongue blasphémous; but anon 360 Down cloven to the Waste, with shatter'd Arms And uncouth Pain fled BELLOWING. On each Wing Uriel and Raphael his vaunting Foe. Though buge, and in a Rock of Diamond arm'd. Vanquish'd Adramelech, and Asmadai, 365 Two potent Thrones, that to be less than Gods Disdain'd, but meaner Thoughts learn'd in their Flight, Mangled with ghaftly Wounds through Plate and Mail. Nor stood unmindful ABDIEL to annoy The Atheist Crew, but with redoubled Blow 370 Ariel and Arioch, and the Violence

360. [Refrain'd his Tongue blasphémous;] It would be more grammatical, and more agreeable to our modern Profody, to read blaspheming instead of blasphemous; as it is not so good English to say, "nor refrain'd his blasphemous Tongue from the Holy One of Heaven," as to say, " nor refrain'd his Tongue from blaspheming the Holy One of Heaven." As to the Profody, indeed, Milton makes the middle Syliable long in blafphemous, as we now do in blaspleming, and perhaps with as much Propriety as we make it fhort.

362. [And uncouth Pain fled BELLOW-

I question not but Milton, in his Descrip-tion of his furious Moloch slying from the Battel, and bellowing with the Wound he had received, had his Eye on Mars in the Iliad; who, upon his being wounded, is represented as retiring out of the Fight, and making an Outcry louder than that of a whole Army when it begins the Charge, Homer adds, that the Greeks and Trojans, who were engaged in a general Battel, were terrified on each Side with the bellowing of this wounded Deity. The Reader will ea-fily observe, how Milton has kept all the Horror of this Image, without running into the Ridicule of it.

Ibid. - [uncoutb]

Strange, unknown.

Strange, unknown.

363. [Uriel and Rapbael his vaunting one that exalts bimfelf against God.

Foe.]

Dr. Bentley and Mr. Thyer are of Opinion,

that this Line should be read thus, Uriel and Rapbael each his vaunting Foe. But the Word each being used in the preceding Line, where they are faid to be "on each Wing," certainly supersedes any Plea that might be made on Account of a Defect in Grammar, and with Regard to the Mea-fure. Rapbail reads as well, or better than Rapbael each.

365. [Adramelech.] Hebrew, Mighty magnificent King, one of the Idols of Sepharvaim, worthipped by them in Samaria, when transplanted thi-ther by Shalmaneser. " And the Sepharvites burnt their Children in the Fire to Adramelech," 2 Kings xvii. 31. Afmadai, the luftful and destroying Angel Asmodeus, mentioned Tobit iii. 8. who robbed Sara of her feven Husbands; of a Hebrew Word fignifying to destroy.

368. — [Plate and Mail.] Hume.

368. — [Plate and Mail.]
Plate is the broad solid Armour. Mail is that composed of small Pieces like Shells, or Scales of fish laid one over the other; or fomething refembling the Feathers as they lie on the Bodies of Fowl, V. 284.
Richardson.

371. [Ariel and Ariocb,] Two fierce Spirits, as their Names denote.

Ariel, Hebrew, the Lion of God, or a firong
Lion. Arioch, of the like Signification, a fierce and terrible Lion. Ramiel, Hebrew, Hume.

Book VI. PARADISE LOST.	237
Of Ramiel scorch'd and blasted overthrew.	
I might relate of thousands, and their Names	
Eternize here on Earth; but those elect	
Angels, contented with their Fame in Heaven,	375
Seek not the Praise of Men: The other Sort,	
In Might though wondrous and in Alls of War,	
Nor of RENOWN less eager, yet by Doom	
Cancel'd from Heav'n and facred Memory,	
Nameless in dark Oblivion let them dwell.	380
For Strength from Truth DIVIDED and from just,	
Illaudable, nought merits but Dispraise	
And Ignominy, yet to Glory aspires	
VAIN GLORIOUS, and through INFAMY feeks FAME:	
Therefore eternal Silence be their Doom.	385

And now their Mightiest quell'd, the Battel swerv'd,
With many an Inroad gor'd; deformed Rout
Enter'd, and foul Disorder; all the Ground
With shiver'd Armour strown, and on a Heap
Chariot and Charioteer lay overturn'd,
And siery foaming Steeds; what stood, recoil'd
O'er-wearied, through the faint Satanic Host
Defensive scarce, or with pale Fear surpris'd;
Then first with Fear surpris'd and Sense of Pain,
Fled ignominious, to such Evil brought
By Sin of Disobedience; till that Hour
Not liable to Fear or Flight or Pain.

373. [I might relate of thousands, &c.] The Poet here puts into the Mouth of the Angel an excellent Reason for not relating more Particulars of this first Battel. It would have been improper on all Accounts to have inlarged much more upon it, but it was proper that the Angel should appear to know more than he chose to relate, or than the Poet was able to make him relate.

386. — [the Battel fwerv'd,]
Swerv'd, from the Saxon fwerven, to wander out of its Place; here, by Analogy to bend, to ply; for in that Case an Army in

Battel properly swerves. Richardson. The Word is used in the same Sense by Spenser, Fairy Queen, B. V. Cant. ro. St. 25.

St. 35.

Who from his Saddle feverved nought afide.

391. [what stoop, recail'd O'er-quearied, &c. ]
or with pale Fear furpris'd;
Fled IGNOMINIOUS,]

Those that were not overturned, as in the foregoing Verses, gave back, scarce maintaining a defensive Fight; or shamefully fled, Richardson.

#### PARADISE LOST. 238 Book VI.

Far otherwise th' inviolable Saints, In cubic Phalanx firm advanc'd entire, INVULNERABLE, impenetrably arm'd; 400 Such high Advantages their Innocence Gave them above their Foes, not to have finn'd. Not to have disobey'd; in Fight they stood UNWEARIED, unobnoxious to be pain'd 404 By Wound, though from their Place by Violence mov'd.

Now Night her Course began, and over Heaven Inducing Darkness, grateful Truce impos'd, And Silence on the odious Din of War: Under ber cloudy Covert both RETIR'D, Victor and vanquish'd: On the foughten Field Michael and his Angels prevalent Incamping, plac'd in Guard their Watches round, Cherubic waving Fires : On th' other Part Satan with bis Rebellious DISAPPEAR'D. Far in the Dark DISLODG'D; and void of Reft, 415 His Potentates to Council call'd by Night; And in the Midst thus undismay'd began.

# "O now in Danger try'd, now known in Arms

309. [In cubic Phalanx firm] Dr. Bentley and Dr. Pearce havegiven them-felves some Trouble to correct, or defend this Expression in Milton. There is, however, no Necessity that every Thing which is cubic or cubical, should be strictly a Cube. The Height of the Men, in such a Phalanx, is enough to diftinguish it from a Square, which might be a mere Superficies. If the perpendicular Height, however, of the Phalanx, was not equal to its Sides, fo as to make it a real Cube, it was sufficient to justify the Propriety of calling it cubical. After all, it is to be observed, that Milton writes as a Poet, and not as a Mathema-

405. — [though from their Piace by Violence mov d.]

This Circumstance is judiciously added to

prepare the Reader for what happens in the next Fight, Newton. next Fight.

413. [Cherubic waiving Fires:]
Their Watches were "Cherubic waving Fires," that is, Cherubim-like Fires waving; the Cherubim being described by our Author, agreeably to Scripture, as of a fiery Substance and Nature. Newton. 418. ["O now in Danger try'd, &c.]
This Speech of Satan is very attful. He flatters their Pride and Vanity, and avails himself of the only Comfort that could be drawn from this Day's Engagement (tho' it was a falle Comfort) that God was nei-ther so powerful nor wise as he was taken to be. He was forced to acknowledge that they had suffered some Loss and Pain, but endeavours to lessen it as much as he can, and attributes it not to the true Cause, but to their Want of better Arms and Armour, which he therefore proposes that they should provide themselves withal, to defend them-selves, and annoy their Enemies. Newton.

Book VI. PARADISE LOST.	239
Not to be overpower'd, Companions dear,	
Found worthy not of LIBERTY alone,	420
Too mean Pretence, but what we more affect,	1 10 1
Honour, Dominion, Glory, and Renown;	an A
Who have fustain'd one Day in doubtful Fight	
(And if one Day, why not eternal Days?)	
What Heaven's Lord had powerfullest to fend	425
Against us from about his Throne, and judg'd	
Sufficient to subdue us to his Will;	
But proves not so: Then fallible, it seems,	
Of future we may deem him, though till now	
Omniscient thought. True is, less firmly arm'd,	430
Some Disadvantage we indur'd and Pain,	
Till now not known, but known as foon contemn'D;	29
Since now we find this our empyreal Form	
Incapable of mortal Injury,	
Imperishable, and though pierc'd with Wound,	435
Soon closing, and by native Vigour heal'd.	14
Of Evil then so small as easy think	
The Remedy; perhaps more valid Arms,	-10
Weapons more violent, when next we meet,	
May ferve to better us, and worse our Foes,	440
Or equal what between us made the Odds;	
In Nature NONE: If other hidden Cause	
Left them superior, while we can preserve	
Unburt our Minds and Understanding sound,	
Due Search and Consultation will disclose."	445
	A STORES

# He SAT; and in th' Assembly next upstood

121. [Too mean Pretence,]
The Word Pretence means a Claim here,
and not an Excuse or Evafion.
122. [Honour, Dominion, Glory, and Re-

Dr. Bentley thinks, that Milton gave it and enjoyed by a private Man, by Pow'r and Dominion, &c. Honour, Giory, and Renown, (he fays) are three Words all allied together, and therefore Milton would

not put Dominion, of another Family, between them. But did not Milton mean by Honour that which sailes from high Tides? If he did, then Honour will not be allied to Glary and Renown, which may be gained and enjoyed by a private Man, by one who has no Honour and Titles to flow.

# 240 PARADISE LOST. Book VI.

Nifroch, of Principalities the Prime ; As one he stood escap'd from cruel Fight. Sore toil'd, his riven Arms to Havoc bewn. And cloudy in Afrett thus answ'ring frake. 450 " Deliverer from new Lords, Leader to free Enjoyment of our Right as Gods; yet bard For Gods, and too unequal Work we find, Against unequal Arms to fight in Pain, Against unpain'D, IMPASSIVE; from which Evil 455 Ruin must needs ensue; for what avails Valour or Strength, though MATCHLESS, quell'd with Pain Which all subdues, and makes remiss the Hands Of MIGHTIEST? Sense of Pleasure we may well Spare out of Life perhaps, and not repine, 460 But live content, which is the calmest Life: But Pain is perfect MISERY, the WORST Of Evils, and EXCESSIVE, overturns All PATIENCE. He who therefore can invent With what more forcible we may offend 465 Our vet unwounded Enemies, or arm Ourselves with like Defense, to me deserves No less than for Deliverance what we owe."

447. [Nifrech,]
A God of the Affyrians, in whose Temple at Niniveh Sennacherib was killed by his two Sons, 2 Kings xix. 37. and Isaiah xxxvii. 37. 'Tis not known who this God Nifrech was. The Seventy call him Meserach in Kings, and Nasarach in Isaiah; Jofephus calls him Araskes. He must have been a principal Idol, being worshipped by so great a Prince, and at the capital City Niniveh; which may justify Milton in calling him "of Principalities the Prime." Newton.

449. — [riven,]
Rent, hack'd.

455. — [IMPASSIVE;]
Incapable of fuffering.

462. — [the WORST
Of Evils,]

Nifroch is made to talk agreeably to the Sentiments of Hieronymus and those Phi-

losophers, who maintained that Pain was the greatest of Evils; there might be a Possibility of living without Pleasure, but there was no living in Pain. A Notion fuitable enough to a Deity of the effeminate Assyrians.

467. — [to me deferves]
To me, in my Opinion, it feems to me he deferves.

Richardson.

468. [No less than for DELIVERANCE what we over."]

Nifroch is speaking; he had complimented Satan (ver. 451.) with the Title of Deliverer; here he ventures to say, that whoever could invent the new Engine of War, would be equal to him in his Estimation. Milton has taken Care that this Deliverer should also have this Merit, and be without a Competitor; Satan is both the one and the other, as it follows immediately.

Richardson.

# Book VI. PARADISE LOST. Whereto with Look compos'd SATAN reply'd. Not uninvented, that, which thou aright Believ'ft fo main to our Success, I bring. Which of us who beholds the bright Surface Of this ethereous Mold whereon we stand. This Continent of spacious Heav'n, adorn'd With Plant, Fruit, Flow'r ambrofial, Gems and Gold: Whose Eye to superficially surveys . These Things, as not to mind from whence they grow Deep under Ground, Materials dark and crude, Of spiritous and fiery Spume, till touch'd With Heaven's Ray, and temper'd, they shoot forth 480 So beauteous, opening to the ambient Light? These, in their dark Nativity, the Deep Shall vield us pregnant with infernal Flame; Which into hollow Engines long and round Thick-ramm'd, at th' other Bore with Touch of Fire Dilated and infuriate, shall fend forth From far with thund'ring Noise among our Foes Such Implements of Mischief, as shall dosh To Pieces, and o'erwhelm whatever stands Adverse, that they shall fear we have disarm'd The THUND'RER of his only dreaded Bolt. Nor long shall be our Labour; yet ere Dawn, Effect shall end our Wish. Mean while REVIVE:

472. [Which of us who beholds the bright Surface

Of this ethereous Mold, &c.]
Dr. Bentley, for the Sake of a better Accent, reads "the Surface bright;" but
Surface is to be read with the Accent upon
the laft Syllable, and not as it is commonly
pronounced.

Newton.

pronounced. Newton.

479. [Spume,]

Froth, Foam, as explained in Note on ver. 512.

482. [the Deep]
It is commonly used for Hell, but here is only opposed to Surface, ver. 472. and is the same 25" deep under Ground," ver. 478.

which may likewife explain the Word infernal in the next Line. Not but "infernal Flame" may mean Flame like that of Hell, Hell having been frequently mentioned before by the Angels, and the Idea being very well known. Newton.

484. [Which into hollow, &c.]
Which, that is, the Materials, ver. 478.
These, ver. 482. the Deep shall yield, which into hollow Engines ramm'd, with Touch of Fire shall send forth, &c. "Hollow Engines," great Guns, the first Invention whereof is very properly ascribed to the Author of all Evil, Newton.

# PARADISE LOST.

Abandon Fear; to Strength and Counsel join'd Think nothing bard, much less to be DESPAIR'D."

He ended; and his Words their drooping Chear Inlighten'd, and their languish'd Hope reviv'd. Th' Invention ALL admir'd, and each, how be To be th' INVENTOR mis'd; fo easy it seem'd Once found, which yet unfound most would have thought IMPOSSIBLE: Yet haply of thy Race In future Days, if Malice should abound, Some one, intent on Mischief, or inspir'd With devilif Machination, might devise Like Instrument to plague the Sons of Men 505 For Sin, on War and mutual Slaughter bent. Fortbwith from Council to the Work they flew: None ARGUING food; innumerable Hands Were ready; in a Moment up they turn'd Wide the celestial Soil, and faw beneath Th' Originals of Nature in their crude Conception; sulphurous and nitrous Foam They found, they mingled, and with subtle Art, Concotted and adusted they reduc'd To blackest Grain, and into Store convey'd: 515 Part hidden Veins digg'd up (nor hath this Earth

507. [Fortbroith from Council to the Work they flew, &c.]

This, and the two following Lines, are admirably contrived to express the Hutry of the Angels; and confift therefore of short Periods, without any Particles to connect

512. [Sulpburous and nitrous Foam]
Foam, is the white Substance, which Agitation or Fermentation gathers on the Top of Liquors. Dr. Bentley has found great Fault with this Description of Milton's of the making of Gunpowder, and the Poet has been well defended by Dr. Pearce. Dr. Newton, in his Edition of Milton, has inferted the Remarks of both those Gentle-

Newton's Edition. For our Parts, we fee no Reason to find Fault with the Poer's Description, and therefore have purposely omitted it, as it does not appear calculated to inform or to instruct the Generality of Readers, for whom this Edition is intended.

514. [Concotted and adufted]
Mingled, digefted and dried. Richardson. 516. [Part hidden Veine digg'd up (nor hath ebie Earth

Entrails unlike) of Mineral and Stone, ]
Dr. Bentley has carried on the Mark of Parenthens to the End of the Verfe; but it should be placed after unlike; and the Stone may have been mentioned here as what they used for Balls. That Stone Bulmen in a very long Note. Those who are lets have been in Use, see Chambers's fond of critical Disquisitions, may turn to Univ. Dict. in Connon. Or Milton, by the

Book VI. PARADISE LOST. Entrails unlike) of Mineral and Stone, Whereof to found their Engines and their Balls Of missive Ruin; Part incentive Reed Provide, pernicious with one Touch to Fire. So all ere Day-spring, under conscious Night, Secret they finish'd, and in Order set, With filent Circumspection unespy'D.

Now when fair Morn orient in Heav'n appear'd, Up rose the Victor Angels, and to Arms The matin Trumpet fung: In Arms they stood Of golden Panoply, refulgent Host, Soon banded; others from the dawning Hills Look'd round, and scouts each Coast light-armed sceur, Each Quarter, to descry the distant Foe, 530 Where lodg'd, or whither fled, or if for Fight, In Motion or in Halt: Him foon they met Under spread Enfigns moving nigh, in flow But firm Battalion ; back with speediest Sail Zophiel, of Cherubim the swiftest Wing, 535 Came flying, and in mid Air ALOUD thus cry'd.

Word Stone here, would express more distinctly that the Metal, of which they made their Engines and Balls, was inclosed in and mixed with a stony Substance in the Mine. See Furetiere's French Dictionary upon the Word Mineral.

[miffive Ruin;]
Ruin fent, conveyed to a distant Place.
The Effect for the Cause. The Michief instead of the Bullet. Richardson.

Ibid. - [incentive] Apt to give Fire.

520 - [pernicious with one Touch to

The incentive Reed is indeed pernicious, as the Engines and Balls do no Mischief till touch'd by that: But probably pernicious is not to be understood here in the common

Acceptation, but in the Sense of the Latin pernix, quick, speedy, &c. Newton.

523. — [UNESPY'D.]

By the Angels; not by God Almighty, who knew well what they were about in the Night preceding; and also now, as will be seen bereafter. will be feen hereafter.

527. [Of golden Panoply,] With golden Armour from Head to Foot, Hume. completely arm'd.

fotbers from the dawning This Epithet is usually applied to the Light, but here very poetically to the Hills, the

Dawn first appearing over them, and they seeming to bring the rising Day; as the Evening Star is said likewise first to appear " on his Hill Top." VIII. 520. Newton.

532. [In Motion or in Halt :]

Marching, or stopping.

5.33. — [in flow

But firm Battalion ;]

The Reason of their being both a flow and firm Battalion is suggested a little afterwards. They were flow in drawing their Cannon, and firm in Order to conceal it, ver. 55%.
Newton.

535. [Zopbiel,] In Hebrew the Spy of God. Hume.

# PARADISE LOST.

" Arm, Warriors, arm for Fight; the Foe at Hand, Whom fled we thought, will fave us long Pursuit This Day; fear not his Flight; fo thick a Cloud He comes, and fettled in his Face I fee 540 Sad Resolution and secure: Let each His adamantine Coat gird well, and each Fit well his Helm, gripe fast his orbed Shield, Borne even or high; for this Day will pour down, If I conjecture ought, no drizling Shower, 545 But rattling Storm of Arrows barb'd with Fire.

So warn'd he them aware themselves, and soon In Order, quit of all Impediment; Instant without Disturb they took Alarm, And onward move imbattel'd: When behold 550 Not distant far with beavy Pace the Foe Approaching gross and buge, in bollow Cube Training his devilish Enginry, impal'd On every Side with shadowing Squadrons deep, To hide the Fraud. At Interview both stood A while; but fuddenly at Head appear'd Satan, and thus was heard commanding loud.

"Vanguard, to Right and Left the Front unfold; That all may see, who bate us, bow we seek

- Ifo thick a Cloud This Metaphor is usual in all Languages, and in almost all Authors, to express a great Multitude. We have it in Heb. xii. 1. "Seeing we also are compassed about with so great a Cloud of Witnesses," &c.

Newtork 541. [Sad Resolution and secure:] Sullen, determined and presumptuous. Richardson,

544. — [even or bigb;]
Poffibly written "even AND bigb?" As for the Reasons afterwards affigned (1. 545, 546.) it feems to be much the better Senfer.

Their griping their Shields fast, the borne Drawing in Tever so even, would be little Protection of Artillery. from a Shower of Arrows, unless they were

also borne bigb : And yet this is the only Reason assigned for the Charge given.

546. - [barb'd with Fire. Bearded, headed with Fire. Of the French Barbe, and the Latin Barba, a Beard.

- [quit of all Impediment;] The Carriages and Baggage of an Army The Carriages and Baggage of an Army were called in Latin Impedimenta: And the good Angels are faid to be "quit of all Impediment," in Opposition to the others incumbered with their heavy Artillery.

552. \_\_\_\_\_ [bollaw Cube]
See Note on 1. 399.

553. [Training]
Drawing in Train; from the Term, Train of Artillery.

Book VI.	PARADIS	ELOST.	245
Peace and C	Composure, and with	open Breaft	560
Stand ready	to receive them, if	they like	a boost
Our Overtu	re, and turn not bac	k perverse;	Collegia
But that I	loubt; however with	ness Heaven,	Not long
	ess thou anon, whi		Put ford
FREELY out	Part; ye, who app	pointed stand,	1563
	nave in Charge, and		But toon
	ropound, and loud the		di men is

So scoffing in ambiguous Words, he scarce
Had ended; when to Right and Left the Front
Divided, and to either Flank retir'd:

Which to our Eyes discover'd, new and strange,
A triple mounted Row of Pillars, laid
On Wheels (for like to Pillars most they seem'd,
Or hollow'd Bodies made of Oak or Fir,
With Branches lopt, in Wood or Mountain fell'd)

Brass, Iron, stony Mold, had not their Mouths
With bideous Orifice gap'd on us wide,
Portending hollow Truce: At each behind

568. [So scoffing in ambiguous Words, &c.]

We cannot pretend entirely to justify this funning Scene: But we should consider that there is very little of this Kind of Wit any where in the Peem but in this Place, and in this we may suppose Milton to have facrificed to the Taste of his Times, when Puns were better relished than they are at present in the learned World; and I know not whether we are not grown too delicate and fastissions in this particular. Mr. Thyer observes, that Milton is the less to be blamed for this punning Scene, when one considers the Characters of the Speakers, such Kind of insulting Wit being most peculiar to proud contemptuous Spirits.

Newton.

574. [Or bollow'd Bodies, &c.]
We must carefully preserve the Parenthesis here, as Milton himself has put it. The Construction then will be, "Which to our Eyes discovered a triple Row of Pillars laid on Wheels, of Brass, Iron, stony Mold or Substance, had not their Mouths gaped

wide," and shewed that they were not Pillars; the intermediate Words containing a Reason why he call'd them Pillars " (for like to Pillars most they seem'd, or bollovood Bodies," &c.) being included in a Parenthesis.

Newton.

Mold, here, fignifies Substance, as in II. 355. but Dr. Bentley, by reading cast in Mold, changes the Sense of it to one of a very different Nature. By this Emendation (he says) he has rid the Poem of flone Cannon; but such that he have been heard of elsewhere, and are now to be seen (I think) at Delf in Holland. Whether they ever were, or could have been used in War, may be questioned, but it is probable that Milton, by seeing such flone Cannon in foreign Countries, was led to mention them here as Part of Satan's Artillery.

We read before, that these Angels "digg" dup Veins of Mineral and Stone," ver. 5174 and that may account for the brass, irong flony Substance here.

# 246 PARADISE LOST. Book VI.

A Seraph stood, and in his Hand a Reed Stood waving tipt with Fire; while we suspense Collected stood within our Thoughts amus'd. Not long, for sudden all at once their Reeds Put forth, and to a narrow Vent apply'd With nicest Touch. Immediate in a Flame, But foon obscur'd with Smoke, all Heav'n appear'd, 585 From those deep throated Engines belch'd, whose Roar Imbowel'd with outrageous Noise the Air, And all her Entrails tore, difgorging foul Their devilish Glut, chain'd Thunderbolts and Hail Of iron Globes; which on the Victor Host Level'd, with fuch impetuous Fury smote, That whom they bit, none on their Feet might stand, Though standing elfe as Rocks, but down they fell By Thousands, Angel on Arch-Angel roll'd; The sooner for their Arms; unarm'd they might Have easily as Spirits evaded swift By quick Contraction or remove; but now Foul Diffipation follow'd and forc'd Rout; Nor ferv'd it to relax their ferried Files.

580. [Stood waving]
This must certainly be an Error of the Press, occasioned by food in the Line before or in the Line following; but then it is a Wonder that Milton did not correct it in his second Edition. Dr. Bentley reads
— and in his Hand a Reed

Held waving tipt with Fire; and we should substitute some such Word as this, as it makes better Sense, as well as avoids the Repetition of sood three Times so near together. Newton.

586. — [deep threated Engines]
So Shakespeare in Othello, Act III.
And oh, you mortal Engines, whose rude
Throats

Th' immortal Jove's dread Clamours coun-

The most natural and obvious Construction of this Passage is, "whose Rear imboves d" or fill'd "the Air with outrageous Noise; but to this it is objected, that it is as much as to say, that the Roar fill'd the Air with Roar. Neither do I see how the Matter is

much mended, by faying that the Roar of the Cannon, imbowel'd with Roar, tore the Air, &c. The Cannon, I think, cannot themselves be properly said to be imbowel'd with Noise, though they might imbowel with Noise the Air. I would therefore endeavour to justify this by other similar Passages. It is usual with the Poets to put the Property of a Thing for the Thing itself: And as in that Verse, II. 654. (where see the Note)

A Cry of Hell Hounds never ceasing bark'd,
we have a "Cry of Hell Hounds" for the Hell Hounds themselves, so here we have

bark'd,
we have a "Cry of Hell Hounds" for the
Hell Hounds themselves, so here we have
the Roar of the Cannon for the Cannon
themselves; and the Roar of Cannon may
as properly be said to imbowel the Air
"with outrageous Noise," as a Cry of Hell
Hounds to bark.
Newton,

Hounds to bark.

599. — [ferried Files.]

The Italian Word ferrato, close, compact.

Thyer.

Book VI. PARADISE LOST.	247
What should they do? If on they rush'd, Repulse	600
REPEATED, and indecent Overthrow	de la Po
Doubled, would render them yet more despis'd,	
And to their Foes a Laughter; for in View	TO NA
Stood rank'd of Seraphim another Row,	
In Posture to displode their second Tire	605
Of Thunder: Back defeated to return	
They worse abborr'd. Satan beheld their Plight,	
And to his Mates thus in Derision call'd.	

"O Friends, why come not on these Victors proud? Ere while they fierce were coming; and when we, To entertain them fair with open Front And Breast (what could we more?) propounded Terms Of Composition, strait they chang'd their Minds, Flew off, and into strange Vagaries fell, As they would dance; yet for a Dance they feem'd Somewhat extravagant and wild, perhaps For Joy of offer'd Peace: But I suppose, If our Proposals once again were beard, We should compel them to a quick Result,"

To whom thus Belial in like gamesome Mood. " Leader, the Terms we fent were Terms of Weight, Of bard Contents, and full of Force urg'd Home, Such as we might perceive amus'd them all, And stumbled many; who receives them right, Had Need from Head to Foot WELL UNDERSTAND; Not understood, this Gift they have besides, They show us when our Foes walk not upright.'

So they among themselves in pleasant Vein Stood scoffing, beighten'd in their Thoughts beyond

620. [To whom thus Belia!] Whoever remembers the Charictes of Be- tive Manner, rather than Beelzebub lial in the first and second Books, and Mr. Moloch, or any of the evil Angels.

Addison's Remarks upon it, will easily see the Propriety of making Belial reply to R 4

Satan upon this Occasion and in this fror-

661. \_\_ [now gross by sinning grown.]
What a fine Moral does Milton here inculwhat a fine Moral does will ton here incorcate, and indeed quite thro this Book, by
fire of his Muse, as to rorge, the
flewing that all the Weakness and Pain of
the Rehel Angels was the natural Confedation of Virtue and Religion, Thyer, quence of their finning ! And I believe one

may observe in general of our Author, that he is scarcely ever so far hurried on by the Fire of his Muse, as to forget the main

Book VI. PARADISE LOST.	249
The rest in Imitation to like Arms	
Betook them, and the neighbouring Hills uptore;	ini bina
So Hills amid the Air encounter'd Hills	Scoons
Hurl'd to and fro with Jaculation dire,	665
That under Ground they fought in dismal Shade;	i Loanig
INFERNAL Noise; War seem'd a civil Game	in shad T
To this Uproar; horrid Confusion heap'd	MALE AL
Upon Confusion rose: And now all HEAVEN	Por row
Had gone to Wrack, with Ruin overspread;	670
Had not th' Almighty Father, where he fits	afor actifi
Shrin'd in his Sanctuary of Heav'n secure,	
Consulting on the Sum of Things, foreseen	***************************************
This Tumult, and permitted all, ADVIS'D:	Track from
That his great Purpose he might so fulfil,	675
To honour his anointed Son aveng'd	of four la
Upon his Enemies, and to declare	Marine !
All Pow'r on bim transferr'd: Whence to his Son	Wild Ir a
Th' Assessar of his Throne, he thus began.	To Clare
	W 10. 10.

"Effulgence of my Glory, Son BELOV'D,
Son, in whose Face INVISIBLE is beheld

680

662. [The reft in Imitation, &c.] The reft of the Satanic Host that were not overwhelmed by the Mountains, in Imitation of the good Angels, &c.

Richardson.

666. [That under Ground they fought in dismal Shade;]

It was a memorable faying of one of the Spartans at Thermopylæ, who being told that the Multitude of Persian Arrows would obcure the Sun, why then, says he, we shall fight in the Shade. But what was a Shade of Arrows to a Shade of Mountains hurl'd to and fro, and encountring in mid Air! This was infernal Noise indeed, and making almost a Hell of Heaven.

Newton.

[And now all Heaven
Had gone to Wrack,]
It is remark'd by the Critics, in Praife of
Homer's Battels, that they rife in Horror
one above another, to the End of the
Iliad. The fame may be fid of Milton's
Battels. In the first Day's Engagement,

when they fought under a Cope of Fire with burning Arrows, it was faid

all Heaven
Refounded, and had Earth been then, all
Earth

Had to her Center shook.
But now, when they fought with Mountains and Promontories, it is faid, as all HEAVEN had gone to Wrack, had not the Almighty Father interpos'd, and sent forth his Son in the Fulness of the divine Glory and Majesty, to expel the Rebel Angels out of Heaven.

674. — [ADVIS'D:]
Is here a Participle adverbial, and very elegant; it means advifedly, defignedly.

679. [Th' Affesfor of his Throne]
So the Son is called in some of the Fathers,
Dei Assessor.

681. [Son, in whose Face INVISIBLE is beheld

VISIELY, qubat by DEITY I AM,]
So the first Editions have pointed the Sen-

VISIBLY, what by DEITY I AM, And in whose Hand what by DECREE I DO. SECOND Omnipotence, two Days are past, Two Days, as we compute the Days of Heaven, Since Michael and his Pow'rs went forth to tame These disobedient: Sore hath been their Fight, As likelieft was, when two fuch Foes met arm'd; For to themselves I left them, and thou know'st, Equal in their Creation they were form'd, 600 Save what Sin hath impair'd, which yet hath wrought Insensibly, for I suspend their Doom; Whence in perpetual Fight they needs must last Endless, and no Solution will be found: WAR wearied hath perform'd what War can do, And to disorder'd Rage let loose the Reins, With Mountains as with Weapons arm'd, which makes Wild Work in Heav'n, and dangerous to the Main. Two Days are therefore past, the THIRD is thine; For THEE I have ordain'd it, and thus far 700 Have suffer'd, that the Glory may be thine Of ending this great War, fince none but Thou Can end it. Into thee fuch Virtue and Grace

I AM by Dzity." Pearce.

Invifible here is a neuter Adjective used for a Substantive, and it is in Allusion to these Texts, Rom. i. 20. "The invisible Things of God are clearly seen," and Col. i. 15. "The Image of the invisible God."

- [which yet hath wrought Infenfibly,]
This Word doth not feem well to confift with that Alteration, which the Angel had just before faid that Sin had wrought in the fallen Angels. Thyer. The fame Difficulty stuck with me at first; but, I suppose, the Author meant that the Manner in which Sin wrought was infan-fible, not the Effects. Newton. 695. [WAR wearied hath perform'd what War can do,]

tence; and the Confiruction and Sense of And indeed, within the Compass of this it is this, "Son, in whose Face what is INone Book; we have all the Variety of Batvisible is beheld visible," viz. "qubat tels that can well be conceived. We have one Book, we have all the Variety of Bat-tels that can well be conceived. We have a fingle Combat, and a general Engage-ment. The first Day's Fight is with Darts and Swords, in Imitation of the Ancients; the second Day's Fight is with Artillery, in Imitation of the Moderns; but the Images in both are raised proportionably to the superior Nature of the Beings here deferibed. And when the Poet has briefly comprised all that has any Foundation in Fact and Reality, he has Recourse to the Fictions of the Poets in their Descriptions of the Giants War with the Gods. And when "Wan hath thus perform'd what War can do," he rifes fill higher, and the Son of God is sent forth in the Majesty of the Almighty Father, agreeably to Scripture; so much doth the Sublimity of Holy Writ transcend all that is true and all that is feigned in Description, . Newten

He faid, and on his Son with Rays direct
Shone Full; HE all his Father Full express'd,
Ineffably into his Face receiv'd;
And thus the filial Godhead answering spake.

"O Father, O Supreme of heav'nly Thrones,
FIRST, HIGHEST, HOLIEST, BEST, thou always seek' st
To glorify thy Son, I always THEE,
As is most just; this I my Glory account,
My Exaltation, and my whole Delight,
That thou in me well pleas'd, declar'st thy Will

The following Lines in that glorious Commission, which is given the Messiah to extirpate the Host of Rebel Angels, are drawn from a sublime Passage in the Psalms. The Reader will easily discover many other Strokes of the same Nature. Addison. The Psalm here meant is the xivth, ver. 3 and 4. "Gird thy Sword upon thy Thigh, O most Mighty, with thy Glory and thy Majesty; and in thy Majesty ride prosperously," &c.

714. Thigh;
A great Man observed to me, that the Sentence falls in this Place, and that it may be improved by reading and pointing the whole Passage thus.

— bring forth all my War,

My Bow and Thunder, my Almighty

Arms;

And gird my Sword upon thy puiffant
Thigh.

Newton.

# PARADISE LOST. Fulfill'd, which to fulfil is all my Blis. Scepter and Pow'r, thy giving, I assume, 730 And gladlier shall resign, when in the End Thou shalt be ALL in ALL, and I in THEE FOR EVER, and in ME all whom thou lov'ft: But whom thou hat'ft, I hate, and can put on Thy Terrors, as I put thy Mildness on, 735 Image of THEE in all Things; and shall foon, Arm'd with thy Might, rid Heav'n of these rebell'd, To their prepar'd ILL Mansion driven down, To Chains of Darkness, and th' undying Worm, That from thy just Obedience could revolt, 740 Whom to obey is HAPPINESS entire. Then shall thy Saints unmix'd, and from th' impure Far separate, circling thy boly Mount Unfeigned Halleluiahs to thee fing, Hymns of high Praise, and I among them Chief."

So faid, be, o'er his Scepter bowing, rose From the Right-hand of Glory where he fat; And the third facred Morn began to shine, Dawning through Heav'n: Forth rush'd with Whirlwind Sound

732. [Thou shalt be ALL in ALL, &c.] We may still observe, that Milton generally makes the divine Persons talk in the Stile and Language of Scripture. This Passage is manifestly taken from 1 Cor. xv. 24 and 28, " Then cometh the End when God: And when all Things shall be sub-dued unto him, then shall the Son also himself be subject unto him that put all Things under him, that God may be all in And immediately afterwards, when it is faid

- I in THEE FOR EVER, and in ME all whom thou

low f::
This is plainly in Allusion to several Expressions in John xvii. "That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us."

ver. 21. " I in them, and thou in me, that they may be made perfect in one, and that the World may know that thou hast loved them, as thou hast loved me," ver. 23. And when it is added

But whom thou hat'ft, I hate, is not this an Allufion to Pfal. cxxxix. 27. "Do not I hate them, O Lord, that hate

thee?" &c. And there are several other Instances, which the pious Reader will perhaps be better pleased to recollect himfelf, than to have them pointed out to him. Newton. - [rid Heav'n of these rebell'd,]

737. — [rid Heav's of these rebell'd,] Of these rebellious, of these who have re-

bell'd; a remarkable Expression.

749. — [Forth rush'd with Whirlwind Sound, &c.]
Milton has raised his Description in this

Book with many Images taken out of the

The Chariot of paternal DEITY, 750 Flashing thick Flames, Wheel within Wheel UNDRAWN, Itself instinct with Spirit, but convoy'd By four Cherubic Shapes; four Faces each Had wondrous; as with Stars their Bodies all And Wings were set with Eyes, with Eyes the Wheels 755 Of Beril, and carreering Fires between; Over their Heads a crystal Firmament. Whereon a saphire Throne, inlaid with pure Amber, and Colours of the flow'ry Arch. He in celestial Panoply all arm'd Of radiant Urim, Work divinely wrought, ASCENDED; at his Right Hand VICTORY Sat Eagle-wing'd; beside him hung his Bow and Quiver with three-bolted Thunder stor'd, And from about him fierce Effusion roll'd Of Smoke and bickering Flame and Sparkles dire: Attended with ten thousand thousand Saints,

poetical Parts of Scripture. The Meffiah's Chariot is formed upon a Vision of Ezekiel, who, as Grotius observes, has very much in him of Homer's Spirit in the poetical Parts of his Prophecy. Addison. The whole Description, indeed, is drawn almost Word for Word from Ezekiel, as the Reader will see by comparing them together.

755. [the Wheels
Of Beril, and carreering Fires between;]
The Beril is a precious Stone of a Seagreen Colour, and carreering Fires are Lightnings darting out by Fits, a Metaphor taken from the running in Tilts; "The Appearance of the Wheels and their Work was like unto the Colour of a Beril; and the Fire was bright, and out of the Fire went forth Lightning." I. 16, 13. Newton.

Fire was bright, and out of the Fire went forth Lightning." I. 16, 13. Newton. 760. [HE in celefical Panoply all arm'd Of radiant Urim.]
All arm'd in compleat heavenly Armour of radiant Light. Celefical Panoply is in Allufion to St. Paul's Expression, Eph. vi. 11. 12 Put on the Panoply, the whole Armour of God." The Word was used before, ver. 527. Urim and Thummim were something in Aaron's Breastplate; what they were, Critics and Commentators are by no Means

agreed; but the Word Urim fignifies Light, and Thummim Perfection; and therefore Milton very properly gives the Epithet of radiant to Urim. It is most probable that Urim and Thummim were only Names given to fignify the Clearness and Certainty of the divine Answers, which were obtained by the High-Priest consulting God with his Breast-plate on, in Contradistinction to the obscure, enigmatical, uncertain and imperfect Answers of the Heathen Oracles.

765. [And from about him fierce Effuß, n

Of Smoke and bickering Flame and Sparkles

dire:]
A furious Tempest pouring forth Smoke and fighting Flame round about him. Bickering, fighting, and thence destroying, of the Welch Bicre, a Combat. "There went up a Smoke out of his Nostrils, and Fire out of his Mouth devoured." Pfal. xviii. 8.

767. [Attended with ten thousand thou-

He ONWARD came, &c.]

Jude xiv. "Behold the Lord cometh with
ten thousands of his Saints."

Ane

# Book VI. PARADISE LOST. He ONWARD came, far off his coming shone; And twenty thousand (I their Number heard) Chariots of God, half on each Hand were feen: He on the Wings of Cherub rode SUBLIME On the crystalline Sky, in Saphire thron'd, Illustrious far and wide, but by his own FIRST seen; them unexpected Joy surpris'd, When the great Enfign of Messiab blaz'd 775 Aloft by Angels borne, his Sign in HEAVEN; Under whose Conduct Michael soon reduc'd His Army, circumfus'd on either Wing, Under their Head IMBODIED all in one. Before him Pow'r divine his Way prepar'd: 780 At his Command th' uprooted Hills retir'd Each to his Place; they heard his Voice, and went Obsequious; Heav'n his wonted Face renew'd, And with fresh Flow'rets Hill and Valley SMIL'D. This faw his haples Foes but stood obdur'd, 785 And to rebellious Fight rallied their Powers INSENSATE, Hope conceiving from DESPAIR. In heav'nly Spirits could fuch Perverseness dwell? But to convince the Proud what Signs avail, Or Wonders move th' Obdurate to relent? 790 They barden'd more by what might most reclaim, Grieving to fee his Glory, at the Sight Took Envy; and aspiring to his Highth, Stood reimbattel'd fierce, by Force or Fraud Weening to prosper, and at length prevail 795 Against God and Messiah, or to fall In universal Ruin last; and now

And twenty thousand (I their Number heard)
Chariots of God.
"The Chariots of God are twenty thousand," Pfal. Ixviii. 17. "I heard the Number of them," Rev. vii. 4. Let it be remarked how much of his Sublimity, even in the fubliment Part of his Works, Milton owes to Scripture.

778. — [circumfus'd]
Spread round about.
785. — [ftood obdur'd,]
Stood hardened in Rebellion.
787. [INENSATE,]
Foolifh, mad, fenfelefs.
797. [In univerfal Ruin laft;]
So it is in Milton's two first Editions; and

# PARADISE LOST. Book VI. To final Battel drew, disdaining FLIGHT, Or faint Retreat; when the great Son of God To all his Host on either Hand thus spake. " Stand still in bright Array, ye Saints, bere stand

Ye Angels arm'd, this Day from Battel REST;

Faithful hath been your Warfare, and of God Accepted, fearless in his righteous Cause, And as ye have receiv'd, so have ye done Invincibly; but of this cursed Crew The Punishment to other Hand belongs; Vengeance is bis, or whose he sole appoints: Number to this Day's Work is not ordain'd Nor Multitude; stand only and behold God's Indignation on these Godless pour'd By me; not you but me they have despis'd, Yet envied; against me is all their Rage, Because the Father, t' whom in Heav'n supreme Kingdom and Power and Glory appertains, Hath bonour'd me according to his Will, Therefore to me their Doom he hath affign'd; That they may have their Wift, to try with me In Battel which the stronger proves, they all, Or I ALONE against them, fince by Strength They measure all, of other Excellence Not emulous, nor care who them excels; Nor other Strife with them do I vouchfafe."

So spake the Son, and into Terror chang'd His Count'nance too severe to be beheld, 825

if he wrote last, it must be understood the fame as at last: But I was thinking whether it would not be better to read "in aniversal Ruin lost," when I found it so in "To me belongeth Venges." Policy has been been been belonged by the sound in all the former Editions. So ! Vengeance is bis, appoints:] Dr. Bentley's Edition, but without any pense," Deut. Note upon it, or any Thing to distinguish mine, I will the Alteration, as if it had been so printed Rom. xii. 19.

808. [Vengeance is bis, or whose he fole "To me belongeth Vengeance and Recom-pense," Deut. xxxii. 35. "Vengeance is mine, I will tepay it, faith the Lord,"

# PARADISE LOST. And full of Wrath bent on his Enemies. At once the Four spread out their starry Wings With dreadful Shade contiguous, and the Orbs Of his fierce Chariot roll'd, as with the Sound Of torrent Floods, or of a numerous Hoft. He on his impious Foes right onward drove, Gloomy as Night; under his burning Wheels The stedfast Empyréan shook THROUGHOUT. All but the Throne itself of God. Full soon Among them he arriv'd, in his Right-hand Grafping ten thousand Thunders, which he sent Before him, fuch as in their Souls infix'd Plagues; they ASTONISH'D all Resistance lost. All Courage; down their idle Weapons dropt; O'er Shields and Helms and belmed Heads he rode 840 Of Thrones and mighty Seraphim proftráte, That wish'd the Mountains now might be again

\$26. [And full of Wrath bent on his Entmies.]
 Dr. Bentley is for rejecting this Verse as

mean and superfluous. I suppose he underflood it thus, "And full of Wrath bent his Course, went on his Enemies;" this is said afterwards, ver. 831. "He on his impious Foes right oneward drove," &c. But it may be understood thus, "He changed his Countenance into Terror, and bent it so changed and full of Wrath upon his Enemies;" and I cannot see how this is either mean or superssuper or rather bent may be a Participle in this Construction, "His Count name too sovers to be bebeld, and bent full of Wrath on his Enemies." Newton,

\$27. [At once the Four, &c.]
Whenever he mentions the four Cherubim
and the Meffiah's Chariot, he fill copies
from Ezekiel's Vifion.

At once the Four spread out their flarry Wings
With dreadful Shade contiguous,
Their Wings, joined together, made a dreadful Shade; and Ezekiel says, "Their Wings were joined one to another," i. 9.

— and the Orbs

Of his fierce Chariot roll'd, as with the Sound

Of terrent Floods, or of a numerous Hoft.

"And when the living Creatures went, the Wheels went by them; and when they went I heard the Noise of their Wings, like the Noise of great Waters, as the Noise of an Hoft," i. 10, 24.

of an Hoft," i. 19, 24.

823. [The fiedfaft Empyréan shook
THROUGHOUT,]

"The Pillars of Heaven tremble, and are

"The Pillars of Heaven tremble, and are aftonish'd at his Reproof," Job xxvi. 11.

Hume,

838. [Plagues.]
The Paule refting so upon the first Syllable of the Verse makes this Word very emphatical. The Reader may see Beauties of the same Kind in IV. 350. and the Note there.

— others on the Grass

Couch'd, and now fill'd with Paffure gazing fat. Newton. Sail. [Of Thrones and mighty Scraphim

proficie,]
Milton commonly pronounces this Word, as we do, with the Accent upon the first Syllable. See I. 286. X. 1687, 1099. But here the Accent is upon the last Syllable, and so Fairfax and Spenser use it.

842. [That wish'd the Mountains now might be again, &c.]
So Rev. vi. 16. "They said to the Mountains, Fall on us, and hide us from the Face of him that sitteth on the Throne,

# PARADISE LOST. Book VI. 257 Thrown on them as a Shelter from his Ire. Nor less on either Side tempestuous fell His Arrows, from the fourfold-vifag'd Four 845 Distinct with Eyes, and from the living Wheels Distinct alike with Multitude of Eyes: One Spirit in them rul'd, and every Eye Glar'd LIGHTNING, and foot forth pernicious Fire Among th' Accurs'd, that wither'd all their Strength, And of their wonted Vigour left them drain'd, EXHAUSTED, SPIRITLESS, AFFLICTED, FALL'N. Yet half his Strength he put not forth, but check'd His Thunder in mid Voly; for he meant Not to destroy, but root them out of Heaven: 855 The Overthrown he rais'd, and as a Herd

is very applicable here, as they had been overwhelmed with Mountains. See ver. 655 What was to territory wish'd "as a Shelter" now. 846. [Diffinst with Eyes,] What was fo terrible before, they Newton.

Beset with Eyes, sprinkled all over with Eyes, like Stars. Hume.

853. [Yet balf his Strength he put not forth, &c.]
Milton has filled his Fight of good and bad Angels with all the like Circumstances of The Shouts of Armies, the rattling of brazen Chariots, the hurling of Rocks and Mountains, the Earthquake, the Fire, the Thunder, are all of them employed to lift up the Reader's Imagination, and give him a fultable Idea of fo great an Action. With what Art has the Poet represented the whole Body of the Earth trembling, even before it was cre-

All Heav'n resounded, and had Earth been then, All Earth had to her Center shook.

In how fublime and just a Manner does he afterwards describe the whole Heaven, shaking under the Wheels of the Messiah's Chariot, with that Exception to the Throne of God !

Under his burning Wheels The stedfast Empyrean shook throughout, All but the Throne itfelf of God. Notwithstanding the Messiah appears clothed with so much Terror and Majesty, the

and from the Wrath of the Lamb;" which Readers conceive an Idea of him, beyond what he himfelf was able to describe.

Yet balf his Strength, he put not forth, but cbeck'd

His Thunder in mid Voly; for he meant Not to definey, but root them out of Heaven. Addison.

- [and as a Herd Of Goats, &c.]

It may feem strange that our Author, amidst fo many sublime Images, should intermix fo low a Comparison as this. But it is the Practice of Homer; and we have some remarkable Inflances in the second Book of the Iliad, where, in a pompous Description of the Grecians going forth to Battel, and, amidst the Glare of several noble Similitudes, they are compared for their Num-ber to "Flies about a Shepherd's Cottage, when the Milk moiftens the Pails;" and after he has compared Agamemnon to Jove, and Mars, and Neptune, he compares him again to a Bull. But we may observe, to the Advantage of our Author, that this low Simile is not applied, as Homer's are, to the Persons he meant to honour, but to the contrary Party; and the lower the Com-parison, the more it expresses their Defeat. And there is the greater Propriety in the Similitude of Goats particularly, because our Saviour represents the Wicked under the same Image, as the Good are called the Sheep, Mat. xxv. 33. "And he shall set the Sheep on his Right-hand, but the Goats on the Left," Newton. Poet has still found means to make his

Of Goats or timorous Flock together throng'd Drove them before him THUNDER-STRUCK, purfued With Terrors and with Furies to the Bounds And crystal Wall of Heav'n, which opening wide, 860 Roll'd inward, and a spacious Gap disclos'd Into the wasteful Deep; the monstrous Sight Struck them with Horror backward, but far worse Urg'd them behind; beadlong themselves they threw Down from the Verge of Heav'n; eternal Wrath 865 Burnt after them to the bottomless Pit.

Hell heard th' unsufferable Noise, Hell saw Heav'n RUINING from Heav'n, and would have fled AFFRIGHTED; but ftrict Fate had cast too deep Her dark Foundations, and too fast had bound. 870 Nine Days they fell; confounded Chaos ROAR'D, And felt TENFOLD Confusion in their Fall Through his wild Anarchy, fo buge a Rout Incumber'd him with Ruin: Hell at last Yawning receiv'd them whole, and on them clos'D; Hell their fit Habitation fraught with Fire UNQUENCHABLE, the House of Woe and Pain. Disburden'd Heav'n REJOIC'D, and soon repair'd

- [eternal Wrath Burnt after them to the bottomless Pit.]
The uncommon Measure of this Verse, with only one Iambic Foot in it, and that the last, is admirably contrived to express the Idea. The Beauty of it arises chiefly from the Pyrrichius in the third, and the Trechee in the fourth Place,

Burnt after them to the bottomles Pit; and change them into Iambics, which some perhaps would think better, and it will lose its Effect; Burnt after them to Hell's tremendous

Milton himself was so sensible of this Beauty, that he repeats it in Paradise Regain'd, I. 360.

- but was driven With them from Blifs to the bottomless

868. [Heav'n RUINING from Heav'n,]
The Word ruining, in this Place, is the
Italian Word ruinando anglicis'd, which

expresses in the strongest Manner the Idea which the Author wants to convey, as it denotes any Thing falling down with Ruin and Precipitation. Newton.

871. [Nine Days they fell;]
And so in Book I. 50.
Nine Times the Space that measures Day

and Night, &c.

874. [Incumber'd him with Ruin:]
This too, like the Word ruining in 1. 868. must be taken it its Italian Signification. Ingombrato is very poetical, and expresses the utmost Embarrassment and Confusion; but incumber'd, though plainly the same Word, yet, in its common Acceptation, has a Meaning too weak and low for the Author's Purpose in this Verse. Thyer.

878. [Difburden'd Heav'n REJOIC'D, and Joon repair'd Her mural Breach, returning whence it

roll'd] Returning is to be joined in Confiruction

# PARADISE LOST. 259 Her mural Breach, returning whence it roll'd. Sole Victor from th' Expulsion of his Foes 880 MESSIAH his triumphal Chariot turn'd: To meet him all his Saints, who filent stood Eye-witnesses of his Almighty Acts, With Jubilee ADVANC'D; and as they went, Shaded with branching Palm, each Order bright, 885 Sung TRIUMPH, and HIM fung victorious KING, Son, Heir, and Lord, to him Dominion given, WORTHIEST to reign: He celebrated rode Triumphant through mid Heav'n, into the Courts And Temple of his mighty Father thron'd 890 On high; who into Glory him receiv'd, Where now he fits at the Right-hand of Bliss.

Thus measuring Things in Heav'n by Things on Earth, At thy Request, and that thou may'st beware

By what is past, to thee I have reveal'd

What might have else to buman Race been bid;

The Discord which besel, and War in Heaven

Among th' angelic Powers, and the deep Fall

Of those too bigh aspiring, who rebell'd

with Heav'n, and not with Breach. Heaven returned to its Place: But the Expression is not very accurate, "Heav'n repair'd her mural Breach, and return'd whence it roll'd."

Newton.

The Gap made in her crystal Wall.

888. [Worthiest to reign:]
Alluding to Rev. iv. 11. "Thou art worthy, O Lord, to receive Glory, and Honour and Power," &c. and so making the Angels fing the same divine Song that St. John heard them fing in his Vision.

893. [Thus measuring Things in Heav'n by Things on Earth, &c.]
He repeats the same Kind of Apology here in the Conclusion, that he made in the Beginning of his Narration. See V. 573, &c.
By likening spiritual to corporal Forms,

and it is indeed the best Desence that can be made for the bold Fictions in this Book, which, though some cold Readers perhaps may blame, yet the coldest, I conceive, cannot but admire. It is remarkable too with what Art and Beauty the Poet, from the Highth and Sublimity of the rest of this Book, descends here at the Close of it, like the Lark from her lostiest Notes in the Clouds, to the most profaic Simplicity of Language and Numbers; a Simplicity which not only gives it Variety, but the greatest Majesty, as Milton himself seems to have thought, by always choosing to give the Speeches of God and the Messiah in that Stile, tho' these, I suppose, are the Parts of this Poem, which Dryden censures as the Flats which he often met with for thirty or forty Lines together.

## PARADISE LOST Book VI. 260 With Satan: be who envies now THY State. 900 Who now is plotting how he may seduce THEE also from Obedience, that with him Bereav'd of Happiness thou may'st partake His Punishment, ETERNAL MISERY; Which would be all his Solace and Revenges 905 As a Despite done against the most High, Thee once to gain Companion of his Woe. But liften not to his Temptations, warn Thy weaker; let it profit thee to have heard By terrible Example the Reward 910 Of Disobedience; firm they might have stood, Yet fell; remember, and fear to TRANSGRESS.

goo. [With Satan; be who envies now it is who envies now THY State,"

THY State,]

goo. [Thy weaker;]

The Confiruction requires bim, as Dr. Bentley fays: Or it may be underflood, "He Veffel," I Pet. iii. 7.

END OF THE SIXTH BOOK.

# PARADISE LOST.

### OOK VII.

Escend from Heav'n, Urania, by that Name If rightly thou art call'd, whose Voice divine Following, above th' Olympian Hill I foar, Above the Flight of Pegaféan Wing. The Meaning, not the Name I call: For thou Nor of the Mufes nine, nor on the Top Of old Olympus dwell'st, but beav'nly born, Before the Hills appear'd, or Fountain flow'd, Thou with eternal Wildom didft converse, Wildom thy Sifter, and with ber didft play 10 In Presence of th' Almighty Father, pleas'd With thy celestial Song. Up led by thee' Into the Heav'n of HEAV'NS I have presum'd. An earthly Guest, and drawn empyreal Air. Thy temp'ring; with like Safety guided down 15

1. [Descend from Heav'n, Urania,]
The Word Urania, in Greek, fignifica
beav'nly; and he invokes the beav'nly Muse
as he had done before, I. 6. and as he had faid in the Beginning, that he " intended to foar above th' Aonian Mount," fo now what he intended, and " foars above the Olympian Hill, above the Flight of Pegaffar. Wing," that is, his Subject was more lublime than the loftieft Flights of the Heathen Poets. Newton.

3. — [th' Olympian Hill,]
The Mountain Olympus, faid to be the Seat, as well as the Birth-place of the Muses. Pegasus was the winged Horse of Parnassus, where also the Muses dwelt.
7. [Of old Olympus]

Famed of old and long celebrated, as he

fays old Euphrates, I. 420. and Mount Cafius eld, II. 593. Newton.

S. [Before the Hills appear'd, or Fountain flow d,]
Alluding to those Passages in Proverbs,
Chap. viii. 24, 25, 30. "When there
were no Depths, I was brought forth; when there were no Fountains abounding with Water: Before the Mountains were fettled, before the Hills was I brought forth : Then was I by him as one brought up with him ; and I was daily his Delight, rejoicing always before him."

15. [Thy temp'ring ;]
This is faid in Altufion to the Difficulty of Respiration on high Mountains. This ema pyreal Air was too pure and fine for him, but the heavenly Muse temper'd and quali-fy'd it so as to make him capable of breathing in it : Which is a modest and beautiful Way of bespeaking his Reader to make favourable Allowances for any Failings he may have been guilty of in treating of fo sublime a Subject. Newton.

### PARADISE LOST. Book VII. 262

Return me to my native Element : Lest from this flying Steed unrein'd, (as once Bellerophon, though from a lower Clime) Dismounted, on th' Aleian Field I fall Erroneous there to wander and forlorn. Half yet remains unsung, but narrower bound Within the visible diurnal Sphere; Standing on Earth, not rapt above the Pole, More fafe I fing with mortal Voice, unchang'd To hoarse or mute, though fall'n on evil Days, On evil Days though fall'n, and evil Tongues; In Darkness, and with Dangers compass'd round,

- [ (as once Belleropbon, &c.]

Belleropbon was a beautiful and valiant Youth, Son of Glaucus; who, refufing the amorous Applications of Antæa Wife of Prætus King of Argos, was, by her false Suggestions, like those of Joseph's Mistress to her Husband, sent into Lycia with Let-ters desiring his Destruction; where he was put on several Enterprises full of Hazard, in which however he came off Conqueror: But attempting vain-gloriously to mount up to Heaven on the winged Horse Pegafus, he fell and wander'd in the Aleian Plains till he died.

Hume and Richardson. The plain Truth of the Story feems to be, that in his latter Days he grew mad with his Poetry, which Milton begs may never be his own Case: "Lest from this stying Stead," &c. He says this to distinguish his from the common Pegasus, " above the Flight of whose Wing he foared," as he speaks, ver. 4.

21. [Half yet remains unfung.]

I understand this, with Mr. Richardson, that it is the half of the Episode, not of the whole Work, that is here meant; for when the Poem was divided into but ten Books, that Edition had this Passage at the Beginning of the Seventh as now. The Epifode has two principal Parts, the War in Heaven, and the new Creation; the one was fung, but the other remained unfung, and he is now entring upon it. " But marrower bound." Bound, here, feems to be a Participle, as well as unfung. Half set remains unfung; but this other half is not rapt fo much into the invisible World as the former, it is confined in narrower

Compass, and bound within the visible Sphere of Day.

23. [rapt] Snatcht, caught with Violence.

Alluding to ver. 11. where the Poet says he followed Urania's Voice, his divine Muse, up to the Heaven of Heavens, to sing of Things above the Reach of mortal Voice, he is now returned, and his Subject leads him to describe what remains unfung " within the wifible diurnal Sphere."

Ibid. - [unchang'd

To boarfe or mute,]
He is fill capable of writing as well as ever. Those lofty Subjects he has sung have not crack'd his Voice, nor is he discouraged; he goes on in such a Manner as his present Subject requires. Richardson.

25. — [though fall n on evil Days,]
The Repetition and turn of the Words is [though fall's on evil Days,]

very beautiful,

- though fall's on evil Days, On evil Days though fall'n, and evil

Tongues, &c. A lively Picture this in a few Lines of the Poet's wretched Condition. "In Darkness," though is still understood; he was not become boarse or mute though in Dark-ness, though he was blind, " and with Dangers compass'd round, and Solitude," ob-noxious to the Government, and having a World of Enemies among the royal Party, and therefore obliged to live very much in Privacy and alone. And what Strength of Mind was it, that could not only support him under the Weight of these Misfortunes, but enable him to foar to fuch Highths, as no human Genius ever reached before?

Book VII. PARADISE LOST.	263
And Solitude; yet not alone, while thou	
Visit'st my Slumbers nightly, or when Morn	
Purples the East: Still govern thou my Song,	30
Urania, and fit Audience find, though few.	4
But drive far off the barbarous Dissonance	
Of Bacchus and his Revellers, the Race	
Of that wild Rout that tore the Thracian Bard	
In Rhodope, where Woods and Rocks had Ears	35
To rapture, till the Savage Clamour drown'd	00
Both Harp and Voice; nor could the Muse defend	
Her Son. So FAIL not thou, who thee implores ;	
For thou art heav'nly, she an empty Dream.	
Say, Goddess, what ensued when Raphaël	40
The affable Arch-Angel, had forewarn'd	
Adam by dire Example to beware	
Apostasy, by what befel in Heaven	
To those Apostates, lest the like befal	
In Paradise to Adam or his Race,	45
Charg'd not to touch the interdicted Tree,	
If they transgress, and flight that sole Command,	
So eafily obey'd amid the Choice	
Of all Tastes else to please their Appetite,	10,000
Though wand'ring. He with his conforted Eve	50
The Story heard attentive, and was fill'd	STEEL ST
With Admiration and deep Muse, to hear	
Of Things fo bigh and ftrange, Things to their The	ught

33. [Of Bacchus and his Revellers,] It is not improbable that the Poet intended this as an oblique Satire upon the Diffolute-ness of Charles the Second and his Court; from whom he feems to apprehend the Fate of Orpheus, a famous Poet of Thrace, who, though he is faid to have charm'd Woods and Rocks with his divine Songs, yet was torn to Pieces by the Bacchanalian Women on Rhodope, a Mountain of Thrace, nor could the Muse, Calliope his Mother,

So unimaginable as Hate in Heaven,

defend him. "So FAIL not thou, who thee implores;" nor was his Wish ineffectual, for the Government suffered him to live and die unmolefted. Newton.

47. [If they transgress, &c.]
We should observe the Connection; "Lest

the like befal to Adam or his Race, if they transgres," &c.

50. — [He with his conforted Eve]
With his especifed Eve, Conforted, from Confort, B. IV. 447.

264 PARADISE LOST. Box	k VII.
And War so near the Peace of God in Bliss	55
With fuch Confusion: But the Evil soon	
Driv'n back redounded as a Flood on those	
From whom it fprung, impossible to mix	
With Bleffedness. Whence Adam soon repeal'd	-
The Doubts that in his Heart arose: And now	60
Led on, yet sinless, with Desire to know	
What nearer might concern him, how this World	
Of Heav'n and Earth conspicuous first began,	
When, and whereof created, for what Gause,	Esterior I
What within Eden or without was done	65
Before his Memory; as one, whose Drouth	
Yet scarce allay'd, still eyes the current Stream	
Whose liquid Murmur heard new Thirst excites,	- 4
Proceeded thus to ask his heav'nly Guest.	
" Great Things, and full of Wonder in our Fars	70

"Great Things, and full of Wonder in our Ears, 70
Far differing from this World, thou hast reveal'd,
Divine Interpreter, by Favour sent
Down from the Empyréan to forewarn
Us timely of what might else have been our Loss,
Unknown, which buman Knowledge could not reach: 75
For which to th' infinitely Good we owe
Immortal Thanks, and his Admonishment
Receive with solemn Purpose to observe
Immutably his sovran Will, the End
Of what we are. But since thou hast vouchsaf'd
So
Gently for our Instruction to impart

59. — [Whence Adam foon repeal'd The Doubts that in his Heart arofe:]
A Law is faid to be repealed, when an End is put to all the Force and Effect of it; fo, when Doubts are at an End, they may be faid to be repeal'd.

Pearce.

62. — [how this World

Of Heav's and Earth conspicuous]
Conspicuous, visible, in Opposition to the invisible World, of which the Angel had been speaking.

69. [Proceeded thus, &c.]
The Conftruction is, "And led on with
Defire to know, &c. proceeded thus to aft
his heav'nly Gueft."

79. — [the End Of what we are.]
The Will of God is the End to which all we are; "thou haft created all Things, and for thy Pleasure they are, and were created," Rev. iv. 11. Newton,

Book VII. PARADISE LOST.	265
Things above earthly Thought, which yet concern'd	
Our knowing, as to bigbest Wisdom seem'd,	
Deign to descend now LOWER, and relate	P TOTAL
What may no less perhaps avail us known,	85
How first began this Heav'n which we behold	
Distant so bigb, with moving Fires adorn'd	
Innumerable, and this which yields or fills	
All Space, the ambient Air wide interfus'd	
Embracing round this florid Earth, what Cause	90
Mov'd the Creator in his holy Rest	
Through all Eternity fo late to build	
In Chaos, and the Work begun, how foon	
Absolv'd, if unforbid thou may'ft unfold	
What we, not to explore the Secrets ask	95
Of his eternal Empire, but the more	
To magnify his Works, the more we know.	
And the great Light of Day yet wants to run	
Muck of his Race though fleep; Suspense in Heaven,	

- [and this which yields or fills All Space, the ambient Air wide inter-fus'd]

Yields space to all Bodies, and again fills up the deserted Space, so as to be subservient to Motion. Richardson. Ambient interfus'd denotes the Air not only furrounding the Earth, but flowing into and fpun out between all Bodies; and is a full and fine Notation of its liquid and spiritual

Texture, leaving no Vacuum in Nature. Hume.

- [fo late to build] It is a Question that has been often asked, Why God did not create the World sooner? But the same Question might be asked, if the World had been created at any Time? for fill there were infinite Ages before that Time. And that can never be a just Exception against this Time, which holds equally against all Time. It must be refolved into the Good-will and Pleafure of Almighty God; but there is a farther Reafon, according to Milton's Hypothefis, which is, that God, after the expelling of Satan and his Angels out of Heaven, declared his Pleasure to Supply their Place by ereating another World, and other Creatures to dwell therein. Newton,

94. [Abfolo'd,]

Finish'd, compleated, perfected, from absolutus (Latin.) Richardson.

98. [And the great Light of Day yet wants to run, &c.]

Mr. Thyer is of Opinion, that there is not a greater Instance of our Author's exquisite Skill in the Art of Poetry, than this and the following Lines. There is nothing more really to be expressed, than Adam's telling Raphael his Defire to hear the Continuance of his Relation, and yet the Poet, by a Series of ftrong and noble Figures, has work'd it up into half a Score of as fine Lines as any in the whole Poem. Lord Shaftsbury has observed, that Milton's Beauties generally depend upon folid Thought, ftrong Reasoning, noble Passion, and a continued Thread of moral Doctrine; but in this Place he has shewn what an exalted Fancy and mere Force of Poetry can do.

99. - [Sufpense in Heaven, Held by thy Voice, thy potent Voice, his bears,

And longer, &c.] Suspense, for suspended. The Sense is, held by thy potent Voice, he hears, suspense in Heaven. Stopt, delay'd, and will ftill longer and attentively liften " to hear thee tell his Generation," &c.

264 PARADISE LOST. Book	VII.
And War so near the Peace of God in Bliss	55
With fuch Confusion: But the Evil foon	
Driv'n back redounded as a Flood on those	
From whom it sprung, impossible to mix	
With Bleffedness. Whence Adam soon repeal'd	
The Doubts that in his Heart arose: And now	60
Led on, yet finless, with Desire to know	
What nearer might concern him, how this World	
Of Heav'n and Earth conspicuous first began,	
When, and whereof created, for what Cause,	
What within Eden or without was done	65
Before his Memory; as one, whose Drouth	
Yet scarce allay'd, still eyes the current Stream	
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The Doubts that in his Heart arose;

A Law is said to be repealed, when an End is put to all the Force and Effect of it; so, when Doubts are at an End, they may be said to be repeal'd.

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62. — [how this World]

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Of Heav'n and Earth conspicuous]
Conspicuous, visible, in Opposition to the
invisible World, of which the Angel had
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69. [Proceeded thus, &c.] The Confirmation is, "And led on with Defire to know, &c. proceeded thus to afth his heav'nly Guest."

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Of what we are.]
The Will of God is the End to which all
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and for thy Pleafure they are, and were
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[and this which yields or fills
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92. — [fo late to build]
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Why God did not create the World sooner?
But the same Question might be asked, if
the World had been created at any Time?
for still there were infinite Ages before that
Time. And that can never be a just Exception against this Time, which holds
equally against all Time. It must be resolved into the Good-will and Pleasure of
Almighty God; but there is a farther Reafon, according to Milton's Hypothesis,
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99. — [Sufpense in Heaven, Held by thy Voice, thy potent Voice, he

And longer, &c.]
Suspense, for suspended. The Sense is, held by thy potent Voice, he hears, suspense in Heaven. Stopt, delay'd, and will fill longer and attentively listen "to hear thee tell his Generation," &c.

# PARADISE LOST. Book VII. Held by thy Voice, thy potent Voice, he bears. And longer will Delay to hear thee tell His Generation, and the rifing Birth Of Nature from the unapparent DEEP: Or if the Star of Evening and the Moon Haste to thy Audience, Night with her will bring Silence, and Sleep list ning to thee will watch, Or we can bid his Absence, till thy Song End, and dismiss thee ere the Morning shine." Thus Adam his illustrious Guest befought: And thus the Godlike Angel answer'd mild. " This also thy Request, with Caution ask'd, Obtain: Though to recount Almighty Works What Words or Tongue of Seraph can suffice, Or Heart of Man suffice to comprehend? Yet what thou canst attain, which best may serve To glorify the Maker, and infer Thee also happier, shall not be withheld Thy bearing, such Commission from above I have receiv'd, to answer thy Desire Of Knowledge within Bounds; BEYOND abstain 120 To ask, nor let thine own Inventions hope Things not reveal'd, which th' invifible King, Only omniscient, hath suppress'd in Night, To none communicable in Earth or Heaven: Enough is left besides to search and know. 125

Where nothing was to be feen, according to Gen. i. 2. "Darknefs was upon the Face of the Deep." Hume.

116. — [and infer Thee also happier,]

But Knowledge is as Food, and needs no less

And by Inference make them happier.

121. — [nor let thine own Inventions

Milton feems here to allude to Eccles. vii. to Men nor Angels, as it is said 29. "they have sought out many Inven- of Judgment, Mat. axiv. 36.

tions;" which Commentators explain by Reasonings.

Pearce.

122. [th' invisible King,] As God is filled in Scripture "the invisible King," I Tim. i. 17. So this is the properest Epithet that could have been employed here, when he is speaking of "Tbings not reveal"d, suppressed in Night, to none communicable in Earth or Heaven," neither to Men nor Angels, as it is said of the Day of Judement, Mat. xxiv. 36. Newtone

# Rook VII. PARADISE LOST. 267 Her Temperance over Appetite, to know In Measure what the Mind may well contain; Oppresses else with Surfeit, and soon turns Wisdom to Folly, as Nourishment to Wind. 130

Know then, that after Lucifer from Heaven
(So call him, brighter once amidst the Host
Of Angels, than that Star the Stars among)
Fell with his flaming Legions through the Deep
Into his Place, and the great Son return'd
Victorious with his Saints, th' omnipotent
Eternal Father from his Throne beheld
Their Multitude, and to his Son Thus spake.

At least our envious Foe hath fail'd, who thought
All like himself referrious, by whose Aid

This inaccessible high Strength, the Seat
Of Deity supreme, us disposses'd,
He trusted to have seis'd, and into Fraud
Drew many, whom their Place knows here no more;
Yet far the greater Part have kept, I see,
Their Station, Heav'n yet populous retains
Number sufficient to possess her Realms
Though wide, and this high Temple to frequent
With Ministeries due and solemn Rites:
But lest his Heart exalt him in the Harm

135. [Into his Place,]
As the Traitor Judas is faid likewife to go
to his own Place," Acts i. 25.

139. ["At leaft,]
I don't like taking Liberties with the original Text, or else I should choose to read At last.

Thyer,

143. [and into Fraud Drew many,]

Fraud, in common Acceptation, means no more than Deceit, but often fignifies Miffortune. Milton, who so constantly makes Latin or Greek of English, does it here, and extends the Idea to the Misery, the Punishment consequent upon the Deceit, as

well as the Deceit itself. So that Satan is faid here, not only to have drawn many into Fraud, not only that he —— allur'd them, and with Lies

allur'd them, and with Lies
Drew after him the third Part of Heav'n's
Hoft,

as V. 709. but that he ruined as well as cheated them, I. 609 Richardson.

144. — [whom their Place knows

bere no more;]
A Scripture Expression, Job vii. 10, "Neither shall his Place know him any more."
Pisl. ciii. 16. " and the Place thereof shall know it no more."

# 268 PARADISE LOST: Book VIL

Already done, to have dispeopled Heaven My Damage fondly deem'd, I can repair That Detriment, if such it be to lose Self-Lost, and in a Moment will create Another World, out of one Man a Race 155 Of Men innumerable, there to dwell, Not bere, till by Degrees of Merit rais'd They open to themselves at length the Way Up bither, under long Obedience try'd. And Earth be chang'd to Heav'n, and Heav'n to Earth, One Kingdom, Joy and Union without End. Mean while inhabit lax, ye Pow'rs of Heaven, And thou my WORD, begotten Son, by THEE This I perform, speak THOU, and be it DONE: 164 My overshadowing Spirit and Might with thee I fend along; ride forth, and bid the Deep Within appointed Bounds be Heav'n and Earth, Boundless the Deep, because I AM who fill INFINITUDE, nor vacuous the SPACE. Though I UNCIRCUMSCRIB'D myself retire, 170 And put not forth my Goodness which is free To all or not, NECESSITY and CHANCE Approach not ME, and what I will is FATE."

154. — [and in a Moment]
Our Author feems to favour the Opinion
of fome Divines, that God's Creation was
inflantaneous, but the Effects of it were
made vifible, and appeared in fix Days, in
Condefeenfion to the Capacities of Angels;
and is fo related by Mofes, in Condefeenfion to the Capacities of Men. Newton.

160. [And Egrth be chang'd to Heav'n,

and Heav'n to Earth, ]
Milton's Meaning seems to have been this,
That Earth would be so happy in being inhabited by obedient Creatures, that it would
be chang'd to, i. e. resemble Heaven; and
Heaven, by receiving those Creatures,
would in this resemble Earth, that it would
be stock'd with Men for its Inhabitants.

362. [Mean while inhabit lax,]

Dwell more at large, there being more Room now than there was before the Rebel Angels were expelled, or than there will be after Men are translated to Heaven. If this be the Meaning, we cannot much commend the Beauty of the Sentiment, as it intimates that the Angels might be firaitened for Room in Heaven.

Newton,
168. [Boundless the Deep, &c.]
The Sense is, the Deep is boundless, but the Space contained in it is not vacuous and empty, because there is an Infinitude and I fill it. Though I, who am myself uncircumscribed, set Bounds to my Goodness, and do not exert it every where, yet neither Necessity nor Chance influence my Actions, &c.

Pearce.

Book VII. PARADISE LOST.	269
So spake th' Almighty, and to what he spake	21 4
His Word, the filial Godhead, gave Effect.	175
Immediate are the Acts of God, more swift	100
Than TIME or MOTION, but to buman Ears	
Cannot without Process of Speech be told,	
So told as earthly Notion can receive.	
Great Triumph and rejoicing was in Heaven,	180
When fuch was heard declar'd th' Almighty's Will;	
GLORY they fung to the MOST HIGH, Good-will	
To future Men, and in their Dwellings PEACE:	
Glory to bim, whose just avenging Ire	
Had driven out th' ungodly from his Sight	185
And th' Habitations of the Just; to bim	
Glory and Praise, whose Wisdom had ordain'd	
Good out of Evil to create, instead	
Of Spirits malign a better Race to bring	1
Into their vacant Room, and thence diffuse	190
His Good to Worlds and Ages infinite.	

So fang the Hierarchies: Mean while the Son On his great Expedition now appear'd, Girt with Omnipotence, with Radiance crown'd Of Majesty divine; Sapience and Love Immense, and all his Father in him shone.

The Angels are very properly made to fing the same divine Song to wher in the Creation, that they did to usher in the second Creation by Jesus Christ, Luke ii. 14. And we cannot but approve Dr. Bentley's Emendation, "GLORY they fung to God MOST HIGH," instead of "to the MOST HIGH," as it improves the Measure of the Verse, is more opposed to Men immediately following, and agrees better with the Words of St. Luke, "Glory to God in the Highest, and on Earth Peace, Good-will towards

The Messiah, by whom, as we are told in Scripture, the Worlds were made, comes forth in the Power of his Father, fur-

182. [GLORY they jung to the MOST rounded with an Hoft of Angels, and HIGH, &c.] his entring upon a Work, which, according to our Conceptions, appears the utmost Exertion of Omnipotence. What a beautiful Description has our Author raised upon that Hint in one of the Prophets ! " And behold there came four Chariots out from between two Mountains, and the Mountains were Mountains of Brass," Zech. vi. J. I have before taken Notice of these Chariots of God, and of the Gates of Heaven; and shall here only add, that Homer gives us the same Idea of the latter, as opening of themselves; though he afterwards takes off from it, by telling us, that the Hours first of all removed those predigious Heaps of Clouds which lay as a Barrier before

# PARADISE LOST.

About his Chariot numberless were pour'd Cherub and Seraph, Potentates and Thrones, And Virtues, winged Spirits, and Chariots wing'd From th' Armoury of God, where stand of old Myriads between two brazen Mountains lodg'd Against a solemn Day, barnes d at Hand, Celestial Equipage; and now came forth Spontaneous, for within them Spirit liv'd. Attendent on their Lord: Heav'n open'd wide Her ever during Gates, barmonious Sound On golden Hinges moving, to let forth The King of Glory in his pow'rful Word And Spirit coming to create new Worlds. On beav'nly Ground they flood, and from the Shore They view'd the vast immeasurable Abyss Outrageous as a Sea, dark, wasteful, wild, Up from the Bottom turn'd by furious Winds And furging Waves, as Mountains, to affault Heav'n's Highth, and with the Center mix the Pole.

197. [About his Chariot numberless were drawing the first Out-line of the Creation.

Cherub and Seraph, 7 The Word pour'd has great Propriety here, as it shews the Readiness and Forwardness of the Angels to attend the Meffiah's Expedition: They were so earnest as not to flay to form themselves into regular Order, but were " pour'd numberlefs about his Cha-Pearce.

- [barmonious Sound On golden Hinges moving, ]

Gates moving Sound on Hinges. So III. 37. "Thoughts move harmonious Numbers." The infernal Doors had no fuch Harmony, they " grated harsh Thunder, that shook Erebus," II. 881. Richardson.

210. [On beav'nly Ground they flood,

I do not know any Thing in the whole Poem more sublime than the Description which follows, where the Messiah is re-presented at the Head of his Angels, as looking down into the Chaos, calming its Confusion, riding into the Midft of it, and

214. [And furging Waves,] We have already given fome Instances where we thought that and and in have been misprinted the one for the other; and I question whether in this Place we should not read " In furging Waves, as Mountains;" for it feems better to fay of the Sea, "Up from the Bottom turn'd in furging Waves," than " Up from the Bettom turn'd by furging Waver." Newton. - [and with the Center mix the

Pole. 'Tis certain that in Chaos was neither Center nor Pole; fo neither were there any Mountains, as in the preceding Line; the Angel does not fay there were : He tells Adam there was fuch Confusion in Chaos, as if on Barth the Sea in mountainous Waves should rife from its very Bottom to affault Heaven, and mix the Center of the Globe with the Extremities of it. The aptest Illustration he could possibly have thought of to have given Adam some Idea Richardsen. of the Thing.

### PARADISE LOST. Book VII.

Silence, ye troubled Waves, and THOU Deep, PEACE, Said then th' omnific Word, your Discord END : Nor flay'd, but on the Wings of Cherubim Uplifted, in paternal Glory rode Far into Chaos, and the World unborn; For Chaos heard his Voice: Him all his Train Follow'd in bright Procession to behold Creation, and the Wonders of his Might. Then flay'd the fervid Wheels, and in his Hand He took the golden Compasses, prepar'd 225 In God's eternal Store, to circumscribe This Universe, and all created Things: One Foot he center'd, and the other turn'd Round through the vast Profundity obscure, And faid, Thus far EXTEND, thus far thy Bounds, This be thy just Circumference, O WORLD. Thus God the Heav'n created, thus the Earth, Matter unform'd and void: Darkness profound Cover'd th' Abys: But on the watry calm

216. [Silence, ye troubled Waves, and THOU Deep, PEACE, ]
How much does the Brevity of the Command add to the Sublimity and Majesty of it! It is the same Kind of Beauty that Longinus admires in the Mofaic History of the Creation. It is of the same Strain with the same omnific Word's calming the Tem-pest in the Gospel, when he said to the raging Sea, "Peace, be still," Mark iv. The Harmony and Beauty of this Line is truly admirable and majestic. The Verse concludes with an Iambic Foot, followed by a Spondee; which must be pronounced flowly, and consequently fix the Attention of the Reader. Mr. Upton observes, that our Author was never equalled in this Beauty but by Shakespear; who, in his Macbeth, Act II. has a Line equally beau-

What hath quench'd them, hath given

me Fire. Hark, Peace.
224. — [the fervid Wbeels,]
Fervid, hot with the Rapidity and Violence of their Motion; or rather metaphorically fo, as eager, zealous to obey the Divine Richardson,

225. [He took the golden Compaffes,] Alluding to that Paffage in Prov. viii. 27, "When he prepared the Heavens I was there; when he fet a Compass upon the

Face of the Deep."

232. [Thus God the Heav'n created, &c.]

The Reader will naturally remark how exactly Milton copies Mofes in his Account of the Creation. This feventh Book of Paradife Loft may be called a larger Sort of Paraphrase upon the first Chapter of Genefis. Milton not only observes the same Series and Order, but preserves the very Words as much as he can, as we may see in this and other Instances. " In the Beginning God created the Heaven and the Earth; and the Earth was without Form and void, and Darkness was upon the Face of the Deep; and the Spirit of God moved upon the Face of the Waters," Gen. i. 1, 2. The Poet fays watry Calm, as the Meffah had before calmed the Deep, ver. 216. and fays "outspread his brooding Wings," instead of moved, following the original rather than our Translatian.

### PARADISE LOST. Book VII.

His brooding Wings the Spirit of God outspread. 235 And vital Virtue infus'd, and vital Warmth Throughout the fluid Mass, but downward purg'd The black tartareous cold infernal Dregs Adverse to Life: Then founded, then conglob'd Like Things to like, the rest to several Place Disparted, and between spun out the Air, And Earth self-balant'd on her Center bung.

Let there be Light, faid God, and forthwith Light Ethereal, first of Things, Quintessence pure Sprung from the Deep, and from her native East 245 To journey through the aery Gloom began, Spher'd in a radiant Cloud, for yet the Sun Was not; fee in a cloudy Tabernacle Sojourn'd the while. God faw the Light was good;

239. [Then founded, then con-glob'd, &c.] Milton had faid that the Messiah sirstpurg'd downward the infernal Dregs which were adverse to Life; and that then of Things friendly to Life he founded and conglob'd

like to like, that is, he caused them to af-femble and affociate together: The rest, that is, such Things as were not of the fame Nature and fit for composing the Earth, went off to other Places, perhaps to form the Planets and fix'd Stars. This feems

to be Milton's Meaning. Pearce.

242. [And Earth felf-balanc'd on her Center bung.]

One of the Prophets, fays Mr. Addison,

describing the Supreme Being in this great Work of Creation, represents him as laying the Foundations of the Earth, and fretching a Line upon it; and in another Place, as garnifning the Heavens, fretching out the North over the empty Place, and hanging the Earth upon nothing. This fast noble Thought Milton has expressed in

the following Verse,
And Earth self-balanc'd on her Center

bung.

243. [Let there be Light, faid God, and forthwith Light, &c.]

Gen. i. 3. "And God faid, Let there be Light; and there was Light." This is the

Paffage that Longinus particularly admires;

and no doubt its Sublimity is greatly owing to its Conciseness; but our Poet enlarges upon it, endeavouring to give fome Account how Light was created the first Day, when the Sun was not formed till the fourth Day. He fays that it was "spher'd in a radiant Cloud," and so journey'd round the Earth in a cloudy Tabernacle;" and herein he is justified by the Authority of some Commentators; though others think this Light was the Light of the Sun, which shone as yet very impersectly, and did not appear in full Lustre till the sourth Day. It is most probable, that by Light (as it was produced the first Day) we must not understand the darting of Rays from a luminous Body, such as do now proceed from the Sun, but those Particles of Matter which we call Fire (whose Properties we know are Light and Heat) which the Almighty produced, as a proper Instrument for the Preparation and Digestion of other Matter. So Bishop Patrick upon the Text. However it be, Milton's Account is certainly very poetical, though you may not allow it to be the most Newton. philosophical. [God faw the Light was

249. good, &c.] What follows is little more than the Words of Mofes verfify'd. " And God faw the Light that it was good, and God divided the Light from the Darkness:" Milton

Book VII. PARADISE LOST.	273
And Light from Darkness by the Hemisphere	250
Divided: Light the DAY, and Darkness NIGHT	lipä
He nam'd. Thus was the first Day Ev'n and Morn:	. 3
Nor past uncelebrated, nor unsung	
By the celestial Quires, when orient Light	
Exhaling first from Darkness they beheld;	255
Birth-day of Heav'n and Earth; with Joy and Shout	
The hollow universal Orb they fill'd,	
And touch'd their golden Harps, and hymning prais'd	
God and his Works, CREATOR bim they fung,	
Both when FIRST Evening was, and when first MORN	

Again, God said, Let there be Firmament	261
Amid the Waters, and let it divide	
The Waters from the Waters: And God made	
The Firmament, expanse of liquid, pure,	
Transparent, elemental Air, diffus'd	265
In Circuit to the uttermost Convex	
Of this great Round: Partition firm and fure,	
The Waters underneath from those above	

adds how it was divided, " by the He-

misphere,"
And Light from Darkness by the Hemisphere

" And God called the Light Day, and Darkness he called Night; and the Even-ing and Morning were the first Day,"

Gen. i. 4, 5.

Newton.

253. [Nor past uncelebrated, &c.]

The Beauties of Description lie so very thick, that it is almost impossible to enumerate them. The Poet has employed on them the whole Energy of our Tongue. The several great Scenes of the Creation rise up to View one after another, in such a Manner, that the Reader feems prefent at this wonderful Work, and to affift among the Quires of Angels, who are the Spectators of it. How glorious is the Conclusion of the first Day ! Addison.

256. — [with Joy and Shout The hollow universal Orb they fill d.] The Angels finging and shouting for Joy at the Creation of the World, seems to be sounded upon Job xxxviii. 4, 7. "Where

wast thou when I laid the Foundations of the Earth; when the Morning Stars fang together, and all the Sons of God shouted for Joy?" And with this Joy and Shout " they fill'd the hollow universal Orb," the great Round (as it is called, ver. 267.) of the Universe, bollow as being concave, and having no Creatures to inhabit it. Newton.

267. [Partition firm and fure,]
For its Certainty and Solidity. St. Augustin upon Genesis. "It is not called Firmament as being a folid Body, but because it is a Bound or Term between the upper and nether Waters; a Partition firm and immoveable, not upon Account of its Hume and Richardson. greffibility. 268. [The Waters undernearb from thole

above Dividing :] They who understand the Firmament to be

the vast Air, expanded and stretched out on all Sides to the starry Heavens, esteem the Waters above it to be those generated in

# 274 PARADISE LOST. Book VII.

Dividing: For as Earth, so he the World

Built on circumfluous Waters calm, in wide

Crystalline Ocean, and the loud Misrule

Of Chaos far remov'd, lest sierce Extreams

Contiguous might distemper the whole Frame:

And Heav'n he nam'd the Firmament: So Even

And Morning Chorus sung the second Day.

275

The Earth was form'd, but in the Womb as yet
Of Waters, Embryon immature involv'd,
Appear'd not: Over all the Face of Earth
Main Ocean flow'd, not idle, but with warm
Prolific Humour fost'ning all her Globe,
Fermented the great Mother to conceive,
Satiate with genial Moisture, when God said

the middle Region of the Air, of Vapours exhaled and drawn up thirher from the steaming Earth and nother Waters; which descend again in such vast Showers and mighty Floods of Rain, that not only Rivers, but Seas may be imaginable above, as appeared when the Catarasts came down in a Deluge, "and the Flood-Gates of Heaven were open'd," Gen. vii. 11. Others, and those many, by these Waters above, understand the crystalline Heaven (by Gassendus made double) by our Author better named eryfalline Ocean, by its Clearness resembling Water. To this Sense our Poet agrees, and thus infers, that as God built the Earth, and founded it on Waters, so also he esta-blished the whole Frame of the heavenly Orbs, in a calm crystalline Sea surrounding it, left the Neighbourhood of the unruly Chaos should difturb it. " But all Search in Worke fo wonderful, so diftant and un-Siscernable, as well as undemonfrable, is quite confounded."

274. [And Heav'n he nam'd the Firma-

ment:]
So Gen. i. 8. "And God called the Firmament Heaven." But it may feem strange if the Firmament means the Air and Atomoffphere, that the Air should be called Heaven: But so it is frequently in the Language of the Hebrews and in the Stile of Scripture. In this very Chapter, ver. 20. it is said "Fowl that may fly above the Earth in the pen Firmament of Heaven." So in Pfal. civ. 12. "By them shall the Fowls of the Meaven have their Habitation, which sing

among the Branches." And Mat. vi. 26. what we translate the Fowls of the Air, is in the original the Fowls of Heaven. And we read often in Scripture of "the Rain of Heaven, and the Clouds of Heaven." The Truth is, there were three Heavens in the Account of the Hebrews, Mention is made of "the third Heaven," 2 Cor. xii. 2. The first Heaven is the Air, as we have shewn, wherein the Clouds move and the Birds sty; the second is the starry Heaven, and the third Heaven is the Habitation of the Angels and the Seat of God's Glory. Milton is speaking here of the first Heaven, as he mentions the others in other Places.

282. - [ God faid

Be gather'd now ye Waters under Heaven Into one Place, and let dry Land appear. This is again exactly copied from Moses; "And God said, Let the Waters under the Heaven be gathered together into one Place, and let the dry Land appear; and it was so," Gen. i. 9. And it was so is very short in Moses; Milton inlarges upon it, as the Subject will admit some fine Strokes of Poetry, and seems to have had his Eye upon the civth Psalm, which is likewise a divine Hymn in Praise of the Creation. We suppose that we need not defire the Reader to remark the beautiful Numbers in the following Verses of the Poem, how they seem to rise with the rising Mountains, and to fink again with the falling Waters.

Book VII. PARADISE LOST.	275
Be gather'd now ye Waters under Heaven	
Into one Place, and let dry Land appear.	
Immediately the Mountains huge appear	285
Emergent, and their broad bare Backs upheave	
Into the CLOUDS, their Tops ascend the Sky:	
So bigh as heav'd the tumid Hills, fo low	
Down funk a hollow Bottom broad and deep,	
Capacious Bed of Waters: Thither they	290
Hasted with glad Precipitance, uproll'd	
As Drops on Dust conglobing from the dry;	
Part rise in crystal Wall, or Ridge direct,	
For Haste; such Flight the great Command impress'd	
On the swift Floods: As Armies at the Call	295
Of Trumpet (for of Armies thou hast beard)	
Troop to their Standard, so the watry Throng,	
Wave rolling after Wave, where Way they found,	
If steep, with torrent Rapture, if through plain,	1000
Soft-ebbing; nor withstood them Rock or Hill,	300
But they, or under Ground, or Circuit wide	
With Serpent Error wand'ring, found their Way,	
And on the washy Oose deep Channels wore;	

285. [Immediately the Mountains, &cc.] We have the fame Elevation of Thought in the third Day, when the Mountains were brought forth, and the Deep was made. We have alfo the rifing of the whole vegetable World deferibed in this Day's Work, which is filled with all the Graces that other Poets have lavished on their Defeription of the Spring, and leads the Reader's Imagination into a Theatre equally furprifing and beautiful.

Addison.

Ibid. — [the Mountains huge appear

Emergent, ]
Rifing out of the Waters.

286. — [broad bare Backs upbeave] There is a great Beauty in this artful Alliteration. It is impossible to pronounce the broad bare Backs without great Labour, not to mention that, besides the Alliteration, every Syllable is a long one, and requires a different Configuration of the Lips to pronounce them.

299. [If fleep, with torrent Rapture,] have feen a marginal Reading " with tor-

rent Rupture," as in ver. 419. We have "bursting with kindly Rupture." But we may understand torrent Rapture in the same Manner as glad Precipitance, ver. 291.

303. [And on the washy Oose deep Chan-nels wore;

Easy, ere God had bid the Ground be

dry, &c.]
The Earth was just now emerged from the Waters, in which it had been wrapt; it was therefore all one great washy Oofe, Slime and Mud. In this foft Earth deep Channels were easily worn by the streaming Water, 'till it was dry every where but within the Banks, the Bounds set to the Rivers, where they now perpetually draw along after them their moit Train. The Rivers are imagined as Persons of great Quality, the Length of their Robe training after them;

where Rivers now
Stream, and perpetual draw their humid
Train,

PARADISE LOST. Book VII. 276 Easy, ere God had bid the Ground be dry. All but within those Banks, where Rivers now 305 Stream, and perpetual draw their bumid Train. The dry Land, EARTH, and the great Receptacle Of congregated Waters he call'd SEAS: And faw that it was good, and faid, Let th' Earth Put forth the verdant Grass, Herb yielding Seed, And Fruit-Tree yielding Fruit after her Kind, Whose Seed is in berfelf upon the Earth. He scarce had said, when the bare Earth, till then Defert and bare, unsightly, unadorn'd, Brought forth the tender Grass, whose Verdure clad Her universal Face with pleasant Green, Then Herbs of every Leaf, that sudden flow'rd Opening their various Colours, and made gay Her Bosom smelling sweet: And these scarce blown, Forth flourish'd thick the clust'ring Vine, forth crept The smelling Gourd, up stood the corny Reed Imbattel'd in her Field, and th' humble Shrub, And Bush with frizled Hair implicit: Last Rose as in Dance the stately Trees, and spread Their Branches hung with copious Fruit, or gemm'd 325

You cannot read it otherwife than flowly, and so as to give your Mind a Picture of the Thing described. Many Examples of the like Kind are to be found in our Au-thor and all good Poets. Richardson. 307. [The dry Land, EARTH, &cc.] These are again the Words of Geness formed into Verse. But when he comes

to the descriptive Part, he then opens a finer Vein of Poetry. Newton.

32 I. [The imelling Gourd,]
Dr. Bentley very justly reads here "the fwelling Gourd;" and to the Reasons which he gives, may be added, that Milton here assigns to each of the other Tribes or Speeies, an Epithet which fuits with all of the fame Species: But smelling, though it fuits with some Kinds of the Gourd, does not fuit with all the Particulars of that Tribe, as swelling does.

The Mittake was easy of w for m; and Dr. Bentley's Emendation is certainly eight; but we have not altered the Text,

as the common Reading makes Sense, tho' not fuch good Sense as the other. Newton.

Ibid. - [the corny Reed] The corny Reed flood upright among the Undergrowths of Nature, like a Grove of Spears, or a Battalion with its Pikes aloft. Hume.

Corny likewife fignifies bearing Corn or Grain, and in this Senfe it is highly pro-bable Milton used it, as it is something improbable that he should forget to mention fo valuable and useful a Production as Cornis to Mankind.

323. - [with frieled Hair implicit :] Hair, Coma in Latin, is used for Leaves, Twigs and Branches, and implicit fignifies intangled. The Subject is low, and therefore he is forced to raife the Expression.

- [or gemm'd Their Bloffoms: Put forth their Bloffoms, of gemmare (Latin) to bud forth.

# Their Blossoms: With bigb Woods the Hills were crown'd. With Tufts the Valleys, and each Fountain Side, With Borders 'long the Rivers; That Earth now Seem'd like to Heav'n, a Seat where Gods might dwell,

Book VII. PARADISE LOST.

Or wander with Delight, and love to baunt 330 Her facred Shades: Though God had yet not rain'd Upon the Earth, and Man to till the Ground None was, but from the Earth a dewy Mist Went up and water'd all the Ground, and each Plant of the Field, which ere it was in th' Earth 335

God made, and every Herb, before it grew On the green Stem; God faw that it was GOOD: So Ev'n and Morn recorded the third Day.

Again th' Almighty spake, Let there be Lights High in th' Expanse of Heaven to divide 340 The Day from Night; and let them be for Signs, For Seasons, and for Days, and circling Years, And let them be for Lights as I ordain Their Office in the Firmament of Heaven To give Light on the Earth; and it was for 345 And God made two great Lights, great for their Use To Man, the greater to have Rule by Day, The less by Night ALTERN; and made the Stars,

731. [Though God had yet not rain'd, &c.] This is not taken, as the rest, from the first, but from the second Chapter of Genefis; but the Poet was studious to weave in all that Moses had written of the Creation, Gen. ii. 4, 5, 6. " In the Day that the Lord God made the Earth and the Heavens, and every Plant of the Field before it was in the Earth, and every Herb of the Field before it grew; for the Lord God had not caused it to rain upon the Earth, and there was not a Man to till the Ground; but there went up a Mist from the Earth, and watered the whole Face of the Ground."

338. [So Ev'n and Morn recorded the third Day.] Recorded, celebrated, caus'd to be remem-

bered. This was done by the " Even and Merning Chorus," ver. 275. with "Even-ing Harps and Matin," ver. 450. What is done by the Voices and Inftruments is poetically ascribed to the Time in which they were employed. Richardson.

346. [And God made two great Lights,] The very Words of Moses, " and God made two great Lights;" not that they were greater than all other Stars and Planets, but are only greater Lights with Re-ference to Man, and therefore Milton judi-

ciously adds,

great for their Use

To Man, the greater to have Rule by Day,
The less by Night ALTERN;
that is alternate, a Word added to Moses
his Account, as "in their Visifitude" in
Newton.

# PARADISE LOST. Book VII. 278 And let them in the Firmament of Heaven To illuminate the Earth, and rule the Day 350 In their Vicissitude, and rule the Night, And Light from Darkness to divide. God faw. Surveying his great Work, that it was GOOD: For of celestial Bodies FIRST the Sun A mighty Sphere he fram'd, UNLIGHTSOME first. 355 Though of ethereal Mold: Then form'd the Moon Globose, and every Magnitude of Stars, And fow'd with Stars the Heav'n thick as a Field: Of Light by far the greater Part he took, Transplanted from her cloudy Shrine, and plac'd 360 In the Sun's Orb, made porous to receive And drink the liquid Light, firm to retain Her gather'd Beams, great PALACE now of Light. Hither as to their Fountain other Stars Repairing, in their golden Urns draw Light, 365 And bence the Morning Planet gilds her Horns; By Tinsture or Reflection they augment Their small peculiar, though from buman Sight So far remote, with Diminution feen. First in his East the glorious Lamp was seen, 370 Regent of DAY, and all th' Horizon round Invested with bright Rays, jocond to run His Longitude through Heav'n's high Road; the gray

361. — [made porous to receive And drink the liquid Light, firm to retain

Her gather'd Beams, ]
Porous yet firm. Milton feems to have
taken this Thought from what is faid of the
Bologna Stone, which, being placed in the
Light, will imbibe, and for fome Time retain it so as to inlighten a dark Place.

Richardson.

364. [Hither as to their Fountain other Stars]

By other Stars are meant the Planets, as appears by mentioning particularly the Morning Planet Venus.

And hence the Morning Planet gilds her Horns. Newton.

372. - [ jocond to run

His Longitude through Heav'n's high

Road;]
Dr. Bentley calls Longitude here mere Nonfense; and therefore reads "his long Carreer through," &c. But we must not part
with Longitude so easily: It signifies the
Sun's Course from East to West in a strait
and direct Line: And we find Milton using
the Word after much the same Manner in
III. 576. This Passage alludes to Psal, xix.
5. where it is said of the Sun, that "he
rejoiceth as a Giant to run his Course."

373. — [the gray
Dawn, and the Pleiades before him danc'd
Shedding fweet Influence:]
These are beautiful Images, and very much
resemble

Book VII. PARADISE LOST.	279
Dawn, and the Pleiades before him dane'd	
Shedding sweet Influence: Less bright the Moon,	375
But opposite in level'd West was set	
His Mirror, with full Face borrowing her Light	
From him, for other Light she needed none	
In that Aspétt, and still that Distance keeps	
Till Night, then in the East her turn she shines,	380
Revolv'd on Heav'n's great Axle, and her Reign	
With thousand leffer Lights dividual holds,	
With thousand thousand Stars, that then appear'd	
Spangling the Hemisphere: Then first adorn'd	
With their bright Luminaries that set and rose,	385
Glad Evening and glad Morn crown'd the fourth Day.	

And God said, Let the Waters generate

Reptile with Spawn abundant, living Soul:

And let Fowl fly above the Earth, with Wings

Display'd on the open Firmament of Heaven.

And God created the great Whales, and each

Soul living, each that crept, which plenteously

The Waters generated by their Kinds,

And every Bird of Wing after his Kind;

And saw that it was good, and bless'd them, saying,

395

refemble the famous Picture of the Morning by Guido, where the Sun is reprefented in his Chariot, with the Aurora flying before him shedding Flowers, and seven beautiful Nymph-like Figures dancing before and about his Chariot, which are commonly taken for the Hours, but possibly may be the Pleiades, as they are seven in Number, and it is not easy to assign a Reason why the Hours should be signified by that Number particularly. The Pleiades are seven Stars in the Neck of the Constellation Taurus, which rising about the Time of the vernal Equinox, are called by the Latins Vergiliæ. Our Poet therefore, in saying that the Pleiades danc'd before the Sun at his Creation, intimates very plainly that the Creation was in the Spring, according to the common Opinion. And when he further adds, "shedding sevet Insuence," it is in Allusion to Job xxxviii.

31. " Canst thou bind the sweet Influences of Pleiades?" Newton.

387. [And God faid, &c.]
This, and eleven Veries following, are almost Word for Word from Gen. i. 20, 21, 22. This is the general Account of the fifth Day's Creation, and the Poet afterwards branches it out into the feveral Particulars.

388. [Reptile]
Creeping Things, for so the Hebrew Word is rendered by Interpreters, as well as moving Creatures, Gen. i. 20. Creatures which move without Legs are bere meant; all of the Fish Kind, as Pfal. civ. 25. and so it follows here, and in Moses's Account. Other creeping Things are meanty over. 475. but those are such as creep the Ground, and were created the next Day, as Gen. i. 24.

Richardson,

Be fruitful, multiply, and in the Seas And Lakes and running Streams the Waters fill; And let the Fowl be multiply'd on th' Earth. Forthwith the Sounds and Seas, each Creek and Bay With Fry innumerable swarm, and Shoals Of Fift that with their Fins and shining Scales Glide under the green Wave, in Sculls that oft Bank the mid Sea: Part fingle or with Mate Graze the Sea Weed their Pasture, and through Groves Of Coral stray, or sporting with quick Glance Show to the Sun their wav'd Coats dropt with Gold, Or in their pearly Shells at Ease, attend Moist Nutriment, or under Rocks their Food In jointed Armour watch: On Smooth the Seal, And bended Dolphins play: Part HUGE of Bulk 410

399. — [the Sounds]
A Sound, in Geography, is any great Indraught of the Sea betwixt two Head Lands. So what is called the Sound, is the narrow Streight, leading out of the German Ocean, and running into the Baltic, whence there is no Outlet.

Richardson.

400. [With Fry innumerable [warm,]
Fry, fmall Fish. The middle Sort, the
large and the shell Fish are severally specified
afterwards, so that the whole fishy Nation
are comprehended.

Richardson.

402. - [in Sculls that oft Bank the mid Sea :]

Bank the mid Sea! Sculle and Shoals are the same Word varied, the Signification is the same, both derived from the Saxon Word Sceole, an Assembly. These vast Crowds or Multitudes of Fish seem at a little Distance as Banks of Sand or Earth, though in the Midst of the Sea. The Construction is, "Shoals of Fish glide near the Surface of the Water, such Shoals as bank," &c. It seems probable that the Resemblance of these Multitudes, these Shoals of Fish, on, or near the Surface of the Water, to Banks of Sand, gave the Name of Shoal Water to that where such Banks appear, or which was shoaly; thence shallow Water. So a small Boat, which we call a Sculler, was so called as being a Sbealer, one that was sit for Water which had no Depth: Sceoles will naturally melt into Shoals and Sculle, is still more easily pronounced.

404. - [and through Groves

Of Coral stray, ]
Coral s a Production of the Sea, and is commonly ranked among the Number of Marine Plants. The learned Kercher supposes entire Forests of it to grow at the Bottom of the Sea, which may justify our Author's Expression of Groves of Coral. The Ancients believed that it was soft under the Water, and hardened in the Air. But later Discoveries have shewn, that only the Extremities of the Branches are a little soft in the Water, and soon petrify in the Air.

Newton.

409. [In jointed Armour]
The Reader cannot but be pleased with the Beauty of this Metaphor. The Shells of Lobsters, &c. and Armour very much resemble one another; and in the civil Wara there was a Regiment of Horse so completely arm'd, that they were called Sig Arthur Hasterig's Lobsters. Possibly Milton might be thinking of them at this very Time.

Newton.

The Seal, or Sea-Calf, and the Dolphin are observed to sport on smooth Seas in calm Weather. The Dolphin is called bended, not that he really is so more than any other Fish, but only appears crooked, as he forms an Arch by leaping out of the Water, and instantly dropping into it again with his Head foremost.

Richardson.

Wallowing unweildy, enormous in their Gait Tempest the Ocean: There LEVIATHAN. Hugest of living Creatures, on the Deep Stretch'd like a PROMONTORY fleeps or fwims And feems a moving LAND, and at his Gills 415 Draws in, and at his Trunk spouts out a SEA. Mean while the tepid Caves, and Fens and Shores Their Brood as numerous hatch, from th' Egg that foon Bursting with kindly Rupture forth disclos'd Their callow young, but feather'd foon and fledge They summ'd their Pens, and soaring th' Air sublime With Clang despis'd the Ground, under a Cloud In Prospect; there the Eagle and the Stork

How smooth is the Verse, that describes Nose of the Whale is so called. the Seal and Dolphin sporting upon the fmooth Water !

on Smooth the Seal,

And bended Dolphins play: It is much finer than if it had all been expressed in a fingle Line. The Verse is bent, as I may fay, to be better fuited to the bended Dolphin: As in the rough Measures following one almost sees Porpoises and other unwieldy Creatures tumbling about in Newton. the Ocean.

412. [Tempest the Ocean:]
Milton has here, with very great Art and
Propriety, adopted the Italian Verb tempestare. He could not possibly have expressed this Idea in mere English, without some Kind of Circumlocution, which would have weakened and enervated that Energy of Expression which this Part of his Description required. Besides, no Word could be more proper in the Beginning of the Verse, to make it labour like the troubled Ocean, which he is painting out.

Ibid. \_\_\_ [There LEVIATHAN,]
The best Critics and Commentators upon Job, by the Leviathan, understand the Cro-codile, and Milton, in several Particulars, describes the Leviarban like the Author of the Book of Job, and yet by others it feems as if he meant the Whale. See the Note upon Book I. 200. Newton.

414. — [PROMONTORY]
A Promontory is a Tongue of Land thrusting itself into the Sea. Richardson, 416. - [at his Trunk]

The long Snout or Proboscis of the Elephant is also called his Trunk. Here the

Richardson.

- [tepid] 417. -Warm.

420. [fledge]
Fledge is when the Bird is not only feathered, but the Feathers of their Wings are fo firong as to enable them to fly. Richardson.

421. [They fumm'd their Pens,] Pens, from Penna a Feather. Summ'd is a Term in Falconry; a Hawk is faid to be full fumm'd, when his Feathers are grown to their full Strength. So Par. Reg. I. 14. With prosp'rous Wing full fumm'd.

Richardson.

422. [With Clang despis'd the Ground, under a Cloud

In Prospect; That is, the Birds were so many, that the Ground, from whence they rose, would have appeared to be under a Cloud, if one had feen it at a Distance: In this Sense we have ver. 555. bow it (the World) flow'd in Prospect from bis Throne. Pearce. Under a Cloud, the Ground, being shaded by the Multitude of Birds, seemed as when a Cloud paffes over it. Richardson.

423. - [there the Eagle and the Stork On Cliffs and Cadar Tops their Eyries build :]

These Birds build their Eyrics, that is, their Nests, in such high Places. In Job xxxix. 27, 28. it is said particularly of the Eagle, "Doth the Eagle mount up at thy Command, and make her Neft on high? She dwelleth and abideth on the Rock, upon the Crag of the Rock, and the frong Place." Newton. On Cliffs and Cedar Tops their Eyries build: Part loofly wing the Region, Part more wife 425 In common, rang'd in Figure wedge their Way, Intelligent of Seasons, and set forth Their aery Caravan bigh over Seas Flying, and over Lands with mutual Wing Easing their Flight; so steers the prudent Crane 430 Her annual Voyage, borne on Winds; the Air Flotes, as they pass, fann'd with unnumber'd Plumes: From Branch to Branch the smaller Birds with Song Solac'd the Woods, and spread their painted Wings Till Ev'n, nor then the solemn Nightingale 435 Ceas'd warbling, but all Night tun'd her foft Lays: Others on Silver Lakes and Rivers bath'd Their downy Breaft; the Swan with arched Neck' Between her white Wings mantling proudly, rows

- [rang'd in Figure wedge their

Pliny has described certain Birds of Paffage, flying in the Form of a Wedge, and spread-ing wider and wider. Those behind rest upon those before, till the Leaders being tired, are, in their Turn, received into the Rear. But as this Migration of Birds is one of the most wonderful Instincts of Nature, it may be proper to add some better Authorities to explain and justify our Author than Pliny. Jerem. viii. 7. takes Notice of this remarkable Inftinct; "Yea, the Stock in the Heaven knoweth her appointed Times, and the Turtle, and the Crane, and the Swallow observe the Time of their coming," &c. So very intelligent are they of Seasons. And as Milton instances in the Grane particularly, we will quote what the ingenious Author of Speciacle de la Nature says upon this Occasion, Dial. XI. "As 46 to wild Ducks and Cranes, both the one " and the other, at the Approach of Winer ter, fly in Quest of more favourable Cli-" mates. They all affemble at a certain "Day, like Swallows and Quails. They "decamp at the same Time, and it is very agreeable to observe their Flight. They se generally range themselves in a long Co-"lumn, like an I, or in two Lines united in a Point, like a V reversed." And so as Milton fays,

rang'd in Figure wedge their Woy.

"Point, cuts the Air, and facilitates a Passage to those who follow; but he is " charged with this Commission only for a " certain Time, at the Conclusion of which "he wheels into the Rear, and another takes his Post." And thus, as Milton

with mutual Wing Eafing their Flight.

435. (nor then the folemn Nightin-gale, &c.]

Of all finging Birds, we see that he in-stances in the Nightingale particularly; and his Fondness for this little Bird in his Fondness for this little Bird is very remarkable, and he expresses it upon every Occasion. If the Reader chuses to turn to the different Parts of our Author's Works, where he speaks with Admiration of this charming Songfler, he may turn to B. III. 37. IV. 598, 639, 771. V. 38. VIII. 518. and in his Il Penferofo.

438. — [the Swan with arched Neck]
The ancient Poets have not hit upon this Beauty, fo lavish as they have been in their Descriptions of the Swan. Homer calls the Swan long-neck'd, but how much more pittorefque, if he had arched this Length of Neck! "her Wings mantling proudly," her Wings are then a little detached from her Sides, raifed and spread as a Mantle, which she does with an apparent Pride, as is also seen in her whole Figure, Attitude, and Motion, Richardson.

The fixth, and of Creation last arose
With Evening Harps and Matin, when God said,
Let th' Earth bring forth Soul living in her Kind,
Cattel and creeping Things, and Beast of th' Earth,
Each in their Kind. The Earth obey'd, and strait
Opening her fertile Womb teem'd at a Birth
Innumerous living Creatures, perfect Forms,
Limb'd and full grown: Out of the Ground up rose
As from his Lair the wild Beast where he wons

441. — [Dank,] Moist, wet.

450. — [when God faid, &c.] So Gen. i. 24. We observed before, that when Milton makes the divine Person speak, he keeps closely to Scripture. Now what we render living Greature is living Soul in the Hebrew, which Milton usually follows, rather than our Translation; and Soul it should be here, as in ver. 388. living Soul, and 392. Soul living. It is indeed Foul in all the printed Copies,

Fowl in all the printed Copies,

Let th' Earth bring forth Fowl living in
her Kind:

But Dr. Bentley, Dr. Pearce, Mr. Rich-

But Dr. Bentley, Dr. Pearce, Mr. Richardson, and common Sense, all condemn this Reading; it is manifestly nothing but an Error of the Press that has run through all the Editions; for Fowi were all created the Day before, and not on this Day. We have therefore restored the true genuine Reading.

Reading,

Let th' Earth bring forth Soul living in her Kind.

We are very cautious in admitting any Alterations into the Text of Milton; but in correcting fuch Mistakes as this, we conceive we do no more than Milton himfelf-would have us do; who, after the Table of Errata in the first Edition, says, Other literal Faults the Reader of himself may correct. And for the same Reason we agree, with Dr. Bentley, that in the next Verse it should be creeping Thing rather than Things, because it is more conformable to the Text of Scripture.

Cattel and creeting Thing, and Beaft of Newton.

456. — [out of the Ground up rose As from his Lair the wild Beaft where

In Forest wild,]

Lair, or Layer, an old Saxon Word, fignifying a Bed. The Use of this Word is still kept up among us, as when we call the different Strata or Beds of Earth, some of Clay, some of Chalk, some of Stone, &c. Lairs. Wons is an old Saxon Word, fignifying to dwell or inbabit. Dr. Bentley reads In Forest wide, instead of wild, wild Beast going before; but Milton does not dislike such a Repetition of the same Word.

Richardson.

Among the Trees in Pairs they rose, they walk'd:

The Cattel in the Fields and Meadows green:

460

THOSE rare and folitary, thefe in Flocks

Pasturing at once, and in broad Herds UPSPRUNG.

The graffy Clods now calv'd, now balf appear'd

The tawny Lion, pawing to get free

His binder Parts, then springs as broke from Bonds, 465

And rampant shakes his brinded Mane; the Ounce,

The Libbard, and the Tiger, as the Mole

Rifing, the crumbled Earth above them threw

In Hillocs: The swift Stag from under Ground

Bore up his branching Head: Scarce from his Mold

BEHEMOTH biggest born of Earth UPHEAV'D

His VASTNESS: Fleec'd the Flocks and bleating rose,

As Plants: Ambiguous between Sea and Land The River Horse and scaly Crocodile.

At once came forth whatever creeps the Ground,

Insect or Worm: Those wav'd their limber Fans

For Wings, and smallest Lineaments exact

In all the Liveries deck'd of Summer's Pride

A ferny fhrubby Place.

461. [Those rare and folitary, ebefe in Flocks ]

Those, that is, the wild Beafts mentioned in ver. 457. thefe, the tame, the Cattel; and it is a very fignal Act of Providence that there are so few of the former Sort, and fo many of the latter, for the Use and Ser-

463. [The graffy Clods now calv'd, now half appear'd

The tawny Lion, &c.]
Calv'd, brought forth, as Job xxxix. x.
Pfal. xxix. 9. Milton imagines the Beafts to fife out of the Earth ready formed. This is the same Thought as Raphael, who has thus painted this Subject in the Vatican. Spenfer has had the same Imagination,

Fairy Queen, I. 1, 21.
466. [rampant shakes his brinded

Rampant, fee Note on IV. 343. Brinded, inclining to grey.

Ibid. — [the Ounce,]
The Lynx or Panther, a Creature exceed-

ing fierce and sharp fighted.

467. [The Libbard,]
The same as the Leopard; a Word used by Spenser and the old Poets, Fairy Queen,

B. I. Cant. 6. St. 25. 470. — [Scarce from his Mold Винимоти biggeft born of Earth up-HEAV'D

His VASTNESS :]
How admirably the Numbers of this Line are expressive of the Heaviness and Unweildiness of the Elephant, need not be pointed out to the Reader, nor how finely they are contrasted with the Ease of the Measures which follow, describing the lesser Animals fpringing up as lightly and as thick as Plants;
Fleec'd the Flocks and bleating rose,

As Plants.

They are equally beautiful with ver. 286, to the Note on which we refer the Reader,

478. — [deck'd]
It is a Verb here, and not a Participle;
" and deck'd their smalles Lineaments exact
in all the Liveries," &c.

### Now Heav'n in all her Glory shone, and roll'd

480. [Thefe as a Line their long Dimenfion drew,

Streaking the Ground with finaous Trace; ]
Thefe, the Worm Kind, mark'd the Ground with their winding Track.

481. - [not all Minims of Nature, &c.]

Not all small and inconsiderable for their Size, but some Serpents of wond rous Length and Bulk, even winged.

486. \_\_ [in small Room large Heart inclos'd,

Pattern of just Equality]
Milton could not forbear an Occasion to them his Principles of Government, so XI. 697. XII. 64. the Bees are said to Ave a King; the Pismires, Ants or Emmets to be Republicans, Prov. vi. 7, 8.

Richardson.

Richardion.

490. [The female Bes, that feeds her Husband Drone
Deliciously, and builds her snaves Cells]

Deliciously, and builds her waxen Cells]
There has been lately published in French

a Natural History of Bees, Histoire Naturelle des Abeilles, &c. Paris 1744. wherein the curious Author has collected all that Swammerdam and others have written upon the Subject. He says, that in a Hive there is commonly one Queen, and perhaps a thousand Males, called Drones, and near 20000 working Bees, of no Sex that can be distinguished. The Queen, or Mother Bee, is longer than the rest, and will produce, one Year with another, from thirty to forty thousand Bees. The Drones, or Husbands of this Queen, except when they are paying their Duty to her, live idly and luxuriously upon the finest Honey, whereas the common Bees live in great Measure upon Wax; and the Queen herself will condescend to wait upon the Drones, and bring them Honey; and so, as Milton expresses it, " feeds her Husband Drone deliciously,"

497. [terrific,] Frightful, terrible.

### PARADISE LOST. Book VII. Her Motions, as the great FIRST Mover's Hand First wheel'd their Course; Earth in her rich Attire Consummate LOVELY Smil'd; Air, Water, Earth. By Fowl, Fish, Beast, was flown, was swum, was walk'd Frequent; and of the fixth Day yet remain'd: There wanted vet the Master Work, the End Of all vet done; a Creature who not prone And brute as other Creatures, but indued With Sanctity of Reason, might erect His Stature, and upright with Front serene Govern the rest, self-knowing, and from thence AIG Magnanimous to correspond with Heaven. But grateful to acknowledge whence his Good Descends, thither with Heart and Voice and Eves Directed in Devotion, to adore And worship God supreme, who made him Chief Of all his Works: Therefore th' Omnipotent Eternal Father (for where is not He Present?) thus to his Son audibly spake. " Let us make now MAN in our Image, Man In our Similitude, and let them rule

"Let us make now Man in our Image, Man
In our Similitude, and let them rule

Over the Fish and Fowl of Sea and Air,

Beast of the Field, and over all the Earth,

And every creeping Thing that creeps the Ground."

This said, he form'd thee, ADAM, THEE, O Man,

Dust of the Ground, and in thy Nostrils breath'd

The Breath of Life; in his own Image he

Created thee, in the Image of God

Express, and thou becam'st a living Soul.

Male he created thee, but thy Consort

The Author keeps closely to Scripture in his Account of the Formation of Man as well as of the other Creatures, Gen. i. 26. ii. 7. There are fearce any Alterations, but what were requisite for the Verse, or

were occasioned by the Change of the Perfon, as the Angel is speaking to Adam. And what Additions are made, are plainly of the same Original, as the Reader may see by comparing both together.

Book VII. PARADISE LOST.	287
Female for Race; then bles'd Mankind, and faid,	530
Be fruitful, multiply, and fill the Earth,	
Subdue it, and throughout Dominion hold	
Over Fish of the Sea, and Fowl of th' Air,	
And every living Thing that moves on th' Earth.	
Wherever thus created, for no Place	535
Is yet distinct by Name, thence, as thou know'ft,	
He brought thee into this delicious Grove,	
This Garden, planted with the Trees of God,	
Delestable both to behold and taste;	
And freely all their pleasant Fruit for Food	540
Gave thee; all Sorts are bere that all th' Earth yields	
Variety without End; but of the Tree,	
Which tasted Works Knowledge of Good and Evil,	
Thou may'ft not; in the Day thou eat'ft, thou DY'ST	,
Death is the Penalty impos'd, BEWARE,	545
And govern well thy Appetite, lest Sin	- 15
Surprise thee, and her black Attendant DEATH.	
. ,	

Here FINISH'D he, and all that he had made View'd, and behold ALL was ENTIRELY GOOD; So Ev'n and Morn accomplish'd the fixth Day: 550 Yet not till the Creator from his Work

The facred Text fays, that "the Lord God planted a Garden Eastward in Eden; and there he put the Man whom he had formed," Gen. ii. 8. And afterwards, ver. 15. "And the Lord God took the Man, and put him into the Garden of Eden to dress it and to keep it." This feems to imply that Man was created in some other Place, and was afterwards brought into the Garden of Eden; and therefore Milton says,

Wherever thus created, for no Place Is yet diffinct by Name, thence, as thou

know'ft,

He brought thee into this delicious Grove,
This Garden, &c. Newton.

548. [Here FINISH'D be, and all that he had made

View'd,]
The Paule is very remarkable, and admi-

rably expresses the Creator surveying and contemplating his Work,

and bebold ALL WAS ENTIRELY

So Ev'n and Morn accomplish'd the fixth
Day.

He finishes the Account of the Creation, in the same Manner as Moses, Gen. i. 31. "And God saw every Thing that he had made, and behold it was very good: And the Evening and the Morning were the fixth Day. Newton.

551. [Yet not till the Creator, &c.]
The Poet represents the Messiah returning into Heaven, and taking a Survey of his great Work. There is something inexpressibly sublime in this Part of the Poem, where the Author describes that great Period of Time, filled with so many glorious Circumstances; when the Heavens and

### PARADISE LOST. 288 Book VII.

200	. 4 110
Defisting, though unwearied, up return'd,	
Up to the Heav'n of Heav'ns his bigh ABODE,	
Thence to behold this new created World	
Th' Addition of his Empire, how it show'd	555
In Prospect from his Throne, how GOOD, how FAIR,	000
Answering his great IDEA. Up he rode	
Follow'd with Acclamation and the Sound	W.A.
Symphonious of ten thousand Harps that tun'd	*
Angelic Harmonies: The Earth, the Air	560
RESOUNDED, (thou remember'st, for thou heardst)	
The Heav'ns and all the Constellations RUNG,	
The Planets in their Station list'ning stood,	
While the bright Pomp ascended JUBILANT.	
Open, ye everlasting Gates, they sung,	565
Open, ye Heav'ns, your living Doors; let in	
The great Creator from his Work return'd	
MAGNIFICENT, his fix Days Work, a WORLD;	
Open, and henceforth oft; for God will deign	
To visit oft the Dwellings of just Men	570
Delighted, and with frequent Intercourse	
Thither will fend his winged Messengers	
On Errands of Supernal GRACE. So sung	
The glorious Train ascending: HE through Heaven,	
That open'd wide her blazing Portals, led	575
To God's eternal House direct the Way,	

Earth were finished; when the Mestiah ascended up in Triumph through the everlafting Gates; when he looked down with Pleasure upon his new Creation; when every Part of Nature seemed to sejoice in its Existence; when the Morning-Stars fang together, and all the Sons of God shouted for Joy.

Sons of Figure 1 and 1 and

ing flood,]
The Word Station is used in a more peculiar Sense than usual. The Station of a Planet is a Term of Art, when the Planet appears neither to go backwards nor for-wards, but to fland fill and keep the fame Place in its Orbit. And what is faid here of the Stars and Planets is fornewhat in

the same noble Strain as the Song of Deborah, Judg. v. 20. " the Stars in their Courses fought against Sifera." Newton. 565. [Open, ye everlafting Gates, &c.] Pfal. xxiv. 7. "Lift up your Heads, O ye Gates, and be ye lift up, ye everlafting Doors; and the King of Glory shall come in." This Hymn was sung when the Ark of God was carried up into the Sanctuary on Mount Sion, and is understood as a Prophecy of our Saviour's Ascension into Heaven; and therefore is fitly applied by our Author to the same divine Person's afcending thither after he had created the Newton. World.

573. -- [Supernal] Supream, divine.

Book VII. PARADISE LOST.	289
A broad and ample Road, whose Dust is GOLD	
And Pavement STARS, as Stars to THEE appear,	
Seen in the Galaxy, that milky Way,	
Which nightly as a circling Zone thou feeft	580
Powder'd with Stars. And now on Earth the seventh	
Evening arose in Eden, for the Sun	
Was set, and Twilight from the East came on,	
Forerunning Night; when at the holy Mount	
Of Heav'n's high-seated Top, th' imperial Throne	585
Of Godhead, fix'd for EVER firm and fure,	•
The filial Pow'r arriv'd, and fat him down	
With his great Father, for he also went	
Invisible, yet stay'd, (such Privilege	
Hath Omnipresence) and the Work ordain'd,	590
Author and End of all Things, and from Work	1
Now refting, bless'd and ballow'd the sev'nth Day,	
As resting on that Day from all his Work,	
But not in Silence HOLY kept; the Harp	
Had Work and rested not, the solemn Pipe,	595
And Dulcimer, all Organs of fiveet Stop,	
All Sounds on fret by String or golden Wire	
Temper'd soft Tunings, intermix'd with Voice	
Choral or unison: Of incense Clouds	

578. [as Stars to THEE appear, &c.] The Pavement of Heaven was as thick fet with Stars, as Stars appear in the Galaxy or milky Way, which is an Affemblage of an infinite Number of little Stars, feen diffinctly with a Telescope, but too faint and remote to affect the Eye fingly.

Now refting, blefs'd and ballow'd the fev'nth Day,

As refting on that Day from all his

As refing on that Day from all his Work,]
The Reason affigned by Moses, and almost in the very Words, Gen. ii. 2, 3. "God rested on the seventh Day from all his Work which he created and made; and God blessed the seventh Day and sanchify'd it,

because that in it he had rested from all his Work."

597. [All Sounds on fret by String or golden Wire]
On the Finger-board of a Bals-Viol, for Instance, are Divisions athwart, by which the Sound is regulated and varied. These Divisions are called Frets. Richardson.

599. [Choral or Unifon:]
Many Parts together, or one only.

1bid. — [Of incense Clouds

Fuming from golden Censers hid the

Mount.]
The "Incense furning from golden Censers" feems to be founded on Rev. viii. 3, 4. "And an Angel came and flood at the Altar, having a golden Censer; and the Smoke of the Incense ascended up before God out of the Angel's Hand,"

### PARADISE LOST. 200 Book VII Fuming from golden Cenfers hid the Mount. 600 Creation and the fix Days Asts they fung, Great are thy Works, JEHOVAH, infinite Thy Pow'r: what Thought can measure thee or Tonque Relate thee? greater now in thy Return Than from the Giant Angels: THEE that Day 605 Thy Thunders magnify'd; but to create Is GREATER than created to DESTROY. Who can impair thee, mighty King, or bound Thy Empire? easily the proud Attempt Of Spirits apostate and their Counsels vain 610 Thou haft repell'd, while impiously they thought Thee to diminish, and from thee withdraw The Number of thy Worshippers. Who seeks To lessen thee, against his Purpose serves To manifest the more THY Might: His Evil 615 Thou usest, and from thence creat'st more Good. Witness this new-made World, another HEAVEN From Heaven Gate not far, founded in View On the clear Hyaline, the glaffy Sea; 620 Of Amplitude almost IMMENSE, with Stars Numerous, and every Star perhaps a World Of destin'd Habitation; but thou know'st Their Seasons: Among these the Seat of Men,

602. [Great are thy Works, JEHOVAH, &c.]

Milton is generally truly Orthodox. In this Hymn the Angels intimate the Unity of the Son with the Father, finging to both as one God, Jehovah. Newton.

as one God, Jehovah. Newton.

605. [Than from the Giant Angels;]
Dr. Bentley reads "the Rebel Angels;
thinking that the Word Giant infinuates as if this was as fabulous as that of Jove.
But the Word infinuates no fuch Thing; it is used not to express the Stature and Size of the Angels, but that Disposition of Mind, which is always ascribed to Giants, eviz. a proud, fierce, and aspiring Temper. And this the Hebrew Word Gibbor figoistes, which is rendered a Giant in Scripture.

Pearce,

619. [On the clear Hyaline,] Immediately translated "the glaffy Sea." For Milton, when he uses Greek Words, fometimes gives the English with them, as in speaking of the Rivers of Hell, 11. 577, &c. and so the Galaxy he immediately translates that milky Way. The glassy Sea is the same as the crystalline Ocean, ver. 271. Richardson.

621. [perhaps a World Of deflin'd Habitation;]
Milton was not willing to make the Angel affert politively that every Star was a World defigned to be inhabited, and therefore adds perhaps, this Notion of the Plurality of Worlds being not so well established in those Days as in these. Newton.

Book VII. PARADISE LOST.	291
Earth with her nether Ocean circumfus'd,	400-
Their pleasant Dwelling Place. Thrire happy Men,	625
And Sons of Men, whom God hath thus advanc'd,	
Created in his Image, there to dwell	
And worship him, and in Reward to rule	
Over his Works, on Earth, in Sea, or Air,	
And multiply a Race of Worshippers	630
HOLY and JUST: Thrice happy if they know	
Their Happiness, and persevere UPRIGHT.	
So fung they, and the Empyrean RUNG,	
With Halleluiabs: Thus was Sabbath kept.	
And thy Request think now fulfill'd, that ask'd	635
How first this World and Face of Things began,	
And what before thy Memory was done	
From the Beginning, that Posterity	
Inform'd by thee might know; if else thou seek'st	
Ought, not surpassing human Measure, say,	640

624. [Earth with her nether Ocean] the Waters above the Firmament.

Newton.

END OF THE SEVENTH BOOK.

### PARADISE LOST.

### VIII. OK

THE Angel ended; and in Adam's Ear So charming left his Voice, that he a while Thought him still speaking, still stood fix'd to hear Then as new wak'd thus gratefully reply'd.

"What Thanks sufficient, or what Recompense Equal have I to render thee, divine Historian, who thus largely hast allay'd The Thirst I had of Knowledge, and vouchsaf'd This friendly Condescension to relate Things elfe by me unsearchable, now heard With Wonder, but Delight, and, as is due, With Glory attributed to the high Creator? Something yet of Doubt remains, Which only thy Solution can resolve. When I behold this goodly Frame, this World 15

. 1. [The Angel ended, &c.] In the first Edition of this Poem in ten Books here was only this Line,

To whom thes Adam gratefully reply'd. This would have been too abrupt a Beginning for a new Book; and therefore, in the fecond Edition of the Poem in twelve Books, when the feventh Book was divided into two, the Author changed this Line, and changed it very much for the better, into the four first Lines as they stand at present, only preserving Part of this Verse in the laft of the four,

Then as new wak'd thus gratefully reply'd.

3. [fill flood fix'd to bear;]
Stood, from Stava (Italian) remain'd, continued; not that Adam was in a flanding Posture, probably he sat, as at Dinner, V. 433. 'Tis not his Attitude which is V. 433. 'Tis not his Attitude which here described, but his great Attention.

5. [" What Thanks sufficient, &c.] The Accounts which Raphael gives of the Battel of Angels and the Creation of the World, have in them those Qualifications, which the Critics judge requifite to an Epifode. They are nearly related to the principal Action, and have a just Connection with the Fable. The eighth Book opens with a beautiful Description of the Impresfion which this Discourse of the Arch-Angel made on our first Parents. Adam afterwards, by a very natural Curiosity, inquires concerning the Motions of those celeftial Bodies which make the most glorious Appearance among the fix Days Works. Addison.

15. [When I bebold this goodly Frame, this World, &c.] Milton, after having given so noble an Idea of the Creation of this new World, takes

a most proper Occasion to show the two great Systems, usually called the Ptolemaic

### PARADISE LOST. Book VIII. 293 Of Heav'n and Earth confifting, and compute Their Magnitudes, this Earth a Spot, a Grain, An Atom, with the Firmament compar'd And all her number'd Stars, that feem to roll Spaces incomprehenfible (for such 20 Their Distance argues and their swift Return Diurnal) merely to officiate Light Round this opacous Earth, this punctual Spot, One Day and Night, in all their vast Survey Useless besides; Reasoning I oft admire, 25 How Nature wife and frugal could commit Such Disproportions, with superfluous Hand So many nobler Bodies to create, Greater so manifold to this one Use, For ought appears, and on their Orbs impose Such restless Revolution Day by Day Repeated, while the sedentary Earth, That better might with far less Compass move, Serv'd by more noble than berfelf, attains Her End without least Motion, and receives, 35 As Tribute, such a sumless Journey brought

and the Copernican, one making the Earth, the other the Sun to be the Center; and this he does by introducing Adam proposing very judiciously the Difficulties that occur in the first, and which was the System most obvious to him. The Reply of the Angel touches on the Expedients the Ptolemaics invented to folve those Difficulties, and to patch up their Syftem, and then intimates that perhaps the Sun is the Center, and fo opens that System, and withal the noble. Improvements of the new Philosophy; not however determining for one or the other; On the contrary, he exhorts our Progenitor to apply his Thoughts rather to what more nearly concerns him, and is within his Reach. Richardson.

19. [And all her number'd Stars,]
Number'd means the fame here as numerous
in VII. 621.

Ibid. — [that feem to rell Spaces incomprehenfible]

That is, roll through Spaces incomprehenfible: But Dr. Bentley reads With Speed incomprehenfible; because (as he says) their 
Distance does not argue the Spaces of the 
Stars, one being reciprocal to the other; 
nor does their swift diurnal Return argue 
their Spaces, but rather against them. This 
is true of the Distance and the swift diurnal 
Return considered separately. But it is as 
true, that when a Body is at a vast Distance 
and performs its Circuit in a Day, both 
these Circumstances considered together, 
argue that it rolls through Spaces incomprehensible. Pearce.

22. — [to officiate]
To administer.

23. [this punctual Spot,]
He had called this Earth a Spot, in ver. 17.
he calls it here "this punctual Spot," a
Spot no bigger than a Point, compared
with the Firmament and fixed Stars.
Richardson.

### 294 PARADISE LOST. Book VIII.

Of incorporeal Speed, her Warmth and Light; Speed, to describe whose Swiftness Number FAILS."

So spake our Sire, and by his Count'nance feem'd	
Entring on studious Thoughts abstruse, which Eve	40
Perceiving where she fat retir'd in Sight,	
With Lowliness MAJESTIC from her Seat,	
And Grace that won who faw to wish her flay,	
Rose, and went forth among her Fruits and Flowers,	
To visit how they prosper'd, bud and bloom,	45
Her Nursery; they at her Coming sprung,	200
And touch'd by her fair Tendence gladlier grew.	
Yet went she not, as not with such Discourse	
Delighted, or not capable her Ear	
Of what was bigh: Such Pleasure the referv'd,	50
Adam relating, she SOLE Auditress;	
Her Husband the Relator she preferr'd	
Before the Angel, and of him to ask	
Chose rather; be, she knew, would intermix	
Grateful Digressions, and folve high Dispute	55
With conjugal Careffes; from his Lip	. 70
Not Words alone pleas'd ber. O when meet now	
Such Pairs, in Love and mutual Honour join'd?	
With Goddess-like Demeanour forth the went,	
Not unattended, for on her as QUEEN	60
A Pomp of winning Graces waited fill,	
And from about her shot Darts of Defire	
Into all Eyes to wish her still in Sight.	
And Raphael now to Adam's Doubt propos'd	4
The state of the s	

37. [Of incorporeal Speed,]
Not that it was truly fo, it fignifies only
very great Speed, fuch as Spirits might use.

\* Speed almost spiritual," as he expresses it a little afterwards, ver. 110.
Newton.

Ao. — [which Eve proper for the Perceiving, &c.] the Poet here, with a great Deal of Art, her retiring.

represents Eve as withdrawing from this Part of their Conversation, to Amusements more fuitable to her Sex. He well knew, that the Episode in this Book, which is filled with Adam's Account of his Passion and Esteem for Eve, would have been improper for her hearing, and has therefore devised very just and beautiful Reasons for her retiring.

Addison.

### Book VIII. PARADISE LOST. 295 Benevolent and facile thus reply'd, 65

"To alk or fearch I blame thee not, for Heaven Is as the Book of God before thee let. Wherein to read his wondrous Works, and learn His Seafons, Hours, or Days, or Months, or Years: This to attain, whether Heav'n move or Earth. 70 Imports not, if thou reckon right; the rest From Man or Angel the great Architect Did wifely to conceal, and not divulge His Secrets to be fcann'd by them who ought Rather admire; or if they lift to try 75 Conjecture, be his Fabric of the Heavens Hath left to their Disputes, perhaps to move His Laughter at their quaint Opinions wide Hereafter, when they come to model Heaven And calculate the Stars, how they will wield

66. [To ask or search, &c.]
The Angel's returning a doubtful Answer to Adam's Inquiries, was not only proper for the moral Reason which the Poet assigns, but because it would have been highly absurd to have given the Sanction of an Arch-Angel to any particular System of Philosophy. The chief Points in the Ptolemaic and Copernican Hypothesis are described with great Conciseness and Perspicuity, and at the same Time dressed in very pleasing and poetical Images. Addison.

70. [This to attain,]
To attain to the Knowledge of this hard Queftion, Whether Heaven or Earth move, is of no Concern or Confequence to thee: N importe (French) it matters not; fays Mr. Hume. Mr. Richardson understands it in the same Manner: His Words are, "To attain to know whether the Sun or "the Earth moves is not of use to us," But I believe that they are both mistaken in the Sense of this Passage, for I conceive it otherwise. "This to attain" is to be referred to what precedes, and not to what follows; and accordingly, there is only a Colon before these Words in Milton's own Editions, and not a full Stop, as in some others. "This to attain," that is, to attain the Knowledge of "Seasons, Hours, or Days, or Months, or Years." It imports not, it matters not, it makes no Dif-

ference whether Heaven move or Earth, whether the Ptolemaic or the Copernican System be true. This Knowledge we may still attain; the rest, other more curious Points of Inquiry concerning the heavenly Bodies, God hath done wifely to conceal.

Dr. Newton's Conjecture is supported by very good Reasons; but I wonder he did not mention the Word recken in the next Line, which cannot be tortured to mean consider, but compute or calculate. The Sense then will be fill more agreeable to Dr. Newton's Opinion.

74. — [scann'd] Examin'd, criticis'd.

80. [And calculate the Stars,]
The Sense is, And form a Judgment of the Stars by computing their Motions, Distance, Situation, Sec. as to calculate a Nativity fignifies to form a Judgment of the Events attending it, by computing what Planets, in what Motions, presided over that Nativity. But Dr. Bentley takes calculating the Stars here to mean counting their Numbers. That might he one Thing intended; but it is not all. To calculate them is to make a Computation of every Thing relating to them: The Consequence of which is (in the old System especially) "Centric and Eccentric, Cycle and Epicycle, and Orb in Orb." Pearce,

### 296 PARADISE LOST. Book VIII.

The mighty Frame, how build, unbuild, contrive To fave Appearances, how gird the Sphere Wit Centric and Eccentric scribled o'er, Cycle and Epicycle, Orb in Orb: Already by thy Reasoning this I guess, 85 Who art to lead thy Offspring, and supposest That Bodies bright and greater should not serve The less not bright, nor Heav'n such Journeys run. Earth fitting still, when she alone receives The Benefit: Confider FIRST, that great 90 Or bright infers not Excellence: The Earth Though, in Comparison of Heav'n, so small, Nor glift'ring, may of folid good contain More Plenty than the Sun that barren shines, Whose Virtue on itself works no Effect, 95 But in the fruitful Earth; there first receiv'd His Beams, unactive elfe, their Vigour find. Yet not to Earth are those bright Luminaries Officious, but to THEE Earth's Habitant. And for the Heav'n's wide Circuit, let it speak 100 The Maker's high Magnificence, who built So spacious, and his Line stretch'd out so far; That Man may know he dwells not in his own; An Edifice too large for bim to fill, Lodg'd in a small Partition, and the rest 105 Ordain'd for Uses to his Lord BEST known. The Swiftness of those Circles attribute,

82. [To fave Appearances,]
To defend the Appearances from the Attacks and Objections which would naturally arife, or to prevent their being made.

Richardfon.

83. [With Centric and Eccentric]
Centric, or Concentric, are fuch Spheres
whose Center is the same with, and Eccentric fuch whose Centers are different from
that of the Earth. Cycle is a Circle; Epicycle is a Circle upon another Circle. Expedients of the Ptolemaics, to solve the
apparent Difficulties in their System.
Richardson.

102. \_\_ [and his Line ftretch'd out fo

far;]
A Scripture Expression, Job xxxviii. 5.
Who hath stretched the Line upon it?"
as if God had measured the Heavens and the Earth with a Line.

107. [The Swiftness of those Circles at-

tribûte,
Though numberles, to HIS Omnipotence,]
The Luminaries, ver. 98, are here called a Circles, as the Morning Star is called a Circlet, ver. 169. The Swiftness of those numberless Stars impute to Omnipotence,

whe

### Book VIII. PARADISE LOST.

297

Though numberless, to HIS Omnipotence, That to corporeal Substances could add Speed almost SPIRITUAL; me thou think'st not flow. 110 Who fince the Morning Hour fet out from Heaven Where God resides, and ere Mid-Day arriv'd In Eden, Distance INEXPRESSIBLE By Numbers that have Name. But this I urge. Admitting Motion in the Heav'ns, to show 115 Invalid that which thee to Doubt it mov'd; Not that I so affirm, though so it seem To thee who hast thy Dwelling here on Earth. God to remove his Ways from human Sense, Plac'd Heav'n from Earth so far, that earthly Sight, 120 If it presume, might err in Things too high, And no Advantage gain. What if the Sun Be Center to the World, and other Stars By his attractive Virtue and their own Incited, dance about him various Rounds? Their wand'ring Course now high, now low, then hid, Progressive, retrograde, or standing still, In fix thou feeft, and what if fev'nth to thefe

who to Bodies so many, and so vastly great, could give Speed almost incorporeal. So it follows; it would not have been proper in Poetry to have been more particular; besides, it might almost have staggered Adam's Faith, if the Angel had told how swift their Motion was; if, for Example, it had been said, the Earth, a Globe of above eight thousand Miles in Diameter, went a thousand Miles in a Minute in her annual Journey, and Mercury a hundred thousand in his periodical Motion round the Sun.

Richardson.

108. [Though numberleft,]
It may be joined in Construction with Circlet, and not with Swiftneft, as Dr. Bentley conceived. And the Sense is (as Dr. Pearce expresses it) that it is God's Omnipotence which gives to the Circles, though so numberleft, such a Degree of Swistness. Or, if we join numberleft in Construction with fwifiness, it may be understood as in ver. 38. Speed, to describe whose Swistness Number

127. [Progressive, retrograde,] Going forward or backward.

In the Moon, and the "five other wand'ring Fires," as they are called, V. 177. Their Motions are evident; and what if the Earth should be a seventh Planet, and move three different Motions, though to thee insensible? The "three DIFFERENT Motions" which the Copernicans attribute to the Earth, are the diurnal round her own Axis, the annual round the Sun, and the "Motion of Libration," as it is called, whereby the Earth so proceeds in her Orbit, as that her Axis is constantly parallel to the Axis of the World. "Which else to several Spheres thou must ascribe," &c. You must either ascribe these Motions to several Spheres crossing and thwarting one another with crooked and indirect Turnings and Windings: Or you must attribute them to the Earth, and "fave the Sun his Labour" and the primum mobile too, "that swift notiurnal and diurnal Rhomb," It was ob-

### PARADISE LOST. Book VIII. 298

The Planet Earth, fo ftedfast though she seem. Insensibly three DIFFERENT Motions move? 130 Which elfe to several Spheres thou must ascribe, Mov'd contrary with thwart Obliquities. Or fave the Sun his Labour, and that fwift NoEturnal and diurnal Rhomb suppos'd, Invisible else above all Stars, the Wheel 135 Of Day and Night; which needs not thy Belief, If Earth industrious of herself fetch Day Travelling East, and with her Part averse From the Sun's Beam meet Night, her other Part Still luminous by his Ray. What if that Light, 140 Sent from her through the wide transpicuous Air, To the terrestrial Moon be as a Star Enlightning her by Day, as the by Night This Earth? Reciprocal, if Land be there, Fields and Inhabitants: Her Spots thou feest 145 As Clouds, and Clouds may rain, and Rain produce

ferved, in the Note on VII. 619. that when Milton uses a Greek Word, he frequently subjoins the English of it, as he does here, "the Wheel of Day and Night." So he calls the primum mobile; and this primum mobile, in the ancient Astronomy, was an imaginary Sphere above those of the Planets and fixed Stars; and therefore said by our Author to be "suppos'd, and invisible above all Stars." This was conceived ble above all Stars. I his was conceived to be the first Mover, and to carry all the lower Spheres round along with it; by its Rapidity communicating to them a Motion whereby they revolved in twenty-four Hours. "Which needs not thy Belief, if Earth," &c. But there is no Need to believe this, if the Earth, by revolving round on her own Axis from West to East in twenty-four Hours (travelling East,) enjoys
Day in that half of her Globe which is turned towards the Sun, and is covered with Night in the other half, which is turned away from the Sun.

140. — [What if that Light, Sent from her through the wide transpi-

To the terrefirial Moon be as a Star? What if the Light, fent from the Earth through the wide transparent Air, be as a

Star to the Moon, another Earth. the Moon is like our Earth, is a Notion as ancient as Pythagoras; the Egyptians called her the ethereal Earth. And that not only the Moon, but the other heavenly Bodies were inhabited, was imagined in those early Times. See Lucret. II. 1073. Richardion.

- [Her Spots thou feeft

As Clouds,] It feems by this and by another Passage, V. 419. as if our Author thought that the Spots in the Moon were Clouds and Vapours: But the most probable Opinion is, that they are her Seas and Waters, which reflect only Part of the Sun's Rays, and absorb the reft. They cannot possibly be Clouds and Vapours, because they are observed to be fix'd and permanent. But (as
Dr. Pearce observes) Mr. Auzout, in the
Philosophical Transactions for the Year
1666, thought that he had observed some
Difference between the Spots of the Moon as they then appear'd, and as they are defcribed to have appeared long before: And Milton, who wrote this Poem about that Time, might approve of Auzout's Observation, though others do not.

Book VIII. PARADISE LOST.	299
Fruits in her foften'd Soil, for some to eat	
Allotted there; and other Suns perhaps	
With their attendent Moons thou wilt descry	
Communicating Male and Female Light,	150
Which two great Sexes animate the World,	
Stor'd in each Orb perhaps with some that live.	
For fuch vast Room in Nature unposses'd	
By living Soul, defert and defolate,	
Only to shine, yet scarce to contribute	755
Each Orb a Glimpse of Light, convey'd so far	
Down to this babitable, which returns	
Light back to them, is obvious to dispute.	
But whether THUS thefe Things, or whether not,	
Whether the Sun predominant in Heaven	160
Rise on the Earth, or Earth rise on the Sun,	
He from the East his flaming Road begin,	
Or she from West her filent Course advance	

350. [Communicating Male and Female. Light,]

The Suns communicate Male, and the Moons Female Light. And thus Pliny mentions it as a Tradition, that the Sun is a masculine Star, drying all Things: On the contrary, the Moon is a soft and feminine Star, diffolving Humours; and fo the Balance of Nature is preserved, some of the Stars binding the Elements, and others loofing them. Newton.

155. [Only to Spine, yet scarce to contribute

The Accent here upon contribute, is the same as upon attribute, in ver. 107.

The Swiftness of those Circles attribute : and upon attributed in ver. 12.

With Glory attributed to the High-But now-a-days we generally lay the Accent differently.

- [this babitable,] 157. An Adjective used substantively : Earth is understood, as in VI. 78. this terrene.

158. [Light back to them,]
I think that Dr. Bentley very juffly objects to the Word Light here: For if the fix'd Stars convey only a Glimple of Light to our Earth, it is too much to fay that the returns back to them Light in general, which implies more than a Glimple of it. The

Doctor therefore would read " Nought back to them :" But this is not agreeable to the Philosophy which Milton puts in Raphael's Mouth; for it is intimated in ver. 140. that our Earth does " fend out Light from her; and if fo, then fome of her Light might be returned back to the fix'd Stars. Suppose we should read " Like back to them," &c. i. e. only a "Glimple of Light," just as much and no more than the receives.

159. [But whether THUS thefe Things.

or whether not, &c. ]
The Angel is now recapitulating the whole. He had argued upon the Supposition of the Truth of the Ptolemaic System to ver. 122. Then he proposes the Copernican System, and argues upon that Supposition. Now he sums up the whole, "But whether THUS these Things, or whether not," whether the one System or the other be true, whether Heaven move or Earth, folicit not thyfelf about these Matters, fear God and Newton. do thy Duty.

162. — [his flaming Road]
Elegantly applying to the Road what belongs to the Sun. So I, 736, he says the
Moon " wheels her pale Courfe."

Richardson.

### PARADISE LOST. Book VIII. 300 With inoffensive Pace that spinning sleeps On her foft Axle, while she paces even, 165 And bears thee foft with the smooth Air along, Solicit not thy Thoughts with Matters bid, Leave them to God above, bim SERVE and FEAR : Of other Creatures, as bim pleases best, Wherever plac'd, let bim DISPOSE: Foy THOU 170 In what he gives to thee, this Paradife And thy fair Eve; Heav'n is for thee too high To know what passes there: Be lowly wife; Think only what concerns thee and thy Being; Dream not of other Worlds, what Creatures there 175 Live, in what State, Condition or Degree; Contented that thus far hath been reveal'd Not of Earth only but of highest Heaven." To whom thus Adam, clear'd of Doubt, reply'd. " How fully hast thou satisfy'd me, pure

"How fully hast thou satisfy'd me, pure 180

Intelligence of Heav'n, Angel serene,
And freed from Intricacies, taught to live,
The easiest Way, nor with perplexing Thoughts
To interrupt the Sweet of Life, from which
God hath bid dwell far off all anxious Cares, 185

And not molest us, unless we ourselves
Seek them with wand'ring Thoughts, and Notions vain,
But apt the Mind or Fancy is to rove
Uncheck'd, and of her roving is no End;
Till warn'd, or by Experience taught, she learn, 190
That not to know at large of Things remote
From Use, obscure and subtle, but to know

164. — [that fpinning fleeps On her foft Axle,]
Metaphors taken from a Top, of which Virgil makes a whole Simile, Æn. VII. 378. It is an Objection to the Copernican System, that if the Earth mov'd round on her Axle in twenty-four Hours, we should be sensible of the Rapidity and Violence of the Motion; and therefore, to obviate

this Objection, it is not only faid, that "fhe advances her filent Course with inoffensive Pace that spinning fleeps on her soft Axle," but it is farther added, to explain the fill more, "while she paces even, and bears thee soft with the smooth Air along;" for the Air, the Atmosphere, moves a well as the Earth. Newton.

Book VIII. PARADISE LOST.	301.
That which before us lies in daily life,	
Is the prime Wisdom; what is more, is Fume,	
Or Emptiness, or fond Impertinence,	195
And renders us in Things that most concern	,,,
Unpractic'd, unprepar'd, and still to feek.	
Therefore from this bigh Pitch let us descend	
A lower Flight, and speak of Things at Hand	
Useful, whence haply mention may arise	200
Of something not unseasonable to ask	
By Sufferance, and thy wonted Favour deign'd.	
Thee I have heard relating what was done	
Ere my Remembrance: Now hear me relate	
My Story, which perhaps thou hast not beard;	205
And Day is yet not spent; till then thou seest	
How subtly to detain thee I devise,	
Inviting thee to bear while I relate,	
Fond, were it not in Hope of thy Reply:	
For while I fit with THEE, I feem in HEAVEN,	210
And sweeter thy Discourse is to my Ear	
Than Fruits of Palm-Tree pleasantest to Thirst	VI II
And Hunger both, from Labour, at the Hour	17
Of sweet Repast; they satiate, and soon fill	
Though pleasant, but thy Words with Grace divine	215
Imbued, bring to their Sweetness no Satiety."	

194. [Is the prime Wisdom; what is more, is Fune, &cc.]

An excellent Piece of Satire this, and a fine Reproof of those Men who have all Sense but common Sense, and whose Folly is truly represented in the Story of the Philosopher, who, while he was gazing at the Stars, fell into the Ditch. Newton.

204. \_\_ [Now hear me relate

My Story,]
Adam, to detain the Angel, enters upon his own History, and relates to him the Circumstances in which he found himself upon his Creation; as also his Conversation with his Maker, and his first Meeting with Eve. There is no Part of the Poem more apt to raise the Attention of the Reader, than this Discourse of our great Ancestor; as nothing can be more sur-

prifing and delightful to us, than to hear the Sentiments that arose in the first Man while he was yet new and fresh from the Hands of his Creator. The Poet has interwoven every Thing which is delivered upon this Subject in Holy Writ with so many beautiful Imaginations of his own, that nothing can be conceived more just and natural than this who Episode.

Addison.

The Palm-Tree bears a Fruit called a Date, full of sweet Juice, a great Restorative to dry and exhausted Bodies, by sugmenting the radical Moisture.

216. [Imbued,]
Scasoned, moissened with or ting'd; a Metaphor taken from dying. The Thing dy'd drinks in the Colour, The same Metaphor

### 202 PARADISE LOST. Book VIII.

T - 1	
To whom thus Raphael answer'd heav'nly meek.	
" Nor are thy Lips ungraceful, Sire of Men,	,
Nor Tongue ineloquent; for God on thee	
Abundantly his Gifts hath also pour'd	220
Inward and outward both, his Image fair:	
Speaking or mute all Comeliness and Grace	
Attends thee, and each Word, each Motion forms;	
Nor less think we in Heav'n of thee on Earth	
Than of our fellow Servant, and inquire	225
Gladly into the Ways of God with Man:	
For God we see hath bonour'd thee, and set	
On Man his equal Love: Say therefore on;	
For I that Day was absent, as befel,	
Bound on a Voyage uncouth and obscure,	230
Far on Excursion toward the Gates of Hell;	
Squar'd in full Legion (such Command we had)	
To see that none thence issued forth a Spy,	
Or Enemy, while God was in his Work,	
Lest be incens'd at such Eruption bold,	235
Destruction with Creation might have mix'd.	
Not that they durst without his Leave attempt,	
But us he fends upon his high Behefts	
For State, as Sovran King, and to inure	
Our prompt Obedience. Fast we found, FAST Sout	240
	457

as when the Stars are faid to augment their own Light by Moisture from the Sun, partaking of that great Fountain, VII. 367. So here the Angels Lips have plentifully imbibed divine Grace. Richardson.

229. [For I that Day was abjent,]
The fixth Day of Creation. Of all the reft, of which he has given an Account, he might have been an Eye-witness, and speak from his own Knowledge: What he has said of this Day's Work, of Adam's Original, to he sure, he must have had by Hearlay or Inspiration. Milton had very good Reason to make the Angel absent now, not only to vary his Speaker, but because Adam could best, or only, tell some Particulars not to be omitted.

Richardson,

233. [To fee that none thence issued forth, &cc.]

As Man was to be the principal Work of God in this lower World, and (according to Milton's Hypothesis) a Creature to supply the Lofs of the fallen Angels, so particular Care is taken at his Creation. The Angels on that Day keep Watch and Guard at the Gates of Hell, that none may iffue forth to interrupt the facred Work. At the same Time that this was a very good Reason for the Angel's Absence, it is likewise doing Honour to the Man with whom he was conversing.

he was converting. Newton.

240. \_\_\_ [Fast we found, FAST sout,

There is no Question but our Poet drew the Image in what follows from that in Virgil's

## Book VIII. PARADISE LOST. The dismal Gates, and barricado'd strong; But long ere our approaching heard within Noise, other than the Sound of Dance or Song, TORMENT, and loud LAMENT, and surious RAGE. Glad we return'd up to the Coasts of Light Ere Sabbath Evening: So we had in Charge. But thy Relation now; for I attend, Pleas'd with thy Words no less than thou with mine."

So spake the Godlike Pow'r, and thus our Sire. " For Man to tell how human Life began 250 Is bard; for who himself Beginning knew? Defire with thee still longer to converse Induc'd me. As new wak'd from foundest Sleep Soft on the flowery Herb I found me laid In balmy Sweat, which with his Beams the Sun 255 Soon dry'd, and on the racking Moisture fed. Strait towards Heav'n my wond'ring Eyes I turn'd, And gaz'd a while the ample Sky, till rais'd By quick instinctive Motion up I sprung, As thitherward endeavouring, and upright 260 Stood on my Feet; about me round I faw Hill, Dale, and shady Woods, and sunny Plains,

Virgil's fixth Book, where Æneas and the Sibyl fland before the adamantine Gates, which are there described as shut upon the Place of Torments, and liften to the Groans, the Clank of Chains, and the Noise of iron Whips, that were heard in those Regions of Pain and Sorrow.

Addison.

253. — [As new wak'd from foundest Sleep, &cc.]

Adam then proceeds to give an Account of his Condition and Sentiments immediately after his Creation. How agreeably does he reprefent the Posture in which he sound himself, the beautiful Landscape that surrounded him, and the Gladness of Heart which grew up in him on that Occasion? Adam is afterwards described, as surprised at his own Existence, and taking a Survey of himself, and of all the Works of Nature. He likewise is represented as discovering by the Light of Reason, that he and every thing about him must have been the

Effect of some Being infinitely good and powerful, and that this Being had a Right to his Worship and Adoration. His first Address to the Sun, and to those Parts of the Creation which made the most distinguished Figure, is very natural and amusing to the Imagination. His next Sentiment, when, upon his first going to sleep, he fancies himself losing his Existence, and falling away into nothing, can never be sufficiently admired. His Dream, in which he fill preserves the Consciousness of his Existence, together with his Removal into the Garden which was prepared for his Reception, are also Circumstances sinely imagined, and grounded upon what is delivered in facred Story.

Addison.

256. — [reaking]
Or reeking, is the same as steaming or smeaking, from the Saxon Rec, Smoke.
This Idea is not the most delicate.

### PARADISE LOST: Book VIII. 304

And liquid Laple of murm'ring Streams; by thefe, Creatures that liv'd and mov'd, and walk'd, or flew, Birds on the Branches warbling; all Things smil'd. With Fragrance and with Joy my Heart o'erflow'd. Myself I then perus'd, and Limb by Limb Survey'd, and fometimes went, and fometimes ran With supple Joints, as lively Vigour led: But who I was, or where, or from what Caufe, 270 Knew not; to speak I try'd, and forthwith SPAKE; My Tongue obey'd, and readily could name Whate'er I faw. Thou Sun, faid I, fair Light, And thou inlighten'd Earth, so fresh and gay, Ye Hills, and Dales, ye Rivers, Woods, and Plains, 275 And ye that live and move, fair Creatures tell, Tell, if ye faw, how came I thus, how here? Not of myself; by some great Maker then, In Goodness and in Power PRÆEMINENT: Tell me, how may I know him, how ADORE, 280 From whom I have that thus I move and live. And feel that I am bappier than I KNOW. While thus I call'd, and stray'd I knew not whither, From where I first drew Air, and first beheld This happy Light, when Answer none return'd, 285 On a green shady Bank profuse of Flowers Pensive I sat me down; there gentle Sleep First found me, and with soft Oppression seis'd

265. [all Things smil'd, With Fragrance and with Joy my Heart o'erflow'd.] So Milton's own and most other Editions, have this Passage. Others have it thus,
—— all Things fmil'd

With Fragrance, and with Joy my Heart o'erflow'd.]
Both are beautiful, but we will adhere to the first, not only because it is in Milton's own Editions, which we would never alter in the least pointing, unless 'tis manifestly an Error of the Printer, but because this Senfe is the beft, Richardson.

272. — [and readily could name Whatever I faw.]

There is a Contradiction between this and ver. 352, &c. In the first Passage Adam says that he could name whate'er he saw, before he got into Paradife. In the fecond he fays, that God gave him that Ability when the Beafts came to him in Paradife. For this last Passage alludes to the rabbinical Opinion, that he gave Names according to their Natures (clearer expressed, ver. 438, &c.) and the Knowledge of their Natures he fays God then fuddenly indued him Warburton.

Book VIII. PARADISE LOST.	305
My droused Sense, untroubled, though I thought	
I then was passing to my former State	290
Insensible, and forthwith to dissolve:	ANY
When suddenly stood at my Head a Dream,	70.77
Whose inward Apparition gently mov'd	1911
My Fancy to believe I yet had Being,	
And liv'd: One came, methought, of Shape divine,	295
And faid, "Thy Mansion wants thee, Adam, rife,	LOUIS'
First Man, of Men innumerable ordain'd	blank.
FIRST Father, call'd by thee I come thy Guide	210021
To the Garden of Bliss, thy Seat prepar'd."	
So faying, by the Hand he took me rais'd,	300
And over Fields and Waters, as in Air	The second
Smooth fliding without Step, last led me up	
A woody Mountain; whose high Top was plain,	1
A Circuit wide, inclos'd, with goodliest Trees	VALUE
Planted, with Walks, and Bow'rs, that what I faw	305
Of Earth before scarce pleasant seem'd. Each Tree	203
Loaden with fairest Fruit, that hung to th' Eye	of tovi
Tempting, stirr'd in me sudden Appetite	Resura
To pluck and eat; whereat I wak'd, and found	Salt of
Before mine Eyes all real, as the Dream	310
Had lively shadow'd: Here had new begun	310
My wand'ring, had not be who was my Guide	
Up hither, from among the Trees appear'd,	d Ayaned
PRESENCE divine. Rejoicing, but with Awe,	
In Adoration at his Feet I fell	315
Submiss: He rear'd me, and "Whom thou sought'st	
	1, 7, 200
Said mildly, Author of all this thou seeft	

296. ["Thy Manfion wants thee,]
Rather waits thee, fays Dr. Bentley. But
wants is right: As in V. 365.
Those happy Places thou hast deign'd
a while
To want.
Pearce.
300. [So faying, by the Hand he took
me rais'd,]
It is said, Gen. ii. 15. that "the Lord
God took the Man, and put him into the

Garden of Eden to drefs it and to keep it."
Some Commentators fay, that Man was not formed in Paradife, but was placed there after he was formed, to show that he had no Title to it by Nature, but by Grace; and our Author poetically supposes that he was carried thither sleeping, and was first made to see that happy Place in Vision.

Newton.

### 306 PARADISE LOST. Book VIII.

Above, or round about thee, or beneath. This Paradise I give thee, count it thine To till and keep, and of the Fruit to eat: Of every Tree that in the Garden grows Eat FREELY with glad Heart; fear HERE no Dearth: But of the Tree whose Operation brings Knowledge of Good and ILL, which I have fet The Pledge of thy OBEDIENCE and thy FAITH, Amid the Garden by the Tree of Life, REMEMBER what I warn thee, shun to TASTE, And shun the bitter Consequence: For know, The Day thou eat'st thereof, my sole Command Transgres'd, inevitably thou shalt DIE, 330 From that Day MORTAL, and this bappy State Shalt lose, expell'd from bence into a World Of WOE and SORROW." Sternly he pronounc'd The rigid Interdiction, which resounds Yet dreadful in mine Ear, though in my Choice Not to incur; but soon his clear Aspett Return'd, and gracious Purpose thus renew'd. " Not only these fair Bounds, but all the Earth To thee and to thy Race I give; as LORDS

320. [To till and keep,]
Dr. Bentley fays, that Paradife was not to be till d, but the common Earth after the Fall: He therefore fays, that Milton defigned it "to dress and keep," as in Gen. it.

15. "to dress it and to keep it." This looks like a just Objection, and yet is not fo in Reality: For if he had confulted the Original, he would have found that Adam was to till as well before as after the Fall: While he continued in that Garden, he was to till that; after his Expulsion from thence, he was to till that; after his Expulsion from thence, he was to till the common Earth.

Our Poet feems here to have approved of the Opinion of Fagius (a favourite Annotator of his) who, in his Note on Gen. ii.

9. thinks that Adam was to have ploughed and fowed in Paradife, if he had continued there.

323. [But of the Tree, &c.]
This being the great Hinge on which the
whole Poem turns, Milton has marked it

firongly. "But of the Tree-REMEMBER
what I warn thee,"—he dwells, expatiates upon it from ver. 323 to 336, repeating, enforcing, fixing every Word; 'tis
all Nerve and Energy. Richardson,

all Nerve and Energy. Richardion,

330. — [inevitably thou shalt DIE,]

15 In the Day that thou eatest thereof, thou
shalt furely die," as it is expressed Gen. ii.

17. that is, from that Day thou shalt become mortal, as our Poet immediately afterwards explains it. Newton.

335. [Yet dreadful in mine Ear,]
The Impression, which the Interdiction of
the Tree of Life left in the Mind of our
first Parent, is described with great Strength
and Judgment: as the Image of the several
Beasts and Birds passing in Review before
him is very beautiful and lively.

Addison.

336. [Not to incur;]
Not to run into the confequence of disobeying that Interdiction, Richardson,

Book VIII. PARADISE LOST.	307
Posses it, and all Things that therein live,	340
Or live in Sea, or Air, Beaft, Fish, and Fowl.	-
In Sign whereof each Bird and Beast behold	Jan D
After their Kinds; I bring them to receive	ANTE
From thee their Names, and pay thee Fealty	inch
With low Subjection; understand the same	345
Of Fish within their watry Residence,	100 -1
Not hither fummon'd, fince they cannot change	
Their Element to draw the thinner Air."	- KA
As thus he spake, each Bird and Beast behold	WT.
Approaching two and two, THESE cowring low	350
With Blandishment, each BIRD stoop'd on his Wing.	199.15
I nam'd them, as they pas'd, and understood	
Their Nature, with fuch Knowledge God indued	
My sudden Apprehension: But in these	Jr. 68
I found not what methought I wanted still;	355
And to the heav'nly Vision thus presum'd.	

"O by what Name, for thou above all these,
Above Mankind, or ought than Mankind higher,
Surpassest far my naming, how may I
Adore thee, Author of this Universe,
And all this Good to Man? for whose well being
So amply, and with Hands so liberal
Thou hast provided all Things: But with me

350. [corwing low With Blands sheet,]
Creeping near the Ground and fawning.
354. [but in these I found not what methought I wanted fill;]

The Account given by Moses is very short here, as in all the rest, Gen. ii. 19, 20. "And out of the Ground the Lord God formed every Beast of the Field, and every Fowl of the Air, and brought them unto Adam to see what he would call them: And whatsoever Adam called every living Creature, that was the Name thereof. And Adam gave Names to all Cattel, and to the Fowl of the Air, and to every Beast of

the Field; but for Adam there was not found an Help meet for him." And from this short Account our Author has raised what a noble Episode! and what a divine Dialogue from the latter Part only!

357. [O by what Name, &cc.] It is an unreasonable, as well as untheological Supposition, that God gave Man the inspir'd Knowledge of the Natures of his Fellow-Creatures before the Nature of his Creator; yet this our Poet supposes. What feems to have milled him was, that in the ordinary Way of acquiring Knowledge, we rise from the Creature to the Creator.

### 308 PARADISE LOST. Book VIII. I fee not who partakes. In Solitude What Happines, who can enjoy alone, Or all enjoying, what Contentment find?" Thus I presumptuous; and the Vision bright, As with a Smile more brighten'd, thus reply'd.

"What call'st thou Solitude? Is not the Earth	1.00
With various living Greatures, and the Air	370
Replenish'd, and all these at thy Command	Night M
To come and play before thee? Know'ft thou not	· · · · · ·
Their Language and their Ways? They also know,	
And Reason not contemptibly; with these	
Find Pastime, and bear Rule; the Realm is large."	375
So spake the universal Lord, and seem'd	190
So ordering. I with Leave of Speech implor'd,	
And humble Deprecation thus reply'd.	

"Let not my Words offend thee, heav'nly Power	
My Maker, be propitious while I speak.	380
Hast thou not made me bere THY Substitute,	
And these inferior far beneath me set?	- 4
Among Unequals what Society	Total second
Can fort, what Harmony or true Delight?	
Which must be mutual, in Proportion due	385
Giv'n and receiv'd; but in Disparity	
The one INTENSE, the other still REMISS	A STATE OF

372. — [Knew's thou not Their Language and their Ways?]
That Brutes have a Kind of Language among themselves is evident and undeniable.
There is a Treatife, in French, of the Language of Brutes; and our Author supposes that Adam understood this Language, and was of Knowledge superior to any of his Descendents, and besides, was affisted by Inspiration, "with such Knowledge God indued his sudden Apprehension." He is said by the School Divines to have exceeded Solomon himself in Knowledge.

And Pardon humble Deprecation]
And Pardon humbly pray d.
379. [Let not my Words offend thee,]

Abraham thus implores Leave to speak, and makes Intercession for Sodom with the like humble Deprecation, Gen. xviil. 30. "Oh, let not the Lord be angry, and I will speak."

Newton,

But in Inequality, fuch as is between brute and rational; "the one INTENSE," Man high, wound up, and firained to nobler Understanding, and of more lofty Faculty; "the other ftill REMISS," the Animal, let down, and flacker, groveling in more low and mean Perceptions, can never fuit together. A musical Metaphor, from Strings, of which the firetched and higheft give a fmart and sharp Sound, the flack a flat and heavy one, Hume.

Book VIII. PARADISE LOST. 304	9
Cannot well fuit with either, but foon prove	San S
Tedious alike: Of Fellowship I speak	
Such as I feek, fit to participate 39	0
All rational Delight, wherein the Brute	
Cannot be buman Confort; they rejoice	1
Each with their Kind, Lion with Lioness;	Y
So fitly them in Pairs thou hast combin'd;	
Much less can Bird with Beast, or Fish with Fowl 39.	5
So well converse, nor with the Ox the Ape;	
Worse then can Man with BEAST, and least of all."	

Whereto th' Almighty answer'd, not displeas'd.

"A nice and subtle Happiness I see
Thou to thyself proposes, in the Choice
Of thy Associates, Adam, and wilt taste
No Pleasure, though in Pleasure, solitary.
What think'st thou then of me, and this my State?
Seem I to thee sufficiently posses'd
Of Happiness, or not? Who am alone
From all Eternity, for none I know
Second to me or like, equal much less.
How have I then with whom to hold Converse
Save with the Creatures which I made, and those
To me inferior, infinite Descents

410
Beneath what other Creatures are to thee?"

He ceas'd, I lowly answer'd. "To attain The Highth and Depth of thy eternal Ways All HUMAN Thoughts come short, Supreme of Things; Thou in thyself art perfect, and in thee 415 Is no Desicience found; not so is Man,

AOI. — [and wilt tafte
No Pleasure, though in Pleasure, soliTARY.]
Though furrounded with Delight, thou
wilt tafte no Pleasure if alone,

413. [The Highth and Depth of thy eternal Ways, &c.]
Rom. ix. 33. "O the Depth of the Riches both of the Wifdom and Knowledge of God! how unfearchable are his Judgments, and his Ways paft finding out!"

### PARADISE LOST. Book VIII. But in Degree, the Cause of his Desire By Conversation with his Like to belp, Or solace his Defects. No need that thou Shouldst propagate, already infinite, And through all Numbers absolute, though one; But Man by Number is to manifest His fingle Imperfection, and beget Like of his Like, his Image multiply'd, In Unity DEFECTIVE, which requires Collateral Love, and dearest Amity. Thou in thy Secrefy although alone, Best with thyself accompanied, seek'st not Social Communication, yet so pleas'd, Canst raise thy Creature to what Highth thou wilt Of Union or Communion, DEIFY'D; I by converfing cannot these erect From prone, nor in their Ways Complacence find." Thus I imbolden'd spake, and Freedom us'd Permissive, and Acceptance found, which gain'd This Answer from the gracious Voice divine. "Thus far to try thee, Adam, I was pleas'd,

And find thee knowing not of Beafts alone, Which thou hast rightly nam'd, but of thyself, Expressing well the Spirit within thee FREE,

421. [And through all Numbers abso-lute, though on z;] Mind against the narrow and rigid Notions of the Calvinists of that Age, and here, in Absolute, perfect, compleat, in all thy infinite perfections, though but one. 423. [His fingle Imperfection,]
That is, the Imperfection of him fingle,
A frequent Way of speaking in Milton.

425. [which requires Collateral Love, and dearest Amity.] Which makes me fland in Need of a Companion capable of mutual Love and endear-ing Friendship.

My Image,] Milton is, upon all Occasions, a ffrenuous Advocate for the Freedom of the human

the same Spirit, supposes the very Image of God, in which Man was made to confide in this Liberty. The Sentiment is very grand, and this Sense of the Words is, in. my opinion, full as probable as any of those many which the Commentators have put upon them, in as much as no Property of the Soul of Man diffinguishes him better anion capable of mutual Love and endearing Friendship.

440. [Expressing well the Spirit within the errer, thee rare, and the spirit within the errer, the errer, the errer and the spirit within the errer. fage of Scripture, referring to St. Basil the Great for the same Interpretation. See Clarius amongst the Critici Sacri. Thyer,

# Book VIII. PARADISE LOST. My Image, not imparted to the Brute, Whose Fellowship therefore unmeet for thee Good Reason was thou freely shouldst dislike, And be so minded still; I, ere thou spak'st, Knew it not good for Man to be alone, And no such Company as then thou saw'st Intended thee, for Trial only brought, To see how thou could'st judge of sit and meet: What next I bring shall please thee, be assured, Thy Likeness, thy sit Help, thy other Self, Thy Wish exastly to thy Heart's Desire."

He ended, or I heard no more, for now

My earthly by His beav'nly overpower'd,

Which it had long stood under, strain'd to th' Highth

In that celestial Colloquy sublime,

As with an Object that excels the Sense

Dazzled and spent, sunk down, and sought Repair

Of Sleep, which instantly fell on me, call'd

By Nature as in Aid, and clos'd mine Eyes.

Mine Eyes he clos'd, but open left the Cell

460

444. — [I, ere thou spak's, Knew it not good for Man to be alone,]
For we read Gen. ii. 18. "And the Lord God said, It is not good that the Man should be alone; I will make him an Help meet for him." And then, ver. 19, 20. God brings the Beasts and Birds before Adam, and Adam gives them Names, "but for Adam there was not found an Help meet for him;" as if Adam had now discovered it himself likewise: And from this little Hint our Author has raised this Dialogue between Adam and his Maker. And then follows, both in Mose and in Milton, the Account of the Formation of Eve, and Institution of Marriage.

Newton.

453. [My earthly by HIS beav'nly over-

The Scripture fays only, that "the Lord God caused a deep Sleep to fall upon Adam," Gen. ii. 22, and our Author entersours to give some Account how it was affected: Adam was overpower'd by con-

versing with so superior a Being, his Faculties having been all strained and exerted to the Highth, and now he sunk down, quite dazzled and spent, and sought Repair of Sleep, which instantly fell on him, and clos'd his Eyes. "Mine Eyes he clos'd," says he again, turning the Words, and making Sleep a Person, as the ancient Poets often do.

Newton.

[Colloguy sublime,]

Heavenly Discourse.

460. [Mine Eyes he clai'd, &c.]

Adam then proceeds to give an Account of hie second Sleep, and of the Dream in which he beheld the Formation of Eve. The new Passion that was awakened in him at the Sight of her is touched very finely. Adam's Distress upon losing Sight of this beautiful Phantom, with his Exclamations of Joy and Gratitude at the Discovery of a real Creature, who resembled the Apparition which had been presented to him in his Dream; the Approaches he makes to her, and his Manner of Courtship, are all laid X 4

### PARADISE LOST. Book VIII. 212

Of Fancy my internal Sight, by which Abstract as in a Trance methought I saw. Though fleeping, where I lay, and faw the Shape Still glorious before whom awake I stood; Who flooping open'd my left Side, and took 465 From thence a Rib, with cordial Spirits warm, And Life-Blood streaming fresh; wide was the Wound, But fuddenly with Flesh fill'd up and beal'd: The Rib he form'd and fashion'd with his Hands; Under his forming Hands a Creature grew, 470 Manlike, but different Sex, so lovely fair, That what feem'd FAIR in all the World, feem'd now MEAN, or in her fumm'd up, in HER contain'd And in her Looks, which from that Time infus'd Sweetness into my Heart, unfelt before, 475 And into all Things from ber Air inspir'd The Spirit of Love and AMOROUS Delight. She disappear'd, and left me dark; I wak'd To find ber, or for ever to deplore Her Loss, and other Pleasures all ABJURE: 480

together in a most exquisite Propriety of locked up. So that Adam sees his Wise, Sentiment. Though this Part of the Poem as he did Paradise, first in Vision. is worked up with great Warmth and Spirit, the Love which is described in it is every Way fuitable to a State of Innocence. If the Reader compares the Description which Adam here gives of his leading Eve to the nuptial Bower, with that which Mr. Dryden has made on the same Ocea-Sion, in a Scene of his Fall of Man, he will be fenfible of the great Care which Milton took to avoid all Thoughts on so delicate a Subject, that might be offensive to Religion The Sentiments are or Good-manners. chafte, but not cold; and convey to the Mind Ideas of the most transporting Pasfion, and of the greatest Purity.

462. [Abftrad as in a Trance.]
For the Word, that we translate a deep Sleep, Gen. ii. 21. " The Lord God caufed a deep Sleep to fall upon Adam," the Greek Interpreters render by Trance or Ecfaly, in which the Person is abstract, is withdrawn as it were from himself, and Aill fees Things, though his Senfes are all

lopen'd my left Side, and 465. -

From thence a Rib, -wide was the Wound,
But suddenly with Flesh fill'd up and

beal'd:]
Gen. ii. 21. " And he took one of his Ribs, and closed up the Flesh instead there-of." The Scripture says only one of bis Ribs, but Milton follows those Interpreters who suppose this Rib was taken from the left Side, as being nearer to the Heart.

478. [She disappear'd, and left me

She that was my Light vanish'd, and left me dark and comfortless. For Light is, in almost all Languages, a Metaphor for Joy and Comfort, and Darkness for the con-

- [other Pleafures all ABJURE:] Abjure, here, fignifies to renounce, forfake.

### When out of Hope, behold her, not far off. Such as I faw her in my Dream, adorn'd With what all Earth or HEAVEN could bestow

To make her amiable: On she came, Led by her heav'nly Maker, though unfeen,

Book VIII. PARADISE LOST.

And guided by his Voice, nor uninform'd Of nuptial Sanctity and Marriage Rites:

Grace was in all her Steps, Heav'n in her Eye,

In every Gesture DIGNITY and LOVE. I OVER 10Y'D could not forbear ALOUD.

490 "This TURN hath made Amends; thou hast fulfill'd Thy Word, Creator BOUNTEOUS and BENIGN,

Giver of all Things fair, but fairest THIS

Of all thy Gifts, nor envieft. I now fee Bone of my Bone, Flesh of my Flesh, MYSELF

Before me; WOMAN is her Name, of Man

Extracted; for this Cause he shall forego

Father and Mother, and to his Wife adhere; And they shall be one Flesh, one HEART, one Soul."

She heard me thus, and though divinely brought, 500

485. [Led by her heav'nly Maker,]
For the Scripture fays, Gen. ii. 22. that
if the Lord God brought her unto the
Man;" and our Author, fill alluding to this Text, fays afterwards, ver. 500. that the was divinely brought. Newton. 491. [" This Turn hath made Amends;]

Turn is here used to express Alteration or Change.

494. — [nor envieft.]
The Verh envieft is joined in Conftruction to "thou hast fulfill" d:" There is then no such loose Syntax here, as Dr. Bentley imagines; nor will the Words nor envieft be too flat for the present Passion (as the Dectar since) in a understand by the support of the present passion of the p Doctor fays) if we understand by them,
Nor thinkest this Gift too good for me.
See concerning the Sense of this Word the
Note on I. 259. Dr. Bentjey reads
fairest this

Of all thy Gifts, and dearest. Pearce. 49; Bone of my Bone, &c.]
As if he should say, "O, my Creator, those Creatures which thou broughtest to she before, were neither like, nor fuitable

to me, but this that now thou haff bestow'd upon me, is Bone of my Bone, my own Si-militude, myfelf." That Adam, waking from his deep Sleep, should, in Words so express and prophetic, own and claim his Companion, gave Ground to that Opinion, that he was not only afleep, but intranc'd too, by which he faw all that was done to him, and understood the Mystery of it, God informing his Understanding in his Ecstafy.

495

498. \_\_ [and to his Wife adbere ;] Gen. ii. 23, 24. " And Adam faid, This is now Bone of my Bones, and Fleth of my Fleth; the shall be called Woman, because the was taken out of Man. Therefore shall a Man leave his Father and his Mother, and shall cleave unto his Wife; and they shall be one Flesh." How has Milton improved upon the last Words, " and they shall be one Flesh;" and what an admirable Climax has he form'd?

And they shall be one FLESH, one HEART, one Soul.

### PARADISE LOST.

Yet Innocence and Virgin Modesty, Her Virtue and the Conscience of her Worth. That would be woo'd, and not unfought be won, Not obvious, not obtrustive, but retir'd, The more DESIRABLE, or to fay all Nature herself, though pure of finful Thought, Wrought in her fo, that feeing me, she turn'd: I follow'd her, the what was Honour knew, And with obsequious Majesty approv'd My pleaded Reason. To the nuptial Bower 510 I led her blushing like the Morn: All Heaven, And happy Constellations on that Hour Shed their SELECTEST Influence; the Earth Gave Sign of GRATULATION, and each Hill; Joyous the Birds; fresh Gales and gentle Airs 515 Whisper'd it to the Woods, and from their Wings Flung Rose, flung Odours from the spicy Shrub, Disporting, till the amorous Bird of Night Sung spousal, and bid baste the Evening Star

502. [Her Virtue and the Confcience of her Worth,]
Dr. Bentley proposes to read,

Her Virtue and her Consciousness of Worth. The Word Conscience (says he) is here taken in a Signification unwarranted by Use. But the Fact is quite otherwise ; for in our Englifh Version of the Bible the Word is often used in this Sense: Thus in Hebr. x. 2.

"should have had no more Conscience of
Sins." I Cor. viii. 7. "Some with Conscience
are of the Idol eat." And thus Conscience
is used by the Latin Authors. Pearce,
504. [Not obvious,]

Not forward.

505. — [or to say all, &c.] The Confiruction of the whole Passage is Innocence and Virgin Modefly, her Virtue and the Confeience of her Worth, or, to fay all, Nature herfelf wrought in her fo, that feeing me fig. fo, that feeing me she turn'd. Wrought is the Verb, and the Nominative Cases are Innocence and Virgin Modesty, Virtue and Contion this, because the Passage hath been misunderstood by Dr. Bentley, and may be to again by others. Newton. 509. [And with obsequious Majesty ap-

How exactly does our Author preserve the fame Character of Eve in all Places where he speaks of her! This objection Majely is the very same with the coy Submission, modest Pride in the fourth Book, and both not unlike what Spenfer has in his Epithalamium.

Behold how goodly my fair Love doth lie In proud Humility.

519. [Sung spousal,] Sung the wedding Song.

Ibid. - [and bid bafte the Evening

On his Hill Top, to light the bridal

"The Evening Star" is faid to "light the bridal Lamp," as it was the Signal among the Ancients to light their Lamps and Torches in Order to conduct the Bride Home to the Bridegroom. "On his Hill Top," fays our Author, writing in the Lan-guage as well as in the Spirit of the Ancients: For when this Star appeared East-ward in the Morning, it was faid to rife on Mount Ida; when it appeared Westward in

Thus have I told thee all my State, and brought My Story to the Sum of eartbly Blifs Which I enjoy, and must confess to find In all Things else Delight indeed, but such As us'd or not, works in the Mind no Change, Nor vehement Defire, these Delicacies I mean of Taste, Sight, Smell, Herbs, Fruits, and Flowers. Walks, and the Melody of Birds; but bere Far otherwise, TRANSPORTED I behold, Transported Touch; bere Passion FIRST I felt, Commotion strange, in all Enjoyment else Superior and unmov'D, bere only weak Against the Charm of Beauty's pow'rful Glance. Or Nature fail'd in me, and left some Part Not Proof enough fuch Object to sustain, Or from my Side fubdutting, took perhaps More than enough; at least on her bestow'd Too much of Ornament, in outward Show ELABORATE, of inward less EXACT. For well I understand in the prime End Of Nature HER th' Inferior, in the Mind And inward Faculties, which most excel, In outward also HER resembling less

the Evening, it was faid to be feen on Mount Oeta. And this Ceremony of the Ancients of lighting their bridal Lamps and Torches at Evening, is alluded to more plainly in Book XI. 588.

And now of Love they treat, till th' Evening Star,

Love's Harbinger, appear'd; then all in

They light the nuptial Torch, and bid in-

Hymen, then first to Marriage Rites invok'd,

Far otherwife, &c. ]
What a noble Mixture of Rapture and Innocence has the Author joined together, in the Reflections which Adam makes on the Pleasures of Love compared to these of Senfe !

- [refembling lefs

His Image, &cc.] Milton here feems to adopt the Opinion, that the Image of God in Man was the Dominion given to him over the Creatures, contrary to the Sense he follows at ver. 440. but this is not the only Inftance, where in different Places he goes upon different Hypotheses, as may best suit with his Subject. See his different Construction of the Sons of God going in to the Daughters of Men, in Paradife Loft, and Paradife Regain's. Thyer.

#### PARADISE LOST. Book VIII. His Image who made both, and less expressing The Character of that Dominion given 545 O'er other Creatures; yet when I approach Her Loveliness, fo ABSOLUTE she feems And in herself complete, so well to know Her own, that what she wills to do or fay, Seems wisest, VIRTUOUSEST, DISCREETEST, BEST; 550 All higher Knowledge in her Presence falls Degraded, Wisdom in Discourse with ber Lofes DISCOUNT'NANC'D, and like FOLLY shows; Authority and Reason on her wait, As one intended first, not after made Occasionally; and to confummate all, Greatness of Mind and Nobleness their Seat Build in ber LOVELIEST, and create an Awe About her, as a Guard angelic plac'd."

To whom the Angel with contracted Brow.

Accuse not Nature, she hath done her Part;
Do thou but thine, and be not diffident
Of Wisdom, she deserts thee not, if thou
Dismiss not her, when most thou need'st her nigh,
By attributing overmuch to Things
Less excellent, as thou thyself perceiv'st.
For what admir'st thou, what transports thee so,
An Outside? Fair no Doubt, and worthy well

547. — [so ABSOLUTE]
So finish'd, so perfect, so complete, as it is faid in the next Line, and as the Word is explained in the Note upon ver. 421. And so absolute is used, VII. 94. Newton. 556. — [to consummate all,]
To say all at once.

560. [To whom the Angel with contract-

Theic Sentiments of Love in our first Parent gave the Angel such an Insight into human Nature, that he scems apprehensive of the Evils which might befal the Species in general, as well as Adam in particular, from the Excess of this Passion. He therefore fortifies him against it by timely Ad-

monitions; which very artfully prepare the Mind of the Reader for the Occurrences of the next Book, where the Weakness of which Adam here gives such distant Discoveries, brings about that fatal Event which is the Subject of the Poem. Addison.

568. — [and worthy well Thy cherifbing, thy bonouring, and thy

Love, ]
He maketh ule of these three Words agreeably to Scripture. "So ought Men to love their Wives, as their own Bodies: He that loveth his Wife, loveth himself: For no Man ever yet hated his own Flesh, but nourisheth and cherisheth it," Eph. v. 28, 29, "Giving Honour unto the Wife," 2 Pet, iii. 7,

Book VIII. PARADISE LOST.	317
Thy cherishing, thy bonouring, and thy Love,	
Not thy Subjection: Weigh with ber THYSELF;	579
Then value: Oft-times nothing profits more	T
Than SELF ESTEEM, grounded on just and right	TAP
Well manag'd; of that Skill the more thou know'ft,	Ar.
The more the will acknowledge THEE her Head,	
And to REALITIES yield all her Shows:	575
Made so adorn for thy Delight the more,	in all
So awful, that with HONOUR thou may'st love	
Thy Mate, who fees when thou art feen least wife.	
But if the Sense of Touch whereby Mankind	3
Is propagated feem fuch dear Delight	580
Beyond all other, think the same vouchsaf'd	Trail.
To Cattel and each Beaft; which would not be	TOW.
To them made common and divulg'd, if ought	
Therein enjoy'd were worthy to subdue	
The Soul of Man, or Passion in him move.	585
What bigher in her Society thou find'st	
Attractive, human, rational, Love still;	
In loving thou dost well, in Passion not,	4
Wherein TRUE LOVE confifts not; Love REFINES	FIL
The Thoughts, and Heart ENLARGES, hath his Seat	590
In REASON, and is judicious, is the Scale	1000
By which to beav'nly Love thou may'st ascend,	NEW TO
Not funk in carnal Pleasure, for which Cause	

These Verses contain a beautiful and infructive Account of the End for which God bestowed on Eve so much of Ornament and Awsulness. But two such Participles as made adorn'd would have sounded very oddly together; and therefore he has coined an Adjective adorn, as the Itslians have adorn for adornate. And in like Manner he uses fledge for fledg'd, III. 627. VII. 420. and devote for devoted, IX. 901. And there are other Instances of his changing the Participle into an Adjective. Newton. 579. [But if the Sense of Touch, &c.]

Answering to what Adam had said before,

Answering to what Adam had faid before TRANSPORTED I behold,

Transported Touch.

589. [Love REFINES The Thoughts, and Heart ENLARGES, hath his Seat

In Reason, and is judicious,]
Noble, manly Love is guided by Reason,
not giddy and blind, as that the Poets feign,
but rational and judicious, adviseable, able
to choose and diffinguish.
Hume.

To be judicious means, here, to choose proper Qualities in Eve for the Object of Love; to love her only for what is truly amiable a Not for "the Sense of Touch whereby Mankind is propagated," ver. 579, &c, but for what Adam found "bigher in her Society, buman and rational," ver. 586, &c.

Pearce,

#### PARADISE LOST Book VIII. 318

Among the Beasts no Mate for thee was found."

	10 60000
To whom thus half ahash'd Adam reply'd.	595
" Neither her Outside form'd so fair, nor ought	nauk
In Procreation common to all Kinds	n William
(Though bigher of the genial Bed by far,	Tres
And with mysterious Reverence I deem)	bag.
So much delights me, as those graceful Acts,	600
Those thousand Decencies that daily flow	
From all her Words and Actions mix'd with Love	· A
And fweet Compliance, which declare unfeign'd	
Union of Mind, or in us both one Soul;	15-18
Harmony to behold in wedded Pair	605
More grateful than barmonious Sound to th' Ear.	
Yet these subject not; I to thee disclose	die!
What inward thence I feel, not therefore foil'd,	apall I
Who meet with various Objects, from the Sense	2 24 7
Variously representing; yet still free	610
Approve the best, and follow what I approve.	Autroc
To love thou blam'st me not, for Love thou say'st	rook ni
Leads up to Heav'n, is both the Way and Guide;	Where
Bear with me then, if lawful what I ask;	THE
Love not the heav'nly Spirits, and how their love	615
Express they, by Looks only, or do they mix	
IRRADIANCE, virtual or IMMEDIATE Touch?"	il do fa

595. [To whom thus balf abash'd Adam reply'd.]
Adam's Discourse, which follows the gen-

tle Rebuke he received from the Angel, shows that his Love, however violent it might appear, was fill founded in Reason, and consequently not improper for Paradise.

598. [(Though bigber of the genial Bed by far,
And with myserious Reverence I deem)]
He had applied this Epithet to Marriage before, in IV. 743.

Nor Eve the Rites

Myferious of connubial Love refus'd :

And again, ver. 750.

Hail wedded Love, myflerious Law.

He means by it fomething that was not proper to be divided, but ought to be kept in the line Silegee, and severed like the in religious Silence, and revered like the Mysteries. Newton, Mysteries.

616. — [do they mix IRRADIANCE, wirtual or IMMEDIATE Touch?]
Mix they their pure Emanations like
Streams of liquid Light; or touch, virtually, by Influence, as the Sun at a Diffance,

or immediately as we one another.

618. [To whom the Angel with a Smile that glow'd Celeftial rofy red, ]

Does not our Author here mean, that the Angel both smiled and blushed at Adam's Curiofity ?

623. [we enjoy
In Eminence, &c.]
We enjoy in the highest Degree. 627. [TOTAL they mix, Union of pure

with pure
Defiring; nor refirain'd Conveyance need
As Fless to mix with Fless, or Sout with

Dr. Bentley has strangely misunderstood this Passage; the plain Sense of which is (lays Dr. Pearce) that Spirits not only mix sotal, but they mix at a Diffance, and without approaching each other.
630. [But I can now no more; the part-

ing Sun, &c.]

The Conversation was now become of such a Nature, that it was proper to put an End to it: And now "the parting Sun beyond the Earth's green Cape," beyond Cape de Verd, the most western Point of Africa. " and werdant Ifle," the Iflands of Cape

de Verd, a Knot of small Islanda lying off Cape de Verd, subject to the Portuguese, "Hesperian sets," sets Westward, from Hesperus, the Evening Star, appearing there, "my Signal to depart," for he was only to stay till the Evening, V. 376.

for these mid Hours, till Evening

I have at Will. And he very properly closes his Discourse with those moral Instructions, which should make the most lasting impression on the Mind of Adam, and to deliver which was the principal End and Design of the An-Newton. gel's Coming.

634. [Him whom to love is to OBEY,]
For "this is the Love of God that we keep
his Commandments," I John v. 3. "His
great Command" every body will readily understand to be the Command not to eat of the forbidden Tree, which was to be the Trial of Adam's Obedience. Newton.

637. - [of all thy Sons
The Weal or Wee in thee is plac'd;] The Happiness or Misery of thy Posterity depends on thee,

#### 320 PARADISE LOST. Book VIII.

The Weal or Woe in thee is plac'd; BEWARE.

I in thy persevering shall rejoice

And all the Blest: Stand fast; to stand or fall

Free in thine own Arbitrement it lies.

Persett within, no outward Aid require;

And all Temptation to transgress REPEL."

So saying, he arose; whom Adam thus
Follow'd with Benedition. "Since to part,
Go heav'nly Guest, ethereal Messenger,
Sent from whose sovran Goodness I adore.
Gentle to me and affable hath been
Thy Condescension, and shall be bonour'd ever
With grateful Memory: Thou to Mankind
650
Be good and friendly still, and oft return."

So parted they, the Angel up to Heaven From the thick Shade, and Adam to his Bower.

Judgment, choice.

644. — [whom Adam thus]
Adam's Speech at parting with the Angel
has in it a Deference and Gratitude agreeable to an inferior Nature, and at the fame
Time a certain Dignity and Greatnefs futable to the Father of Mankind in his State
of Innocence.

Addison.

645. [Follow'd with Benediction. "Since

to part;]

Benedition, here, is not Bleffing, as it is
usually understood, but well speaking,
Thanks. So Milton has explain'd the Word
Parad. Reg. III. 127.

Glory and Benediction, that is Thanks. Richardson.

Ibid. — [" Since to part,]
Since thou must needs go, as he had faid,
yer. 630.

652. [So parted they, the Angel up to Heaven

From the thick Shade, and Adam to his

Bower.]
It is very true, as Dr. Bentley fays, that this Conversation between Adam and the Angel was held in the Bower. For thither Adam had invited him, V. 367.

Vouchsafe with us in yonder shady Bower To rest.

And the Angel had accepted the Invitation, ver. 275.

ver. 375.

— lead on then where thy Bower
O'ershades —

\_\_\_ So to the fylvan Lodge

They came.
But by Bower, in this Place, is meant his inmost Bower, as it is called in IV. 738. his Place of Rest. There was a study Walk that led to Adam's Bower. When the Angel arose, ver. 644. Adam follow'd bim into this shady Walk: And it was from this thick Shade that they parted, and the Angel went up to Heaven, and Adam to his Bower.

#### PARADISE LOST.

#### BOOK IX.

Now alienated, on the Part of Heaven,
Now alienated, on the Part of Heaven,
And Discourse on the Part of Heaven,
And Discourse, on the Part of Heaven,
Now alienated, and Judgment given,
That brought into this World, a World of Woe,
Sin and her Shadow Death, and Misery

T. [No more of Talk]
The Poet in this Book, which treats of the Fall and its fatal Confequences, professe to change his Stile as his Subject varies. He must no longer treat of familiar Discourse with either God or Angel, but of the Revolt and Disobedience of Man, and the Distaste, Anger, Rebuke and Judgment of Heaven upon the Transgressors, Hence, says the Poet.

Those Notes to tragic;

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is

he

to

Intimating that the Reader is not to expect fach lofty Images and Descriptions as he had been entertained with in the preceding Books; what follows properly belongs to the tragic Strain rather than to the epic.

Ibid. — [where God or Angel guest]
The Scase of this Verse is, Where God, or rather the Angel sent by him and acting as his Proxy, used to fit samiliarly with Man as with his Friend, &c. Hence Raphael is called Adam's Godlike Guest, V. 351.

For Adam had held Difcourse with God, as we read in the preceding Book, and the whole foregoing Episode is a Conversation with the Angel, and as this takes up so

large a Part of the Poem, this is particularly described and insisted upon here. The Lord God and the Angel Michael both indeed afterwards discourse with Adam in the following Books, but those Discourses are not familiar Conversation as with a Friend, they are of a different Strain, the one coming to judge, and the other to expel him from Paradise.

11. [That brought into this World a World of Woe,]

The Pun, or what shall I call it, in this Line, may be avoided, as a great Man obferved to me, by diftinguishing thus,

That brought into this World (a World of Woe)

Sin and her Shadow DEATH, but I fancy the other will be found more agreeable to Milton's Stile and Manner.

How agreeable foever it may be to Milton's Stile, it would be better to drop the Pun in reading the Passage; it is therefore inserted between two Commas, as a Parenthese.

Death's Harbinger:]

By Mifery, here, Milton means Sickness,
Difeate, and all Sorts of mortal Pains. So

Death's HARBINGER: SAD Talk, yet Argument Not less but more beroic than the Wrath Of stern Achilles on his Foe pursu'd 15 Thrice fugitive about Troy Wall; or Rage Of Turnus for Lavinia DISESPOUS'D. Or Neptune's Ire or Juno's, that so long Perplex'd the Greek and Cytherea's Son; If answerable Stile I can obtain 20 Of my celestial Patroness, who deigns Her nightly Visitation unimplor'd, And distates to me slumb'ring, or inspires Easy my unpremeditated Verse: Since first this Subject for beroic Song Pleas'd me, LONG choofing, and beginning LATE; Not fedulous by Nature to indite

when, in XI. Michael is going to name the feveral Difeases in the Lazarhouse represented to Adam in a Vision, he says, ver. 475.

wer. 475.

— that thou may'ft know

What Mifery th' Inabstinence of Eve
Shall bring on Men. Pearce

13. — [SAD Task, yet Argument]
The Paradise Lost, even in this latter Part of it, concerning God's Anger and Adam's Distress, is a more heroic Subject than "the Wrath of Achilles on his Fot," Hector, whom he pursued three Times round the Walls of Troy, according to Homer, or than the "Rage of Turnus for Lavinia Disserous'n," having been first betroth'd to him, and afterwards promis'd to Ænea', according to Virgil, "or Neptum's Ire that for so long perplex'd the Creek," Ulysses, as we read in the Odyssey, "or Juno's Ire, that for so many Years perplex'd Cytherea's Son," Æneas, as we read at large in the Æneid. The Anger that he is about to fing is an Argument more heroic, not only than the Anger of Men, of Achilles and Turnus, but than that even of the Gods, of Neptune and Juno. The Anger of the true God is a more noble Subject than that of the false Gods. In this Respect he has the Advantage of Homer and Virgil, his Argument is more heroic, as he says, if he can but make his Stile answerable.

Newton.

21. — [my celefial Patroness.]

His beau'nly Muse, his Urania, whom he

had invoked, I. 6. VII. 1, 31. And he boatts of "her nightly Vifitation," as he was not unaccustom'd to study and compose his Verses by Night; as he intimates himself at the Beginning of Book the third, l. 29, 30, 31.

Easy my unpremeditated Verse:

Here is the same Kind of Beauty that we observed before in III. 37. The Verse flows so easy, that it seems to have been made without Premeditation.

Newton.
26. — [LONG choofing, and beginning

Our Author intended pretty early to write an Epic Poem, and proposed the Story of King Arthur for the Subject of it: But that was laid aside, probably for the Reafons here intimated. The Paradise Lost he designed at sirst as a Tragedy; it was not till long after that he began to form it into an Epic Poem; and indeed, for several Years, he was so hotly engaged in the Controversies of the Times, that he was not at Leisure to think of a Work of this Nature, and did not begin to sashion it in its present Form till after the Salmasian Controversy, which ended in 1665, and probably did not set about the Work in earnest till after the Restoration, so that he was "Long choosing, and beginning LATE."

#### PARADISE LOST. Book IX. 323 Wars, bitherto the only Argument Heroic deem'd; chief Mast'ry to diffect With long and tedious Havoc fabled Knights 30 In Battels feign'd; the better Fortitude Of Patience and heroic Martyrdom Unfung; or to describe Races and Games, Or tilting Furniture, imblazon'd Shields, Impresses quaint, Caparisons and Steeds; 35 Bases and tinsel Trappings, gorgeous Knights At Joust and Torneament; then marshal'd Feast Serv'd up in Hall with Sewers, and Seneshals; The Skill of Artifice or Office mean,

- [bitberto the only Argument

Heroic deem'd,] By the Moderns as well as by the Ancients ; Wars being the principal Subject of all the heroic Poems from Homer down to this Time, But Milton's Subject was different, and, whatever others may call it, we see he reckons it himself An beroic Poem, though he names it only A Poem in his Title Page. It is indeed, as Mr. Warburton most excellently observes in his Divine Legation of Moses, Book II. Sect. 4. the third Species of Epic Poetry. For just as Virgil rivaled Homer, so Milton emulated both. He found Homer poffeffed of the Province of Morality, Virgil of Politics, and nothing left for him but that of Religion. This he feifed, as aspiring to share with them in the Government of the poetic World; and, by Means of the superior Dignity of his Subject, got to the Head of that Triumvirate, which took so many Ages in forming. These are the three Species of the Epic Poem; for its largest Province is human Action, which can be confidered but in a moral, a political, or religious View; and these the three great Creators of them; for each of these Poems was struck out at an Heat, and came to Perfection from its first Essay. Here then the grand Scene is closed, and all farther Improvements of the Epic at an End.

As the admir'd Subjects for an heroic Poem were missken, so those were wrong who thought the diffecting of Knights was a principal Part of the Skill of a Poet, de-

certainly debases his Poetry.

Games, or to describe Races and As the ancient Poets have done; Homer in the twenty-third Book of the Iliad, Virgil in the fifth Book of the Æneid, and Statius in the fixth Book of his Thebaid: Or Tilts and Torneaments, which are often the Subject of the modern Poets, as Ariosto, Spenser, and the like. Newton. Spenser, and the like.

34. — [imblazon'd Shields,]
See Note on B. I. 535.
35. [Impreffes quaint, &c.] Uncommon, witty Devices or Emblems, painted on their Shields usually with a Motto. Bases, from Bas, (French) they fall low to the Ground; they are also called the boufing from bouffe, bedaggled. Sequers, from affeoir, (French) to set down; for those Officers fet the Difhes on the Table; in old French affeours. Senesbals, from two German Words, fignifying a Servant of a Family; and was applied by Way of Eminence to the principal Servant, the Steward, Richardson.

37. [At Jouß and Torneament;]
Tilting. Military Sport.
39. [The Skill of Artifice or Office mean, .

- Me of thefe Nor fkill'd nor fludious, bigber Argument

Remains, ]
Little Art is required in a Poet to describe Knights Feasts and Torneaments, an Employ-ment too mean for him, and therefore he has chosen a Subject sufficient of itself to feribing Wounds as a Surgeon. He, doubt- give Dignity to a Poem, which, being on lefa. here glanc'd at Homer's perpetual Af- a religious Subject, remains, was left, refectation of this Sert of Knowledge, which ferved for him. See Note on 1.28.

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Not that which justly gives heroic Name	40
To Person or to Poem. Me, of these	
Nor skill'd nor studious, bigher Argument	
Remains, sufficient of itself to raise	
That Name, unless an Age too late, or cold	
Climate, or Years damp my intended Wing	45
Depress'd; and much they may, if all be mine,	
Not hers who brings it nightly to my Ear.	
The Sun was funk, and after him the Star	
Of Hesperus, whose Office is to bring	
Twilight upon the Earth, short Arbiter	50
'Twixt Day and Night: And now from End to End	
Night's Hemisphere had veil'd th' Horizon round:	
When Satan, who late fled before the Threats	
Of Gabriel out of Eden, now improv'd	1.5
In meditated Fraud and Malice, bent	55
On Man's DESTRUCTION, maugre what might hap	
Of beavier on bimself, fearless RETURN'D.	
By Night he fled, and at Midnight return'd	
From compassing the Earth, cautious of Day,	
Since Uriel, Regent of the Sun, descry'd	60
His Entrance, and farewarn'd the Cherubin	

That kept their Watch; thence full of Anguish driven,

The Space of fev'n continued Nights he rode

45. Wing [or Years damp my intended Depress'd; and much they may, if all be

Not bers, &c.]
This Diffidence in the Poet, in treating of his fublime Subject, and his referring himfelf to his celeftial Patrone's for Affifance, is very amiable; and, indeed, it was a prodigious Attempt for a Man, who had all his Life been struggling with tempestuous Times, engaged in perpetual Disputes and Controverses, to set down to write an Epic Poem, after he was fixty Years of Age, and under the Affiction of Blindnes. It is surprising that he had such poetical Fire remaining.

50. — [fbort Arbiter
'Twixt Day and Night:]
This Expression was probably borrowed from the Beginning of Sir Philip Sidney's Arcadia, where, speaking of the Sun about the Time of the Equinox, he calls him "an indifferent Arbiter between the Night and the Day."

Newton.

58. [By Night he fled,] Driven from Paradife by the Angel Gabriel. See B. IV. 1014.

See B. IV. 1014.
63. [The Space of fev'n continued Nights he rode

With Darkness, &c.]
It was about Noon that Satan came to the
Earth, and having been discover'd by Uriel,
he was driven out of Paradise the same
Night,

#### PARADISE LOST. Rook IX. 325 With Darkness; thrice the equinoctial Line He circled, four Times cross'd the Car of Night 65 From Pole to Pole, traverfing each Colure; On th' Eighth return'd, and on the Coast averse From Entrance or Cherubic Watch, by Stealth Found unsuspected Way. There was a Place, Now not, though Sin, not Time, first wrought the Change, Where Tigris at the Foot of Paradise Into a Gulf shot under Ground, till Part Rose up a Fountain by the Tree of Life; In with the River funk, and with it rose Satan, involv'd in rifing Mift, then fought 75 Where to lie bid; Sea he had fearch'd and Land From Eden over Pontus, and the Pool

Night, as we read in Book the Fourth. Night returned by Stealth into Paradife.

From that Time he was a whole Week in

Newton continual Darkness, for Fear of another Discovery. "Thrice the equinoctial Line he circled;" he travel'd on with the Night three Times round the Equator; he was three Days moving round from East to West as the Sun does, but always on the oppo-fite Side of the Globe in Darkness. " Four Times crois'd the Car of Night from Pele to Pole;" did not move directly on with the Night, as before, but croffed over from the northern to the fouthern, and from the fouthern to the northern Pole. "Traversing each Colúre;" as the equinoctial Line or Equator is a great Circle incompassing the Earth Form Fed to Web and paffing the Earth from East to West and from West to East again, so the Colures are two great Circles, intersecting each other at right Angles in the Poles of the World, and incompassing the Earth from North to South, and from South to North again : And therefore, as Satan was moving from Pole to Pole, at the same Time the Car of Night was moving from East to West, if he would keep flill in the Shade of Night as he defired, he could not move in a ftrait Line, but must move obliquely, and thereby crofs the two Colures. We have expressed ourselves as plainly as we can, for the Sake of those Readers, who are not acquainted with these astronomical Terms; and the Fact in fhort is, that Satan was three Days compassing the Earth from East to West, and four Days from North to South, but still kept always in the Shade of Night, and, after a whole Week's Peregrination in this Manner, on the eighth

77. [From Eden over Pontus, &c.]
As we had before an aftronomical, fo here we have a geographical, Account of Satan's Peregrinations, "He fearch'd both Sea and Land," Northward "from Eden over Pontus," Pontus Euxinus, the Euxine Sea, now the Black Sea, above Conftantinople, "and the Pool Meetis," Palus Mæotis, howethe Black Sea, "un bewerd the River above the Black Sea, "up beyond the River Ob: "Ob, or Oby, a great River of Muscovy near the northern Pole. "Downward as far antarclic," as far fouthward; the northern Hemisphere being elevated on our Globes, the North is called up and the South downward; antarctic South the contrary to arctic North, from apille the Bear, the most conspicuous Constellation near the North Pole; but no particular Place is mentioned near the South Pole, there being all Sea or Land unknown. " And in ing all Sea or Land unknown. length," as North is up, and South is down, fo in length is East or West; " West from Orontes," a River of Syria, westward of Eden, running into the Mediterranean, "to the Ocean barr'd at Daries," the Ifth-mus of Darien in the West Indies, a Neck of Land that joins North and South America together, and hinders the Ocean, as it were with a Bar, from flowing between them; and the Metaphor of "the Ocean barr'd" is in Allusion to Job xxxviii. 10. "and set Bars to the Sea." "Thence to the Land where flows Ganges and Indus;" thence to the East Indies; " thus the Orb he roam'd." Newton

326 PARADISE LOST. B	look IX.
Maotis, up beyond the River Ob:	
Downward as far antar Elic; and in Length	
West from Orontes to the Ocean barr'd	80
At Darien, thence to the Land where flows	
Ganges and Indus: Thus the Orb he roam'd	
With narrow Search, and with Inspection deep	
Consider'd every Creature, which of all	
Most opportune might serve his Wiles, and found	85
The Serpent SUBTLEST Beast of all the Field.	
Him, after long Debate, irresolute	
Of Thoughts revolv'd, his final Sentence chose;	
Fit Vessel, fittest Imp of Fraud, in whom	
Toenter, and his dark Suggestions hide	90
From sharpest Sight: For in the wily Snake,	in the
Whatever Sleights none would fuspicious mark,	
As from his Wit and native Subtlety	
Proceeding, which in other Beafts observ'd	
Doubt might beget of diabolic Power	95
Active within beyond the Sense of Brute.	
Thus he resolv'd, but first from inward Grief	
His bursting Passion into Plaints thus pour'd:	

#### "O Earth, how like to Heav'n, if not preferr'd More juftly, Seat worthier of Gods, as built 100

86. [The Serpent SUBTLEST Beaft of all the Field.]
So Moses says, Gen. iii. 1. "Now the Serpent was more subtle than any Beast of the Field:" The Subtlety of the Serpent is commended likewise by Aristotle and other Naturalists: And therefore he was the fitter Instrument for Satan, because (as Milton says, agreeably with the Doctrine of the best Divines) any Sleights in him might be thought to proceed from his native Wit and Subtlety, but, observed in other Creatures, might the easier beget a Suspicion of a diabolical Power acting within them beyond their natural Sense.

89. — [fitteft Imp of Fraud,]
Fitteft Stock to graft his devilish Fraud upen. Imp, of the Saxon impan, to put into,

to graft upon. Thus Children are called listle Imps, from their imitating all they fee and hear.

istic imps, from their imitating all they les and hear.

Hume.

99. — [if not PREFERR'D More jufly, &c.]

As it is common with People to undervalue what they have forfeited and loft by their Folly and Wickedness, and to overvalue

what they have forfeited and loft by their Folly and Wickedness, and to overvalue any Good that they hope to attain; so Satan is here made to question whether Earth be not preserable to Heaven: But this is spoken of Earth in its primitive and original Beauty before the Fall. Satan concludes the Earth must be best, because it was created last;

For what God after better worse would build? A fophiftical Argument worthy of Satan,

and

#### PARADISE LOST. Book IX. 327 With second Thoughts, reforming what was old! For what God after better worse would build? Terrestrial Heav'n, danc'd round by other Heavens That shine, yet bear their bright officious Lamps, Light above Light, for THEE alone, as feems; 105 In thee concentring all their precious Beams Of facred Influence! As God in Heaven Is Center, yet extends to all, so thou Centring receiv'st from all those Orbs; in thee, Not in themselves, all their known Virtue appears OIL Productive in Herb, Plant, and nobler Birth Of Creatures animate with gradual Life Of Growth, Sense, Reason, ALL summ'd up in MAN. With what Delight could I have walk'd thee round, If I could joy in ought? Sweet Interchange 115 Of Hill, and Valley, Rivers, Wood and Plains, Now Land, now Sea, and Shores with Forest crown'd, Rocks, Dens, and Caves! But I in none of thefe Find Place or REFUGE; and the more I fee Pleasures about me, so much more I feel 120 Torment within me, as from the hateful Siege Of Contraries; all Good to me becomes BANE, and in Heav'n much worse would be my State. But neither bere feek I, no nor in Heaven To dwell, unless by mast'ring Heav'n's Supreme; 125

and for the fame Reason Man would be indued with Reason. better than Angels. But Satan was willing 119. [Find Place o to infinuate Imperfection in God, as if he had mended his Hand by Creation, and as if all the Works of God were not perfect in their Kinds, and in their Degrees, and for the Ends for which they were intended.

113. [Of Growth, Senfe, Reason, ALL fumm'd up in MAN.]
The three Kinds of Life rising as it were

by Steps, the vegetable, animal, and ra-tional; of all which Man partakes, and he only; he grows as Plants, Minerals, and all Things inanimate; he lives as all other animated Creatures, but is over and above 119. [Find Place or REFUGE ;]

Dr. Bentiey believes that the Author gave it " Find Place of REFUGE:" Another learned Gentleman proposes to read "Find Peace or REFUGE:" But it may be underflood thus, " But I in none of thefe find Place to dwell in, or REFUGE from Divine Ven-geance." And this Sense seems to be confirmed by what follows.

But neither bere feek I, no nor in Heaves Newtons. To devell.

- [all Good to me becomes 122. -BANE,] Bane, Milchief, Ruin, Deftruction.

#### PARADISE LOST. Book IX. Nor hope to be myself less miserable By what I feek, but others to make fuch As I, though thereby worse to me REDOUND: For only in DESTROYING I find Ease To my relentless Thoughts; and bim destroy'd, 130 Or won to what may work his utter Loss, For whom all this was made, all this will foon Follow, as to him link'd in Weal or Woe: In Woe then; that DESTRUCTION wide may range. To me shall be the Glory sole among 135 Th' infernal Powers, in one Day to have marr'd What he Almighty stil'd, fix Nights and Days Continued making, and who knows how long Before had been contriving; though perhaps Not longer than fince I in one Night freed 140 From Servitude inglorious well nigh balf Th' angelic Name, and thinner left the Throng Of his Adorers: He to be aveng'd, And to repair his Numbers thus IMPAIR'D. Whether such Virtue spent of old Now fail'd More Angels to create, if they at least Are his created, or to spite us more, Determin'd to advance into our room A Creature form'd of Earth, and bim endow, Exalted from fo base original, 150 With heav'nly Spoils, our Spoils: What he decreed He effetted; Man he made, and for bim built Magnificent this WORLD, and Earth his Seat; Him LORD pronounc'd; and, O INDIGNITY!

- [but others to make fuch 127. As I, ] It is true (as Dr. Bentley remarks) that the Syntax requires " to make fuch as me :" But may not the Verb Substantive am be understood, "to make others such as I am?" and is such an Abbreviation uncom-

Newton,

mon? 146. -- [if they at leaft Are his created,]

He questions whether the Angels were created by God; he had before afferted, that they were not, to the Angels themselves, V. 859. We know no Time when we were not as

now; Know none before us, felf-begot, felfrais'd By our own quick'ning Power.

Newton.

Book IX. PARADISE LOST.	329
Subjected to his Service Angel Wings,	155
And flaming Ministers to watch and tend	
Their earthy Charge. Of these the Vigilance	
I dread, and to elude, thus wrapt in Mist	
Of Midnight Vapour glide obscure, and pry	
In every Bush and Brake, where hap may find	160
The Serpent sleeping, in whose mazy Folds	
To bide me, and the dark Intent I bring.	
O foul DESCENT! That I who erst contended	
With Gods to fit the bigbest, am now constrain'd	
Into a Beast, and mix'd with bestial Slime,	165
This Essence to INCARNATE and IMBRUTE,	1
That to the Highth of DEITY aspir'd;	
But what will not Ambition and Revenge	
Descend to? Who aspires must nown as low	
As high he soar'd, obnoxious first or last	170
To basest Things. Revenge, at first though sweet,	
BITTER ere long, back on itself recoils.	
Let it; I reck not, so it light well aim'd,	
Since bigber I fall short, on bim who next	
Provokes my Envy, this new Favourite	175
Of Heav'n, this Man of Clay, Son of DESPITE,	11/11/

157. [And flaming Ministers]
For "He maketh his Angels Spirits, and his Ministers a flaming Fire," Pfal. civ. 4.

164. — [am now confirmin'd, &c.]
The Confiruction is, am now forced into a
Beaft, and to incarnate, &c. The Verb
confirmin'd governs both the Members; and there are innumerable Instances (as Mr. Richardson observes) in Milton, Horace, and the best Latin and Greek Poets, of the same Verb governing in one Member of the Period a Noun, &c. and in the other a Verb, &c.

169. - [Who afpires must nown as

As bigb he soAR'D,]
Rather "must fink as Low" (fays Dr. Bentley) because it is better to have some Verb In the Opposition than the Adverb down.
But yet this Way of speaking is agreeable to what Milton says in X. 503.
But up, and enter now into full Blifs.
In both Places the Adverbs are used as

Verbs, or some Verb of Motion is to be supplied in the Sense. Pearce. There is a most beautiful Instance of the Use of such Adverbs for Verbs in Shakespeare, 2 Henry IV. Act IV.

For now a Time is come to mock at form; Henry the fifth is crown'd : Up, Vanity 1 Down, royal State!

173. [Let it; I reck not,]
Let Revenge recoil on itself. I care not, so it light, well aim'd, on him who is the next Object of my Envy; "this new Favourite of Heav'n, this Man of Clay. Since bigher I fall fort," fince I cannot accomplish my Revenge on God.

176. -- [Son of DESPITE,] Satan calls Man the " Son of DESPITE," the Offspring of Hatred and Envy, created to increase his Punishment, by seeing "this Man of Clay" substituted into that glorious Station of him "forlorn, outcast of Hea-

#### 330 PARADISE LOST. Book IX.

Whom us the more to spite his Maker rais'd From Dust: Spite then with Spite is best REPAID."

So faying, through each Thicket dank or dry. Like a black Mist low creeping, he held on 180 His Midnight Search, where soonest he might find The Serpent: Him fast fleeping foon he found In Labyrinth of many a Round felf-roll'd, His Head the Midst, well stor'd with subtle Wiles: Not yet in horrid Shade or dismal Den, 185 Nor nocent yet, but on the graffy Herb Fearless unfear'd he slept: In at his Mouth The Devil enter'd, and his brutal Sense, In Heart or Head, possessing soon inspir'd With Act intelligential; but his Sleep 190 Disturb'd not, waiting close th' Approach of Morn. Now when as facred Light began to dawn In Eden on the humid Flow'rs, that breath'd Their Morning Incense, when all Things that breathe, From th' Earth's great Altar fend up filent Praise 195 To the Creator, and his Nostrils fill With grateful Smell; forth came the human Pair, And join'd their vocal Worship to the Quire Of Creatures wanting Voice: That done, partake The Season, Prime for sweetest Scents and Airs: 200 Then commune how that Day they best may ply Their growing Work: For much their Work outgrew The Hands Dispatch of two gard'ning so wide; And Eve first to her Husband thus began.

186. [Nor nocent yet,]
Nor hurtful yet. In the first Edition it is of not nocent yet."

To2. [Now when as facred Light, &c.] This is the Morning of the ninth Day, as far as we can reckon the Time in this Poem, a great Part of the Action lying out of the Sphere of Day. The first Day we reckon that wherein Satan came to the Earth; the Space of seven Days after that

he was coasting round the Earth; he comes into Paradise again by Night, and this is the Beginning of the ninth Day, and the last of Man's Innocence and Happiness. And the Morning often is called facred by the Poets, because that Time is usually allotted to Sacrifice and Devotion, as Eustathius says in his Remarks upon Homer.

Newton.

#### PARADISE LOST. Book IX. 331 " Adam, well may we labour still to dress 205 This Garden; still to tend Plant, Herb and Flower, Our pleasant Task injoin'd; but till more Hands Aid us, the Work under our Labour grows Luxurious by Restraint; what we by Day Lop overgrown, or prune, or prop, or bind, One Night or two with wanton Growth DERIDES, Tending to wild. Thou therefore now advise, Or hear what to my Mind first Thoughts present; Let us divide our Labours; thou where Choice Leads thee, or where most needs; whether to wind 215 The Woodbine round this Arbour, or direct The clasping Ivy where to climb; while I In yonder Spring of Roses intermix'd With Myrtle, find what to redress till Noon: For while fo near each other thus all Day 220 Our Task we choose, what Wonder if so near Looks intervene and Smiles, or Object new Casual Discourse draw on? Which intermits Our Day's Work brought to little, though begun Early, and th' Hour of Supper comes unearn'd." 225

To whom mild Answer Adam thus return'd. "Sale Eve, associate sole, to me beyond

213. [Or bear what to my Mind]
So the second Edition has it; in the first it is Or bear, and certainly bear is an Error of the Press. At least bear is more obvious and natural, therefore I have admitted it into the Text.

226. [To whom mild Answer Adam thus

The Dispute which follows between our two first Parents is represented with great Art: It proceeds from a Difference of Judgment, not of Passion, and is managed with Reason, not with Heat: It is such a Dispute as we may suppose might have happened in Paradise, had Man continued happy and innocent. There is a great Delicacy in the Moralities which are interspersed in Adam's Discourse, and which the most ordinary Reader cannot but take

Notice of. That Force of Love, which the Father of Mankind fo finely describes in the eighth Book, shows itself here in many fine Instances. The Beginning of this Speech, and the Preparation to it, are animated with the same Spirit as the Conclusion. which I have here quoted,

Addison.

227. - [beyond

Compare]
I think we took Notice before, that Milton fometimes wies the Substantive for an Adjective, and an Adjective for a Substantive. And here we may observe, that sometimes he makes a Verb of a Noun, and again a Noun of a Verb. A Noun of a Verb as here, beyond compare, and VI. 549. Instant without Dissurb they took Alarm. And a Verb of a Noun, as in VII. 412. Tempes the Ocean.

And in like Manner he makes the Adjective a Verb, as in VI. 440.

- to better us, and worse our Foes; and again the Verb an Adjective, as in VIII.

Made fo adorn. Several other Instances in each Kind might

239. [Smiles from Reason flow,] Smiling is so great an Indication of Reason, that some Philosophers have altered the De-- [Smiles from Reason flow,] finition of Man from animal rationale to rifibile, affirming Man to be the only Creature endowed with the Power of Laughter.

244. [Thefe Paths and Bow'rs]

So it is in the first and best Editions, and not "The Paths and Bow'rs," as both Dr. Bentley and Mr. Fenton have by Mistake printed it. B

As Scipio said, Never less alone than when Newton.

250. [And fhort Retirement urges fweet

Return.]
Retirement, though but fhort, makes the
Return fweet: The Word arges is to be referr'd to Retirement only, and not to the Epithet, which Adam feems to annex to it, only because he could not bear to think of a long one.

Book IX. PARADISE LOST.	333
Envying our Happiness, and of his own	
Despairing, seeks to work us Wee and Shame	255
By fly Affault; and somewhere nigh at band	
Watches, no Doubt, with greedy Hope to find	
His Wish and best Advantage, us asunder;	
Hopeless to circumvent us join'd, where each	
To other speedy Aid might lend at Need;	260
Whether his first Design be to withdraw	
Our Fealty from God, or to disturb	
Conjugal Love, than which perhaps no Bliss	
Enjoy'd by us excites his Envy more;	
Or this, or worse, leave not the faithful Side	265
That gave thee Being, still shades thee and protests.	
The Wife, where Danger or Dishonour lurks,	
SAFEST and SEEMLIEST by her Husband stays,	
Who guards her, or with ber the worst indures."	

To whom the Virgin Majesty of Eve, 270 As one who loves, and fome Unkindness meets, With sweet austere Composure thus reply'd.

" Offspring of Heav'n and Earth, and all Earth's Lord, That fuch an Enemy we have, who feeks Our Ruin, both by thee inform'd I learn, And from the parting Angel over-heard, As in a shady Nook I stood bebind, Just then return'd at Shut of Evening Flowers.

- [the Virgin Majesty of Eve.] The Ancients used the Word Virgin with more Latitude than we, as Virgil Eclog. VI. 47. calls Pafiphæ Virgin after she had had three Children. It is put here to denote Beauty, Bloom, Sweetness, Modesty, and all the amiable Characters which are usually the sheetness which are usually the same sheetness which are usua ally found in a Virgin, and these with Ma-eron Majesty; what a Picture!

Richardson, 278. [Just then return'd at Shut of Evening Flowers.

this! and a proper Time for her, who had " gone forth among her Fruits and Flowers," VIII. 44. to return. But we must not conceive that Eve is speaking of the Evening last past, for this was a Week ago. Satan was caught tempting Eve in a Dream, and fled out of Paradife that Night, and with this ends Book the fourth. After he had fled out of Paradife, he was ranging round the World feven Days : But we have not any Account of Adam and Eve, excepting only on the first of those Days, What a natural Notation of Evening is which begins with the Beginning of Book

#### PARADISE LOST. Book IX. But that thou shouldst my Firmness therefore doubt To God or thee, because we have a Foe 280 May tempt it, I expected not to hear. His Violence thou fear'st not, being such, As we, not capable of Death or Pain, Can either not receive, or can repel. His FRAUD is then thy Fear, which plain infers 285 Thy equal Fear that my FIRM Faith and Love Can by his Fraud be shaken or SEDUC'D; Thoughts, which bow found they barbour in thy Breaft, Adam, mis-thought of her to thee fo DEAR?"

To whom, with healing Words, Adam reply'd.	290
" Daughter of God and Man, immortal Eve,	
For fuch thou art, from Sin and Blame ENTIRE:	
Not diffident of thee, do I dissuade	
Thy Absence from my Sight; but to avoid	
Th' Attempt itself, intended by our Foe.	295
For he who tempts, though in vain, at least asperses	12 27
The Tempted with Dishonour foul; suppos'd	
Not incorruptible of Faith, not Proof	
Against Temptation: Thou thyself with Scorn	A Alexander
And Anger wouldst resent the offer'd Wrong,	300
Though ineffectual found : Misdeem not then,	
If fuch Affront I labour to avert	
From thee ALONE; which on us both at once	
The Enemy, though bold, will bardly DARE;	The L

the fifth, where Eve relates her Dream; that Day at Noon the Angel Raphael comes down from Heaven; the Angel and Adam discourse together till Evening, and they part at the End of Book the eighth. There are fix Days therefore past in Silence, and we hear no more of Adam and Eve, till Satan had stolen again into Paradise.

282. [His Violence thou fear'ff not,]
Adam had not faid so expresly, but had implied as much in inlarging particularly upon his fly Affault, ver. 256, &cc.

189. [Adam, mis-thought of ber to thee fo DEAR ?" Dr. Bentlev fays, that these Words express Adam's Affection to her, and not hers to him, as the Sense requires: He therefore reads " to thee so TRUE?" But Milton gave it dear, and made Eve here allude to what Adam had faid of her in ver. 227.

- to me beyond Compare above all living Creatures dear. If I am so dear to you, as you said, how can you thus think amis of me? This was a good Argument in Eve's Mouth.

Pearce,

Book IX. PARADISE LOST.	335
Or daring, first on me th' Assault shall light.	305
Nor thou his Malice and false Guile CONTEMN;	
Subtle he needs must be, who could seduce	
ANGELS: Nor think superfluous others Aid;	-
I from the Influence of thy Looks receive	
Access in every Virtue, in thy Sight	310
More wise, more watchful, STRONGER, if Need were	
Of outward Strength; while Shame, THOU looking on,	
Shame to be overcome or over-reach'd	
Would utmost Vigour raise, and rais'd UNITE.	
Why shouldst not THOU like Sense within thee feel	315
When I am present, and thy Trial choose	3
With me, best witness of thy Virtue try'd?"	
and the state of t	
So spake domestic Adam in his Care	
And matrimonial Love; but Eve, who thought	
Less attributed to her Faith fincere,	320

"If this be our Condition, thus to dwell
In narrow Circuit straiten'd by a Foe,
Subtle or violent, we not indued
Single with like Defense, wherever met,
How are we happy, still in fear of Harm?
But Harm precedes not Sin: Only our Foe
Tempting affronts us with his foul Esteem
Of our Integrity: His foul Esteem

Thus her Reply with Accent sweet renew'd.

312. [while Shame, THOU looking on,]
Milton often uses the Nominative Case abfolute, as the Greeks do; which, whether
is hould be alled a C. C. C. whether

folute, as the Greeks do; which, whether is should be called a Case absolute, or an Ellipsis, we leave to the Grammarians to determine. Jortin.

Would unite and add Vigour to Wisdom, Watchfulness, and every Virtue mentioned before. If this be not the Meaning, it must be understood thus, Would raise the utmost

Vigour, and unite and collect it all when rais'd.

318. [domeflic Adam]
"Domeflic in his Care," may fignify here one who has a careful Regard to the Good of his Family; and all this Speech of Adam's was intended for the Security of his Wife.

Pearce.

320. [Less attributed]
That is, too little; an elegant Latinism.
Richardson.

# 336 PARADISE LOST. Book IX. Sticks no Dishonour on our Front, but turns Foul on Himself; then wherefore shunn'd or fear'd By us? Who rather double Honour gain From his Surmise prov'd false; find Peace within, Favour from Heav'n, our Witness from th' Event. And what is Faith, Love, Virtue unassay'd Alone, without exterior Help sustain'd? Let us not then suspect our happy State Left so impersett by the Maker wise, As not secure to single or combin'd. Frail is our Happiness, if this be so, And Eden were no Eden thus expos'd."

To whom thus Adam FERVENTLY reply'd. "O Woman, best are all Things as the Will Of God ordain'd them; his creating Hand

330. [Sticks no Disconour on our Front,] Here is such a Jingle and Turn of the Words, as we sometimes meet with in our Author; "He affronts us with his soul Esteem, but his soul Esteem sticks no Dischonour on our Front;" but our Author alludes to the Etymology of the Word affront: Adfrontare, i.e. frontem fronti committere, as Skinner says. And I find Shakespeare using the Word in its original Signification, Cymbeline, Act IV.

Good my Liege
Your Preparation can affront no less
Than what you hear of:

And afterwards, A& V,
There was a fourth Man
That gave th' Affront with them.

And in Hamlet, Act III.

That he, as 'twere by Accident, may here

Affront Ophelia. Newton.

334. — [our Witness from th' Event.]

This Spirit bearing Witness with our Spirit, Rom. vii. 16.

335. [And what is Faith, Love, Virtue unaffay'd

ALONE, without exterior Help fusion'd?]
What Merit is there in any Virue till it
has flood the Test alone, and without other
Assistance?
Richardson.

332. [As not secure to fingle or COM-BIN'D.]

As not to be secure to us single or together, 342. [To whom thus Adam FERVENTLY reply'd

"O Woman,] What Eve had just now faid required some Reprimand from Adam, and it was necef-fary to describe him as in some Degree displeas'd; but what extreme Delicacy has our Author shewn in choosing the Word forwently to express it by? a Term which, though it implies some Emotion, yet carries nothing in its Idea inconfishent with that Subserviency of the Passions, which subsisted before the Fall. In the two foregoing Speeches he had made Adam address himself to her in the affectionate Terms of "Sole Evz., affociate fole," and "Daughter of God and Man, immortal Eve;" but here, with great Judgment, he changes those indearing Words for these more authoritative, "O Woman." Indeed, throughout this whole Conversation, which the Poet has in every Respect worked up to a faultless Perfection, there is the most exact Observance of Justness and Propriety of Character. With what Strength is the su-perior Excellency of Man's Understanding here pointed out, and how nicely does our Author here sketch out the Defects peculiar in general to the Female Mind; and after all, what great Art has he shown in making Adam, contrary to his better Rea-fon, grant his Spoufe's Requeft, beauti-fully verifying what he had made our general Ancestor a little before observe to the Angel ? VIII. 546, &c.



Book IX. PARADISE LOST.	337
Nothing impersett or deficient left	345
Of all that he created, much less MAN,	
Or ought that might his bappy State secure;	
SECURE from outward Force, within bimfelf	
The Danger lies; yet lies within his Power:	
Against his Will he can receive no Harm:	350
But God left free the Will; for what obeys	
Reason, is FREE, and Reason he made right;	
But bid her well be ware, and still erest,	
Lest, by some fair appearing Good SURPRIS'D,	
She dictate false, and misinform the Will	355
To do what God expressy hath forbid.	
Not then Mistrust, but tender Love injoins,	
That I should mind THEE oft, and mind thou ME.	
Firm we subsist, yet possible to swerve;	
Since Reason not impossibly may meet	360
Some specious Object by the Foe suborn'd,	
And fall into Deception UNAWARE,	
Not keeping strictest Watch, as she was warn'd.	
Seek not Temptation then; which to avoid	
Were better, and most likely if from me	365
Thou fever not: Trial will come unsought.	
Wouldst thou approve thy Constancy? approve	Tilling
First thy OBEDIENCE; th' other who can know,	
Not feeing thee attempted, who attest?	
But if thou think, Trial unfought may find	370
Us both securer than thus warn'd thou seem'st,	The state of
Go; for thy Stay, not FREE, absents thee MORE;	The state of
Go in thy native Innocence, rely	and fait
On what thou hast of Virtue, summon all,	in deat
the state of the s	1 1 1 1 2 2 B

353. [But bid her well be coure, and Hour that he is not wore of," and a Tim fill ereft,]

It is very true, as Dr. Bentley observes, that and by our Author himself in the Mask, erest requires the preceding Word to be Adjective like itself; but so is ware or wary, and so it is used, Matth. xxiv. 50. "The Lord of that Servant shall come in a Day when he looketh not for him, and in an Newton. when he looketh not for him, and in an

"Si'ence was took ere the was ware." And therefore be ware should not have been printed as one Word, but as two; and then there could have been no Mistake about it, Newton.

### 338 PARADISE LOST. Book IX. For God towards THEE hath done HIS Part, do THINE,"

So spake the Patriarch of Mankind; but Eve 376 Persisted, yet submis, though last, reply'd.

"With thy Permission then, and thus forewarn'd Chiefly by what thy own last reasoning Words
Touch'd only, that our Trial, when least sought, 380
May find us both perhaps far less prepar'd;
The willinger I go, nor much expect
A Foe so proud will first the weaker seek;
So bent, the more shall shame him his Repulse."

Thus faying, from her Husband's Hand her Hand 385
Soft she withdrew, and like a Wood-Nymph light,
Oread or Dryad, or of Delia's Train,
Betook her to the Groves; but Delia's felf
In Gait surpas'd, and Goddes-like Deport,
Though not as she with Bow and Quiver arm'd,
But with such gard'ning Tools as Art yet rude,
Guiltless of Fire, had form'd, or Angels brought.
To Pales, or Pomona, thus adorn'd,
Likest she seem'd, Pomona when she shed

385. [Thus faying, from her Husband's Hand ber Hand
Soft she withdrew, &c.]

The Reader cannot but be pleased with this Image. Notwithstanding this Difference of Judgment, while Adam is reasoning and arguing with her, he still holds her by the Hand, which she gently withdraws, a little impatient to be gone, even while she is speaking. And then "like a Weed Nymph light, Oread" a Nymph of the Mountains, "or Dryad" a Nymph of the Groves, of the Oaks particularly, "or of Delia's Train," the Train of Diana, who is called Delia, as she was born in the Island Delos, she "betook her to the Groves;" but she surpassed not only Diana's Nymph, but Diana herself. The others are like Diana in their Gait, but Eve surpasses her, only the wears different Ensgens, "not a Bown and Quiver, but such gard, ning Tools as Art

yet rude, guiltless of Fire, had form'd," before Fire was as yet stolen from Heaven by Prometheus, as the Ancients fabled, or such Tools as "Angels brought."

Newton.

393. [To Pales, or Pomona, thus a-dorn'd,]

Pales, among the ancient Poets, supposed to be the Goddes of Shepherds and Pathrage. Pomona, the Goddes of Gardens, Orchards and Fruit, thus adorned with such Garden Tools, &c. as in Note above.

Garden Tools, &c. as in Note above.

394. [Likest she seem'd,]
In the first Editions it is thus printed, but the subsequent ones have likeliest. Dr. Newton has, with great Propriety, restored the original Word, and admitted it into the Text.

Ibid. — [Pomona when the fled

Vertumnus,]

Milton's Meaning is, that the was like

Pomona,

Book IX. PARADISE LOST.	339
Vertumnus, or to Ceres in her Prime,	395
Yet Virgin of Proserpina from Jove.	7005
HER long with ardent Look his Eye pursu'd	
Delighted, but desiring more her Stay.	- 17
Oft HE to ber his Charge of quick Return	411
Repeated, she to HIM as oft engag'd	400
To be return'd by Noon amid the Bower,	
And all Things in best Order to invite	
Noontide Repast, or Afternoon's Repose.	
O much DECEIV'D, much failing, haples Eve,	
Of thy presum'd RETURN! Event PERVERSE!	405
Thou never from that Hour in Paradise	
Found'st either sweet REPAST, or sound REPOSE;	
Such Ambush hid among fweet Flow'rs and Shades	
Waited, with bellish Rancour imminent;	
To intercept thy Way, or fend thee back	410
Despoil'd of Innocence, of Faith, of Bliss.	

Pomona, not precifely at the Hour when the fled Vertunnus, but at that Time of her Life when Vertunnus made his Adresses to her; that is, when she was in all her Perfection of Beauty.

Pearce.

Vertunnus, King of Tusia, who taught the Art of Gardening; described with a pruning Hook in one Hand, and ripe Fruit in the other.

395. — [or to Ceres in her Prime, Yet Virgin of Proscripina from Jove.] Ceres the Daughter of Salurn, and Ops the Mother of Proscripina, by her Brother Jupiter, whom, stolen by Pluto, she sought all over the World. She taught Mankind the Methods of plowing and sowing, thence esteemed a Goddess among the Husbandmen.

Hume. What a Monster of a Phrase (says Dr. Bent-

What a Monster of a Phrase (says Dr. Bentley) is that "Virgin of Proserpina." And I conses, that it is one of the most forced Expressions in this whole Poem: Probably our Poet was led into it, by imitating the like Phrase of some Italian Poet. But the Sense is plain enough, viz. that she had not yet born Proserpina, who derived her Birth from Jove. Pearce, Dr. Bentley was strangely mistaken in calling, it "a Monster of an Expression, and

not human Language," it having an Elegance superior, in my Opinion, to the English Phrase, "a Virgin, not having yet

conceived Proferpina, who was begot by Jove." Warburton.
401. [To be return'd by Noon amid the

Bower, And all Things in best Order to invite,

&c.]
Here feems to be a Want of a Verb before
all Things, &c. Dr. Bentley therefore reads
"To be return'd by Noon, and at the

Bower

Have all Things in best Order to invite."

But if it be necessary to insert the Word

bave, I would read thus, with less Alter-

And all Things in best Order bave t' invite.

There feems to be no Necessity for any Alteration. If the Bower had been mention'd alone, he would hardly have said "amid the Bower;" but atther "at the Eower, or in the Bower;" but "amid the Bower, and all Things" is right.

Newton.

404. [O much DBCEIV'D, much fail-

ing, baples Eve,
Of thy prefum'd RETURN!
That is, much failing of thy prefum'd Return. These beautiful Apostrophes and
Anticipations are frequent in the Pots,
who affect to speak in the Character of
Prophets, and like Men inspired with the
Knowledge of Futurity. Newton,

#### PARADISE LOST. Book IX. For now, and fince first Break of Dawn, the Fiend, Mere Serpent in Appearance, forth was come, And on his Quest, where likeliest he might find The only two of Mankind, but in them 415 The whole included Race, his purpos'd PREY. In Bow'r and Field he fought, where any Tuft Of Grove or Garden-Plot more pleasant lay, Their Tendence or Plantation for Delight, By Fountain or by shady Rivulet; 420 He fought them both, but wish'd his Hap might find Eve separate; he wish'd, but not with Hope Of what so seldom chanc'd, when to his Wish, Beyond his Hope, Eve SEPARATE he Spies, Veil'd in a Cloud of Fragrance, where she stood, 425 Half fpy'd, so thick the Roses bushing round About her glow'd, oft stooping to support Each Flow'r of flender Stalk, whose Head though gay Carnation, purple, azure, or speck'd with Gold, Hung drooping unsustain'd; them she upstays 430 Gently with Myrtle Band, mindless the while Herself, though fairest unsupported Flower, From her best Prop so far, and Storm so nigh. Nearer he drew, and many a Walk travers'd Of stateliest Covert, Cedar, Pine, or Palm, 435 Then voluble and bold, now bid, now feen Among thick-woven Arborets and Flowers Imborder'd on each Bank, the Hand of Eve:

427. [oft flooping to support
Each Flow'r of flender Stalk, —
mindless the while
Herself, though fairest unsupported Flow-

We have the same Manner of speaking in

IV. 209.

— where Proferpine gathering Flowers,

Herfelf a fairer Flow's by gloomy Dis

Was gather'd.

A Thought that must have pleased our Author, since he has it a second Time.

Newton.

434. [Nearer he drew, &c.]

The several Wiles which are put in Practice by the Tempter, when he found Eve separated from her Husband, the many pleasing Images of Nature which are intermixed in this Part of the Story, with its gradual and regular Progress to the fatal Catastrophe, are so very remarkable, that it would be superfluous to point out their respective Beauties.

Addison.

respective Beauties. Addison.
438. [Imborder'd on each Bank,]
The Banks were bordered with the Flowers,
"the Hand of Eve," the Handiwork of
Eve, as we say of a Picture, that it is the
Hand of such or such a Master. Newton.

Book IX. PARADISE LOST.	341
Spot more delicious than those Gardens feign'd	
Or of reviv'd Adonis, or renown'd	440
Alcinous, Host of old Laertes Son,	
Or that, not mystic, where the sapient King	
Held Dalliance with his fair Egyptian Spouse.	
Much he the PLACE admir'd, the PERSON more.	
As one who long in populous City pent,	445
Where Houses thick and Sewers annoy the Air,	
Forth issuing on a Summer's Morn to breathe	1
Among the pleasant Villages and Farms	
Adjoin'd, from each Thing met conceives Delight,	
The Smell of Grain, or tedded Grass, or Kine,	450
Or Dairy, each rural Sight, each rural Sound;	
If Chance with Nymphlike Step fair Virgin pass,	11:30
What pleasing seem'd, for her now pleases more,	
She MOST, and in her Looks sums all DELIGHT:	13.0
Such Pleasure took the Serpent to behold	455
This flow'ry Plat, the sweet Recess of Eve,	
Thus early, thus ALONE; her heav'nly Form	190
Angelic, but more foft, and feminine,	

439. [Spot more delicious, &c.] He is not speaking here of Paradise in general, but of this particular Spot, the Handiwork of Eve; and he says it was more delicious than the Gardens of Adoms or Alcinous are feign'd to be. "Of reviv'd Adonis;" for, after he was killed by the wild Boar, it is faid that, at Venus's Request, he was restored to Life. And we learn from St. Jerom, Cyril, and other Writers, that his anniverlary Festival was opened with Sorrow and Mourning for his Death, and concluded with finging and rejoicing for his Revival. " Altinous, Hoft of old Lacrtes Son," that is, of Ulyffes, whom he entertained in his Return from Troy, as Homer informs us, Odyffey Book the 7th, where he gives us a charming Description of his Gardens. " Or that, not myflic," not fabulous as the rest, not allegorical, as some have fancied, but a real Garden, which Solomon made for his Wife, the Daughter of Pharaoh King of Egypt. See Canticles. And thus, as the most beautiful Countries in the World, IV. 268. 285. could not vie with Paradife, so neither could the most delicious Gardens equal " this flow'ry Plat, the sweet Recess of Eve." Newton.

450. — [tedded Grass,]
Grass just mow'd and spread for drying.
Richardson.

457. — [her heav'nly Form Angelic, but more fost, and feminine, Her graceful Innocence, &c.]

The Angels were beautifully delicate, but masculine, X. 890. "Prime in Manhood where Youth ended," XI 245. Eve had that angelic Bloom more softened, such as, if Difference of Sex were in Heaven, Female Angels would have. Peauty, which, together with the graceful Innocence and lovely Air in Gesture and Action, presents new and delightful Pictures to the Imagination. Such Beauty, when the Devil saw, his Malice was OVERAWED; he was absent from his evil self; and for a Moment became negatively, such such as the such as t

342 PARADISE LOST.	Book	IX.
Her graceful Innocence, her every Air		
Of Gesture or least Action OVERAW'D	diver:	460
His Malice, and with Rapine sweet bereav'd		
His Fierceness of the fierce Intent it brought:		
That Space the Evil one abstracted stood		
From his own Evil, and for the Time remain'd		
Stupidly GOOD, of Enmity DISARM'D,		465
Of Guile, of Hate, of Envy, of REVENCE;		
But the hot Hell that always in him burns,		
Though in mid Heav'n, foon ended his Delight,		
And tortures him now more, the more he fees		
Of Pleasure not for bim ORDAIN'D: Then soon		470
Fierce Hate he recolletts, and all his Thoughts		
Of Mischief, gratulating, thus excites.		
"Thoughts, whither have ve led me! with	what f	weet

"Thoughts, whither have ye led me! with what sweet Compulsion thus transported to forget

What hither brought us! Hate, not Love, nor Hope
Of Paradise for Hell; hope bere to taste

Of Pleasure, but all Pleasure to Destroy,
Save what is in destroying; other Joy
To me is lost. Then let me not let pass
Occasion which now smiles; behold alone
The Woman, opportune to all Attempts,
Her Husband, for I view far round, not nigh;
Whose higher intellectual more I shun,
And Strength; of Courage baughty, and of Limb
Heroic built, though of terrestrial Mold:

485

468. [Though in mid Heav'n,]
That is, would do though he were in Heaven, or it may be underflood as if he were fometimes in Heaven, and justified by Job i.
6. ii. 1. "There was a Day, when the Sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord." And Satan speaks to the same Purpose in Paradise Regain'd, I. 366.

nor from the Heav'n of Heav'ns

Hath he excluded my Refort fometimes, &c. Newton.

472. — [gravulating,]
Rejoicing within himfelt.

478. — [other Joy
To me is lyl.]
How exactly does Milton make Satan keep up the Character he had affumed in the fourth Book, where he fays

Evil be thou my Good, &c. Thyer.

482. — [opportune to all Astempts,]
Open and easy to be set on. Hume.

## Book IX. PARADISE LOST. Foe not informidable, exempt from Wound, I not; fo much hath Hell debas'd, and Pain Infeebled me, to what I was in Heaven. She fair, divinely fair, fit Love for Gods; Not terrible, though Terror be in Love And Beauty, not approach'd by stronger hate,

Hate STRONGER, under Show of Love well feign'd,

The Way which to her Ruin now I tend."

So spake the Enemy of Mankind, inclos'd
In Serpent, Inmate bad, and toward Eve
Address'd his Way, not with indented Wave,
Prone on the Ground, as since, but on his Rear,
Circular Base of rising Folds, that tower'd
Fold above Fold a surging Maze, his Head
Crested alost, and Carbuncle his Eyes;
With burnish'd Neck of verdant Gold, erest

486. — [exempt from Wound,]
As Eve had faid before, that they were
"not capable of Death or Pain." ver. 283.
that is, as long as they continued innocent,
Newton.

490. [Not terrible, though Terror be in Love

And Beauty, not approach'd by fironger

Satan had been faying, that he dreaded Adam, such was his Strength of Body and Mind, and his own so debased from what it was in Heaven: But Eve (he goes on to say) is lovely, not terrible, though Terror be in Love and Beauty, unless it is approached by a Mind armed with Hate as his is; a Hate the greater, as it is disguised under disembled Love. An excellent Writer (Dr. Pearce) hath observed on this Passage that "A beautiful Woman is aperpoached with Terror, unless he who aperpoaches her has a stronger Hatred of her than her Beauty can beget Love in him."

Richardson.

406. — [not with indented Wave,] Indented is of the same Derivation as Indenture, notched and going in and out like the Teeth of a Saw: And Shakespeare applies it likewife to the Motions of a Snake, in As you like it, Act IV.

And with indented Glides did flip away, Newton. 497. — [but on his Rear, Circular Base of rising Folds,— a surging Maze,]

But on his Bottom the round Foundation of his rifing Rings, Round above Round, that feemed an upright Maze. Surging, r.fing as Waves do one over another.

499. [Fold above Fold, &c.]
We have the Description of such a Sort of
Serpent in Ovid, Met. III. 32.
Fire broke in Flashes when he glanc'd his

His tow'ring Crest was glorious to behold, His Shoulders and his Sides were scal'd

with Gold.—
Spire above Spire uprear'd in Air he flood,
And gazing round him overlook'd the
Wood.
Addison.
But our Author has not only imitated Ovid,
but has ransack'd all the good Poets, who
have ever made a remarkable Description
of a Serpent.
Newton.

Ibid. — [his Head Crefted aloft, and Carbuncle his Eyes; With burnish'd Neck of verdam Gold, erest

Amidst his circling Spires, that on the Grass

Floted redundant: ]
His Head was crefted, i. e. like the Comb
of a Cock or a Tuft of Feathers, as fome
Z 4
Birds

#### 344 PARADISE LOST. Book IX.

Amidst his circling Spires, that on the Grass Floted redundant: Pleasing was his Shape, And lovely; never fince of Serpent Kind Lovelier, not those that in Illyria chang'd 505 Hermione and Cadmus, or the God In Epidaurus; nor to which transform'd Ammonian Fove, or Capitoline was feen, He with Olympias, this with her who bore Scipio the Highth of Rome. With Tract oblique 510 At first, as one who fought Access, but fear'd To interrupt, side-long he works his Way. As when a Ship by skilful Steersman wrought Nigh River's Mouth or Foreland, where the Wind Veers oft, as oft so fteers, and shifts her Sail: 515 So varied HE, and of his tortuous Train

Birds have; whence an Ornament on the Head, as that on a Helmct, is called a Creft. "Carbuncle his Eyes," his Eyes refembled Carbuncles, a precious Stonethat fhines with a glowing red, like a burning Coal. His Neck shone like polished Gold shaded with Green, borne upright in the Midst of his fpiry Circles, that seemed, from the Ease of their Motion, to flote on the Grass redundant, swiftly and in Abundance.

Hume and Richardson.

504. \_\_\_ [never fince of Serpent Kind,

Satan is not here compared and preferred to the finest and most memorable Serpents of Antiquity, the Python and the rest; but only to the most memorable of those serpents into which others were transformed; and with the greater Propriety, as he was himself now transformed into a Serpent, And in this View it is said that none were "lovelier, not these that in Illyria chang'd Hermione and Cadmus." Cadmus and his Wise Hermonia or Hermione, to the is called by either Name, and I need Miston thought "Hermione and Cadmus" hore mussical in Verse, as it certainly is than "Harmonia and Cadmus." This Cadmus, together with his Wise, leaving Thebes in Beeotia, which he had sounded, and for diverse Missortunes quitted, and coming into Illyria, they were both turned into Serpents for having stain one facred to Mars, as we read in the south Book of Ovid's Metamorphosis. "Which chang'd Hermione

and Cadmus," that is, into which Hermione and Cadmus were changed; " or the God in Epidaurus," that is, Æsculapius, the God of Physic, the Son of Apollo, who was worshipped at Epidaurus, a City of Peloponnesus, and being sent for to Rome in the Time of a Plague, assumed the Form of a Serpent, and accompanied the Embaífadors, as the Story was related in the eleventh Book of Livy, and may ftill be read in the fifteenth Book of Ovid's Metamorphofis: But, though he was thus chang'd in Appearance, he was fill Æsculapius, Ovid, XV. 670. "the Deity in a Serpent," and under that Form continued to be worshipped at Rome. Nor were those Serpents lovelier, "to which transform'd Ammonian Jove, or Capitoline was feen," Jupiter Am-mon and Jupiter Capitolinus, the one the Lybian Jupiter, the other the Roman, called Capitoline from the Capitol, his Temple at Rome: "He with Olympias," the first, the pretended Father of Alexander the Great, converfing with his Mother Olympias in the Form of a Serpent; "this with her who hore Scipio the Highth of Rome," the latter fabled in like Manner to have been the Father of Scipio Africanus, who raised his Country and himself to the highest Pitch of Glory.
515. [Veers of:,] Newton.

Changes often.

516. — [tortuous]
Crooked, twisted.

Book IX. PARADISE LOST.	345
Curl'd many a wanton Wreath in Sight of Eve,	
To lure her Eye; she busied heard the Sound	
Of rusling Leaves, but minded not, as us'd	
To fuch Disport before her through the Field,	520
From every Beast, more duteous at her Call,	
Than at Circean Call the Herd disguis'd.	
He BOLDER now, uncall'd before her stood,	
But as in Gaze Admiring: Oft he bow'd	
His turret Crest, and sleek enamel'd Neck,	525
Fawning, and lick'd the Ground whereon she trod.	
His gentle dumb Expression turn'd at length	
The Eye of Eve to mark his Play; be GLAD	
Of her Attention gain'd, with Serpent Tongue	
Organic, or Impulse of vocal Air,	530
His fraudulent Temptation thus began.	

"Wonder not, fovran Mistress, if perhaps
Thou canst, who art sole Wonder; much less arm
Thy Looks, the Heav'n of Mildness, with Disdain;
Displeas'd that I approach thee thus, and gaze
INSATIATE, I thus single, nor have fear'd
Thy awful Brow, more awful thus retir'd.
Fairest Resemblance of thy Maker fair,
Thee all Things living GAZE on, all Things thine

522. [Than at Circean Call the Herd diguis'd.]
All Beafts of the Field used to play and sport before her, more obedient to her Voice, than Men turned into Beafts by the famous inchantress Circe were at her Beck.

525. [His turret Creft,]
His lofty Head, that rose like a Tower.
530. [Organic, or Impulse of weal Air.]
That the Devil moved the Serpent's Tongue, and used it as an Instrument to form that tempting Speech he made to Eve, is the Opinion of some; that he form'd a Voice by Impression of the sounding Air, distant from the Serpent, is that of others; of which our Author has left the Curious to their Choice.

531. His fraudulent Temptation thus began.]

We see, by this first Speech of Satan, what our Author thought the most probable, the most natural, and the most successful Way of beginning a Temptation upon a Woman, namely, Flattery, extravagant Admiration of her Person, and fulsome Commendations of her Merit and Beauty, and by these Means engaging her Attention, and so deluding her to her Ruin. This Speech is much of the same Strain and Spirit with that which Satan had made to her before in her Dream, V. 37, &c. and it had a satal Effect, for

Into the Heart of Eve his Words made

Way.

To cry her up as a Goddess was the readiest Way to make her a mere Mortal.

Newton,

346	PARADISE LOST.	Book IX.
By G	IFT, and thy celestial Beauty adore	540
With	Ravishment beheld, there BEST beheld	
When	re universally ADMIR'D; but here	
In thi	is Inclosure wild, these Beasts among,	
Behol	ders rude, and shallow to discern	
Half	what in THEE is fair, ONE Man except,	545
Who	sees thee? (and what is one?) who should	lst be seen
A Go	oddess among Gods, ador'd and ferv'd	
By A	ngels numberless, thy daily Train."	

So gloz'd the Tempter, and his Proem tun'd;	
Into the Heart of Eve his Words made Way,	550
Though at the Voice much marvelling; at length	
Not unamaz'd she thus in Answer spake.	
"What may this mean? Language of Man pronounce	'd
By Tongue of Brute, and buman Sense express'd?	
The first at least of these I thought deny'd	555
To Beasts, whom God on their Creation Day	
Created mute to all articulate Sound;	
The latter I demur, for in their Looks	
Much Reason, and in their Actions oft appears.	
THEE, Serpent, subtlest Beast of all the Field	560
I knew, but not with buman Voice indued;	
Redouble then this Miracle, and fay,	
How cam'st thou speakable of mute, and how	
To me so friendly grown above the rest	
Of brutal Kind, that daily are in Sight:	565
Say, for such Wonder claims Attention due."	

To whom the guileful Tempter thus reply'd. \* Empress of this fair World, resplendent Eve,

aubat can freak as well as aubat can be froken. in the best Authors.

558. [The latter I demur,]

I suspend my Judgment.

563. [How cam'st thou speakable of fortable, delectable, proffable, &c. signify able to comfort, to delight, to pass, &c. And there are Instances of such Words used well as in a passive Sense, and may signify the delectable and sometimes actively and sometimes passively when the delectable and sometimes actively and sometimes passively when the delectable and sometimes actively act

#### PARADISE LOST. Book IX. 347 Easy to me it is to tell thee all What thou command'st, and right thou should'st be obey'd: I was at first as other Beasts that graze The trodden Herb, of abject Thoughts and low, As was my Food; nor ought but Food discern'd Or Sex, and apprehended nothing high: Till on a Day roving the Field, I chand a " A goodly Tree far distant to behold Loaden with Fruit of fairest Colours mix'd, Ruddy and Gold: I nearer drew to gaze; When from the Boughs a Savoury Odour blown, Grateful to Appetite, more pleas'd my Sense 580 Than Smell of sweetest Fenel, or the Teats Of Ewe or Goat dropping with Milk at Even, Unsuck'd of Lamb or Kid, that tend their Play. To satisfy the sharp Defire I had Of tasting those fair Apples, I resolv'd 585 Not to defer; Hunger and Thirst at once, Pow'rful Persuaders, quicken'd at the Scent Of that alluring Fruit, urg'd me so keen. About the mosfy Trunk I wound me soon, For bigh from Ground the Branches would require 590 Thy utmost Reach or Adam's: Round the Tree All other Beafts that faw, with like Desire Longing and envying stood, but could not reach. Amid the Tree now got, where Plenty hung Tempting so nigh, to pluck and eat my Fill 595 I spar'd not, for such Pleasure till that Hour At Feed or Fountain never had I found. Sated at length, ere long I might perceive Strange Alteration in me, to Degree

581. - [sweeteft Fenel, or the Teats] the forbidden Fruit was. The common

- and for an Apple damn'd Mankind. Newton.

He mentions such Things as were reputed most agreeable to Serpents. They were and that is sufficient to justify a Poet. So likewise supposed to suck the Teats of Ewes Otway, and Goats.

<sup>585.</sup> \_\_ [those fair Apples,]
There is no knowing for certain what

So talk'd the spirited sly Snake; and Eve
Yet more amaz'd unwary thus reply'd.
"Serpent, thy overpraising leaves in doubt
The Virtue of that Fruit, in thee first prov'd:
But say, where grows the Tree, from hence how far?
For many are the Trees of God that grow
In Paradise, and various, yet unknown

601. — [Shape retain'd.]
Bentley would have it restrain'd. But the Word of exactest Propriety is retain'd. For retain'd signifies the being kept within such and such Bounds in a natural State; restrain'd to be kept within them in an unnatural; but the Serpent's being confined to his own Shape, was being in his natural State.

Warburton.

605. — or Middle,]
In the Air, the Element placed between, and as our Author fays "fpun out between," Heaven and Earth, VII. 241.

Hume.

Ibid. — [all Things fair and good;
But all that fair and good in thy divine
Semblance, and in thy Beauty's heavinly

Ray
United 1 beheld;
This is very like what Adam had faid before to the Angel, VIII. 471.

That what feem'd fair in all the World, of his Poem.

Mean, or in her fumm'd up, in her contain'd Bo

T

St

G

H

E

And in her Looks.
And it is really wonderful, that the Poet could express Things so much alike so differently, and yet both so well. The Numbers too, as well as the Sentiments, are equally admirable in both Places.

Newton.

612. — [univerfal Dame."]
The Word Dame conveys a low Idea at prefent; but formerly it was an Appellation of Respect and Honour, and fignified Mistress or Lady, and was probably derived from the French Dame and the Latin Domina.

Milton has shown more Art and Ability in taking off the common Objections to the Mosaic History of the Temptation by the Addition of some Circumstances of his own Invention, than in any other theologic Part of his Poem. Warburton.

Book IX. PARADISE LOST. 349
To us, in such Abundance lies our Choice, 620
As leaves a greater Store of Fruit untouch'd,
Still hanging incorruptible, till Men
Grow up to their Provision, and more Hands
Help to disburden Nature of her Birth."

0

To whom the wily Adder, blithe and glad.

"Empress, the Way is ready, and not long;
Beyond a Row of Myrtles, on a Flat,
Fast by a Fountain, one small Thicket past
Of blowing Myrrh and Balm; if thou accept
My Conduct, I can bring thee thither soon."

630

"Lead then," faid Eve. He leading fwiftly roll'd
In Tangles, and made intricate feem strait,
To Mischief swift. Hope elevates, and Joy
Brightens his Crest; as when a wand'ring Fire,
Compast of unctuous Vapour, which the Night
635
Condenses, and the Cold environs round,
Kindled through Agitation to a Flame,
Which oft, they say, some evil Spirit attends,
Hovering and blazing with delusive Light,
Misleads th' amaz'd Night-wand'rer from his Way
To Bogs and Mires, and oft through Pond or Pool,
There swallow'd up and lost, from Succour far.
So glister'd the dire Snake, and into Fraud

624. — [Birtb."]
In Milton's own Editions this Word is spelt
Beartb in this Place; but as, in all other
Places, be spells it Birtb, we see no Reason for an Alteration here, and possibly
this may be nothing but an Error of the
Press. Newton.

634. — [at when a wand'aing

I have avoided mentioning any particular Similitudes in my Remarks on this great Work, because I have given a general Account of them in my Notes on the first Pook. There is one, however, in this Part of the Poem, which I shall here quote, as it is not only very basutiful, but the

closest of any in the whole Poem; I mean that where the Serpent is described as rolling forward in all his Pride, animated by the evil Spirit, and conducting Eve to her Destruction, while Adam was at too great a Distance from her to give her his Affishance. These several Particulars are all of them wrought into the following Similitude,

Hope elevates, and Joy
Brightens his Creft; as when a wand ring
Fire, &c.
Addison.

free, cc. Addition.

643. — [and into Fraud]

Fraud is generally used to fignify Deceit and Delusion, but it is here used in its Latin Signification, viz. Hurt and Damage.

Of Probibition,]

An Hebraifm for the prohibited or forbidden Tree.

Newton.

653. [Sole Daughter of his Voice;]

Another Hebraifm. Bath Kal, The Daughter of a Voice, is a noted Phrase among the Jews, and they understand by it a Voice from Heaven; and this Command is called the fole Daughter, as it is the only Command that we read of, that was given to our first Parents in Paradise. Thus Adam

fays, IV. 426.

for well thou know'ft

God hath pronounc'd it Death to taffe that

The only Sign of our Obedience left, &c.

Then let us not think hard
One easy Prohibition.

Newton.

Ibid. - [the reft, we live Law to ourselves,]

The reft, as for what remains, in all Things else. So in Rom. ii. 14. "These having not the Law, are a Law unto themselves."
Richardson.

656. ["INDEED? hath God then faid that of the Fruit

Gen. iii. I. "Yea, hath God said, Ye shall not eat of every Tree of the Garden?" In which our Author has followed the Chaldee Paraphrase, interpreting the Herew Particle, Indeed. Is it true that God has sorbid you to eat of the Fruits of Paradise? as if he had sorbidden them to taste, not of one, but of all the Trees; another of Satan's sly Insinuations. The Hebrew Particle, yea or indeed, plainly shows that the short and summary Account that Moses gives of the Serpent's Temptation, has respect to some previous Discourse, which could, in all Probability, be no other than what our Poet has pitched upon.

T

Hume,
659. — [" Of the Fruit, &c.]
This is exactly the Answer of Eve in Genesis iii. 2, 3. put into Verse. "We may eat of the Fruit of the Trees of the Garden: But of the Fruit of the Tree which is in the Midst of the Garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."

### Book IX. PARADISE LOST.

But of the Fruit of this fair Tree amidst The Garden, God hath faid, Ye shall not eat Thereof, nor shall ye touch it, lest ye DIE."

She scarce had faid, though brief, when now more bold The Tempter, but with Show of Zeal and Love To Man, and Indignation at his Wrong, New Part puts on; and as to Passion mov'd, Flustuates difturb'd, yet comely; and in Act Rais'd, as of some great Matter to begin, As when of old some Orator renown'd In Athens or free Rome, where Eloquence Flourish'd, since mute, to some great Cause address'd Stood in himself colletted, while each Part, Motion, each Att won Audience ere the Tongue, Sometimes in Highth began, as no Delay Of Preface brooking through his Zeal of Right: So standing, moving, or to Highth up grown, The Tempter all impassion'd thus began.

### " O facred, wife, and Wisdom-giving PLANT!

673. [Stood in himself collected, while each Part

Motion, each AEI won Audience ere the Tongue,]

Dr. Bentley says, that this Passage has not Milton's Character nor Turn. Motion, he thinks, should have each before it as well as Part and As; and he asks, What is each Part and each Ast, before he had spoke a Word? He therefore would have it

Stood in himself collected wbole, while each

Motion, each Air won Audience ere the Tongue.

But At is right, and is explained by Milton himself in ver. 668. to be what an Orator puts himself into, before he begins to Speak ;

in Aa

Rais'd, as of some great Matter to begin. But I cannot so easily answer the Doctor's Objection to Motion's being destitute of each; nor do I understand how any Part of the Orator, confidered by itself and merely as a Part, could win Audience. I suspect

therefore, that an s in the Copy was miftaken for a Comma, and that Milton gave

351

while each Part's

Motion, each Act won Audience ere the Tongue.

It was the graceful Motion of each Part of him, and not the Parts themselves, that won Audience and Attention. If it hould be objected, that it is not usual with good Poets to leave the Genitive Cafe thus at the End of a Verse, and put the Nominative into the following one; I allow that, though it is not very usual, yet it is sometimes done, and Milton himself does it in

V. 273. Bright Temple, &c. Or suppose we should read, with less Alteration than Dr. Bentley proposes,

Stood in himself collected whole, while each

Motion, each Act won Audience ere the Tongue, Newton.

683. - [deem'd however wife.] Let them be thought ever fo wife.

685. - [ye Shall not die:] Gon, iii. 4. " And the Serpent faid unto the Woman, Ye shall not furely die." And it is very artfully contrived by our Author to make the Serpent give an Inffance in himfelf.

702. [Your Fear itfelf of Death RE-MOVES the Fear. ]

Justice is infeparable from the very Being and Effence of God, so that, could be be unjust, he would be no longer God, and then neither to be obeyed nor feared; fo

that the Fear of Death, which does imply Injustice in God, destroye itself, because God can as well cease to be, as to be unjust, Hume. A Satanic Syllogifm.

· [he knows that in the Day,

Gen. iii. 5. " For God doth know, that in the Day ye eat thereof, then your Eyes shall be opened; and ye shall be as Gods, knowing Good and Evil." So that, where the Author comments and inlarges upon Seripture, he fill preferves, as much as may be, the very Words of Scripture.

Book IX. PARADISE LOST.	353
Yet are but DIM, shall perfettly be then	
OPEN'D and clear'd; and ye shall be as GoDs,	
Knowing both Good and Evil as they know.	
TI we Chall be as Cade Green I am 16-	710
Internal Man, is but Proportion meet;	•
I of Brute HUMAN, ye of human Gods.	N. A.
So ye shall die perhaps, by putting off	r:
Human, to put on Gods; Death to be WISH'D,	714
Though threaten'd, which no worse than this can brin	g.
And what are Gods, that Man may not become	11.0
As they, participating God-like Food?	
The Gods are FIRST, and that Advantage use	
On our Belief, that all from them proceeds;	
I question it; for this fair Earth I see,	720
Warm'd by the Sun, producing every Kind,	177
Them NOTHING: If THEY all Things; who inclosed	
Knowledge of Good and Evil in this Tree,	
That whose EATS thereof, forthwith attains	
Wisdom without their Leave? and wherein lies	725
Th' Offense, that Man should thus attain to KNOW?	1000
What can your Knowledge burt him, or this Tree	
Impart against his Will, if ALL be his?	
Or is it Envy? and can Envy dwell	
In beav'nly Breasts? These, these and many more	730
Causes import your Need of this fair Fruit.	St. L. W.
Goddess HUMANE, reach then, and FREELY taste."	

### He ended; and his Words replete with Guile

714. — [to put on Gods;]
The Scripture Expression, as in Cor. xv. 53. " For this corruptible must put on Incorruption, and this mortal must put on Immortality." Newton. Newton.

Immortanty.

727. [What can your Knowledge burt him, or this Tree Impart against his Will, if ALL be bis?]
Dr. Bentley says, that Milton had said Gods in all the Argument before, and therefore designed here. fore designed here,

What can your Knowledge burt them, or this Tree

Impart against their Will, if ALL be theirs? But Milion had faid God in ver. 692. and 700, and I think he uses the Singular Number in the very next preceding Sentence, ver. 722.

- rubo inclos'd Knowledge of Good and Evil in this Tree? So that him and his here refer to him, who Pearce, inclos'd, &c.

# 354 PARADISE LOST. Book IX. Into her Heart too easy Entrance won: Fix'd on the Fruit she gaz'd, which to behold 735 Might TEMPT alone; and in her Ears the Sound Yet rung of his persuasive Words, impregn'd With Reason, to HER seeming, and with Truth; Mean while the Hour of Noon drew on, and wak'd An eager Appetite, rais'd by the Smell 740 So Savoury of that Fruit; which with Desire, Inclinable now grown to touch or taste, Solicited her longing Eye; yet sirst Pausing a while, thus to herself she mus'd.

"Great are thy Virtues, doubtless, BEST of Fruits,	745
Though kept from Man, and worthy to be admir'd:	
Whose Taste, too long forborn, at first Affay	
Gave Elocution to the mute, and taught	
The Tongue not MADE for Speech to Speak thy Praise:	
Thy Praise be also who forbids thy Use	750
Conceals not from us, naming thee the Tree	
Of Knowledge; Knowledge both of Good and Evil	.:
Forbids us then to taste; but HIS forbidding	
Commends THEE more, while it infers the Good	
By thee communicated, and our Want:	755
For Good unknown, fure is not bad; or bad	
And yet unknown, is as not had at all.	
n plain then, what forbids he but to know?	
Forbids us Good, forbids us to be wife.	
Such Prohibitions bind not. But if Death	760
Binds us with After-bands, what profits then	
Our inward Freedom? In the Day we eat	
Of this fair Fruit, our Doom is, we shall DIE.	
How dies the Serpent? He hath eat'n and LIVES,	
And knows, and speaks, and reasons, and discerns;	765

739. [Mean while the Hour of Noon drew op, and wak'd An eager Appetite,]
This is a Circumstance beautifully added

by our Author to the Scripture Account, in order to make the Folly and Impiety of Eve appear less extravagant and monstrous.

Book IX. PARADISE LOST.	355
IRRATIONAL till then. For us alone	
Was Death invented? or to us deny'd	
This intellectual Food, for Beasts reserv'd?	
For Beasts it seems: Yet that one Beast, which first	
Hath tasted, envies not, but brings with Joy	770
The Good befall'n him; Author unsuspect,	
Friendly to Man, far from Deceit or Guile.	
What fear I then, rather what know to fear	W 2011
Under this Ignorance of Good and Evil,	
Of God or Death, of Law or Penalty?	775
Here grows the Cure of all, this Fruit divine,	
Fair to the Eye, inviting to the Taste,	
Of Virtue to make WISE: What binders then	mod I
To reach, and feed at once both Body and Mind?"	i iot
Co Guine has not Hand in sail House	. 0 -
So faying, her rash Hand in evil Hour	780
Forth reaching to the Fruit, she pluck'd, she EAT:	
Harth telt the Wound and Nature from her Sant	

Forth reaching to the Fruit, she pluck'd, she EAT:

Earth felt the Wound, and Nature, from her Seat,

Sighing, through all her Works, gave Signs of Woe,

That ALL was LOST. Back to the Thicket flunk

The guilty Serpent, and well might, for Eve
Intent now wholly on her Taste, nought else

Regarded, such Delight till then, as seem'd,

In Fruit she never tasted; whether true

Or fancy'd so, through Expectation high

Of Knowledge; nor was God-head from her Thought.

The ingorg'd without Restraint,

And knew not eating DEATH: Satiate at length,

And highten'd as with Wine, jocund and boon,

777. [Fair to the Eye, inviting to the in it.
Tafte,
79
Of Virtue to make wisz:]
That

Gen. iii. 6. "The Woman faw that the Tree was good for Food, and that it was pleafant to the Eyes, and a Tree to be defired to make one wife."

792. [And knew not eating DEATH:]
They knew not haftening their Death.
Eating the Fruit which brought Death was
sating Death, as being virtually contained

in it. Richardson.
793. [And bigbten'd as with Wine, &c.]
That secret Intoxication of Pleasure, with all those transsent Flushings of Guilt and Joy, which the Poet represents in our first Parents upon their cating the forbidden Fruit, to those Flaggings of Spirit, Damps of Sorrow, and mutual Accusations which succeed it, are conceived with a wonderful Imagination, and described in very natural Sentiments.

Addition,

### 356 PARADISE LOST. Book IX.

Thus to berself she pleasingly began.

"O fovran, virtuous, PRECIOUS of all Trees
In Paradise, of Operation blest
To Sapience; hitherto obscur'd, infam'd,
And thy fair Fruit let bang, as to no End
Created; but hencesorth my early Care,
Not without Song, each Morning, and due Praise,
Shall tend thee, and the fertile Burden ease
Of thy full Branches offer'd free to all!
Till dieted by thee I grow mature
In Knowledge, as the Gods who all Things know;
Though others envy what they cannot give;
Sog
For had the Gift been theirs, it had not here

794. [Thus to berfelf, &c.]
As our Author had, in the preceding Conference betwixt our first Parents, described. with the greatest Art and Decency, the Subordination and Inferiority of the Female Character in Strength of Reason and Understanding; fo, in this Sohloquy of Eve's, after tasting the forbidden Fruit, one may observe the same Judgment, in his varying and adapting it to the Condition of her fallen Nature. Inftead of those little Defects in her intellectual Faculties before the Fall, which were sufficiently compensated by her outward Charms, and were rather Softnings than Blemishes in her Character, we fee her now running into the greatest Abfurdities, and indulging the wildest Ima-ginations. It has been remarked, that our Poet, in this Work, seems to court the Favour of his Female Readers very much, et I cannot help thinking, but that in this Place he intended a fatirical as well as a moral Hint to the Ladies, in making one of Eve's first Thoughts after her fatal Lapfe to be, how to get the Superiority and Maf-tery over her Husband. There is however, I think, a Defect in this Speech of Eve's, that there is no Notice taken of the Serpent in it. Our Author very naturally re-presents her, in the first Transports of De-light, expressing her Gratitude to the Fruit, which she fancied had wrought such a hap-py Change in her, and next to Experience ber best Guide: But how is it possible that she should, in these rapturous Acknow-ledgments, forget her Guide and Instructor the Serpent, to whom, in her then Notion

of Things, the must think herfelf the most indebted? I don't doubt but Milton was sensible of this, but had he made Eve mention the Serpent, he could not have avoided too making her observe that he was slunk away, which might have given her some Suspicions, and would consequently have much altered the Seene which follows betwirt Adam and her.

Thyer.

I

795. — [PRECIOUS of all Trees]
The Positive for the Superlative; the most precious of all Trees. Richardson.

799. - [but benceforth my early Care, Not without Song, each Morning, and due Praise,

Shall tend thee, &c.]
I conceive the Construction to be, not "my early Care and due Praise shall tend thee," but "my early Care shall tend thee not without Song and due Praise;" and therefore have added a Comma after due Praise, to make the Sense plainer.

Newton.

805. [Though others enery what they

cannot give;]
She resolves to eat of the Tree till she equals the Gods in Knowledge, "though others enewy;" she means the Gods, though, for Decency's Sake, she names them not. She had said before, ver. 770. that the "Beass which first hath tasted envises not," Sec. but "others envy." She is now arrived to that Pitch of Impiety, that she attributes Envy to the Gods, as Satan had taught her, ver. 729, and questions whether this Tree was their Gift, as Satan had likewise suggested, ver. 718, &c. such Impressions had his Doctrines made upon her.

### PARADISE LOST. Book IX. 357 Thus grown. Experience, next to thee I owe. Best Guide; not following thee I had remain'd In Ignorance; thou open'ft Wisdom's Way, And giv'st Access, though secret she retire. And I perhaps am fecret; Heaven is high, High, and remote to see from thence distinct Each Thing on Earth; and other Care perhaps May have diverted from continual Watch Our great Forbidder, safe with all his Spies 815 About him. But to Adam in what Sort Shall I appear? Shall I to him make known As yet my Change, and give him to partake Full Happiness with me, or rather not, But keep the Odds of Knowledge in my Power Without Copartner? So to add what wants In Female Sex, the more to draw his Love, And render me more equal, and perhaps, A Thing not undefirable, sometime Superior; for inferior who is free? This may be well: But what if God have feen, And Death ensue? Then I shall be no more, And Adam wedded to another Eve. Shall live with ber enjoying, I EXTINCT;

SII. [And I perhaps am fecret ;] She questions even God's Omniscience, and flatters herself that she is still in Secret, like other Sinners, who fay, " The Lord shall not see, neither shall the God of Jecob regard it," Psal. xciv. 7. Newton.

815. [Our great Forbidder, fafe with all his Spies About him.]

Dr. Bentley declares safe to be pure Non-sense here, and therefore alters the Verse

Our great Forbidder's Eye, with all his

Spier, &c.
But fafe fignifies here as in the vulgar Phrases, I have bim safe, or be is safe assert where not the Safety of the Person secured or assert is meant, but the Safety of others with Passer to any Danger from him. with Respect to any Danger from him. This is, indeed, a Sense of the Word not usual in Poetry; but common Speech will

justify it fo far, as to make the Doctor's Emendation unneceffary.

823. — [and perbaps, A Thing not undefinable, fometime

Superior; for inferior who is free?]
There is a very humorous Tale in Chaucer, which is also versified by Dryden, wherein the Question is proposed, What it is that Women most affect and desire? Some fay Wealth, fome Beauty, some Flattery, some in short one Thing, and some another; but the true Answer is Sovranty. And the Thought of attaining the Superiority over her Husband is very artfully made one of the first that Eve entertains after her eating of the forbidden Fruit : But fill her Love of Adam and Jealoufy of another Eve pre-vail even over that; so just is the Obser-vation of Solomon, Cant. viii. 6. "Love is strong as Death, Jealousy is cruel as the Grave."

Aa 3

Adam shall share with me in BLISS or WOE:	
So dear I love him, that with him all Deaths	
I could indure, without him live no Life."	
So faying, from the Tree her Step she turned,	
But first low Reverence done, as to the Power	835
That dwelt within, whose Presence had infus'd	
Into the Plant sciential Sap, deriv'd	
From Nectar, Drink of Gods. Adam the while	
Waiting defirous her Return, had wove	
Of choicest Flow'rs a Garland to adorn	840
Her Tresses, and her rural Labours crown,	
As Reapers oft are wont their Harvest Queen.	
Great Joy he promis'd to his Thoughts, and new	
Solace in her Return, so long delay'd;	
Yet oft his Heart, divine of something ill,	845
Misgave him; be the faltring Measure felt;	100
And forth to meet her went, the Way she took	
That Morn when first they parted; by the Tree	
Of Knowledge he must pass, there he her met,	
Scarce from the Tree returning; in her Hand	850
A Bough of fairest Fruit, that downy smil'd,	Prolit.
New gather'd, and ambrofial Smell DIFFUS'D.	
To him she basted; in her Face Excuse	
Came Prologue, and Apology too prompt,	
Which with bland Words at Will she thus address'd.	855

PARADISE LOST.

A DEATH to think. Confirm'd then I refolve,

Book IX.

B

835. [But first low Reverence done, as to Heart and Pulse. the Power 851. [A Bou That dwelt within,] Eve falling into Idolatry upon the Tafte of the forbidden Tree, as the first Fruit of Difobedience, is finely imagined. Richardson,

845. -- [divine of fomething ill,]

851. [A Bough of faireft Fruit, that

downy smil'd, New gather'd, and ambrofial Smell DIR-FUS'D.]

"That downy fmil'd," that covered with fost Down looked sweetly.

854. — [APOLOGY too prompt,]
We have here followed Dr. Bentley's and 844. — [Arology to prompts]

846. — [be the failing Measure felt;] We have here followed Dr. Bentley's and Mr. Fenton's Editions, as representing, we He found his Heart kept not true Time, conceive, the true and genuine Reading. In the former Editions it was "Apology to the natural Description of our Minds fore-prompt," which we presume to have been boding ill, by the unequal Beatings of the an Error of the Press. Newton.

### PARADISE LOST. Book IX. 359 "Hast thou not wonder'd, Adam, at my Stay? Thee I have mis'd, and thought it long, depriv'd Thy Presence, Agony of Love till now Not felt, nor shall be twice, for never more Mean I to try, what rash untry'd I sought, The Pain of Absence from thy Sight. But strange Hath been the Cause, and wonderful to hear: This Tree is not as we are told, a Tree Of Danger TASTED, nor to Evil unknown Opening the Way, but of divine Effect To open Eyes, and make them Gods who taste; And hath been TASTED fuch: The Serpent wife, Or not restrain'd as we, or not obeying, Hath eaten of the Fruit, and is become, Not dead, as we are threaten'd, but thenceforth 870 Indued with buman Voice and buman Sense, Reasoning to Admiration, and with me Persuasively hath so prevail'd, that I Have also tasted, and have also found Th' Effects to correspond, OPENER mine Eyes, Dim erst, dilated Spirits, ampler Heart, And growing up to GODHEAD; which for thee Chiefly I fought, without thee can DESPISE. For Bliss, as thou hast Part, to ME is Bliss, TEDIOUS, unshar'd with thee, and odious soon. 880 Thou therefore also taste, that EQUAL Lot May join us, equal Joy, as equal Love; Lest thou not tasting, different Degree Disjoin us, and I then TOO LATE renounce DEITY for thee, when Fate will not permit." 885

Thus Eve with Count'nance blithe her Story told;
But in her Cheek DISTEMPER flushing GLOW'D.
On th' other Side, Adam, soon as he heard
The fatal Trespass done by Eve, amaz'd,

### PARADISE LOST. Book IX ASTONIED food and BLANK, while HORROR chill Ran through his Veins, and all his Joints RELAX'D: From his flack Hand the Garland wreath'd for Pros Down dropt, and all the faded Roses shed: Speechless he stood and pale, till thus at length

First to HIMSELF he inward Silence broke.

36

T

B

N

K

895

" O fairest of Creation, LAST and BEST Of all God's Works, Creature in whom EXCELL'D Whatever can to Sight or Thought be form'd, Holy, divine, good, amiable, or fweet ! How art thou LOST, how on a SUDDEN loft, 900 DEFAC'D, DEFLOWER'D, and now to DEATH devote? Rather how hast thou YIELDED to transgress The friet FORBIDDANCE, how to violate The facred Fruit forbidden? Some curfed Fraud Of Enemy hath beguil'd thee, yet unknown, And me with thee hath RUIN'D, for with THEE Certain my RESOLUTION is to DIE; How can I live without thee, how forego Thy fweet Converse and Love so DEARLY join'd, To live again in these wild Woods FORLORN? Should God create ANOTHER Eve. and I Another Rib afford, yet Loss of THEE

Down dropt,]
The Beauty of the Numbers, as well as of the Image here, must ftrike every Reader. Newton.

908. [How can I live without thee, how forego Thy fweet Converse and Love fo DEARLY

join'd,] Dr Bentley reads " so DEARLY joy'd," the same as esjoy'd, as in ver. 1:156.

Who might have liv'd, and joy'd immor-

tal Blif.

But there is no Occasion for this Alteration; the Passage may very well be under-flood without it. Mr. Richardson under-stands it thus, Conversation more sweetened and indeared by Love; if he loft her,

892. [From his flack Hand the Garland he could only converse with Angels, where wreath'd for Eve, he should want the dear Addition of Love. But the Senfe is much better as Dr. Pearce underftands it, that is, the " faveet Converse and Love of thee so DEARLY join deo me." This is a common Way of speaking in Milton, and the Reader may see more Instances of it in IV. 129. and VIII. 423. The Sense of this last Verse is again found

in ver. 970. \_\_\_ link'd in Love fo dear. 910. [To live again in thefe wild Woods

FORLORM ? How vaftly expressive are these Words of Adam's Tendernels and Affection for Eve, as they imply that the mere Imagination of lofing her had already converted the Sweets of Paradife into the Horrors of a defolate Wilderneis!

261 PARADISE LOST. Book IX. Would never from my Heart; no no, I feel The Link of Nature DRAW me: Flesh of Flesh. Bone of my Bone thou art, and from thy State 915 Mine NEVER shall be parted, BLISS or WOE."

So having faid, as one from fad Difmay Recomforted, and after Thoughts disturb'd Submitting to what feem'd REMEDILESS, Thus in calm Mood his Words to Eve he turn'd.

" Bold Deed thou hast presum'd, adventrous Eve, And Peril great provok'd, who thus hast dar'd, Had it been only coveting to Eye That facred Fruit, facred to ABSTINENCE, Much more to TASTE it under BAN to TOUCH. But past who can RECALL, or done UNDO? Not God omnipotent, nor FATE; yet fo Perhaps thou shalt not die, perhaps the Fast Is not so bainous now, foretasted Fruit, Profan'd first by the Serpent, by bim first 930 Made common and unhallow'd ere our Taste; Nor yet on bim found DEADLY, he yet LIVES, Lives, as thou faidft, and gains to live as MAN Higher Degree of Life, Inducement STRONG To us, as likely TASTING to attain 935

Eve he turn'd.]
He had till now been speaking to himself; now his Speech turns to her, but not with Violence, not with Noise and Rage, it is a deep confiderate Melancholy. deep confiderate Melancholy. The Line cannot be pronounced but as it ought,

flowly, gravely. Richardson.

928. [Perhaps thou shalt not die, &c.]

How just a Picture does Milton here give us of the natural Imbecility of the human Mind, and its Aptness to be warped into false Judgments and Reasonings by Passion and Inclination? Adam had but just condemned the Action of Eve in eating the forbidden Fruit, and yet, drawn by his Fondness for her, immediately summons all the Force of his Reason to prove what she

920. [Thus in calm Mood his Words to had done to be right. This may probably appear a Fault to superficial Readers, but all intelligent ones will, I dare fay, look upon it as a Proof of our Author's exquifite Knowledge of human Nature. Reason is but too often little better than a Slave, ready at the Beck of the Will, to dreis up in plaufible Colours any Opinions that our Interest or Resentment have made agreeable to us. Thyer,

929. [baineus]
So Milton spells this Word, which is right and agreeable to its Derivation from the French bainsus. It is wrong to write it, as it is commonly written, benous. We take Notice of these Things, as Instances of our Author's Exactness,

362 PARADISE LOST. Boo	k IX.
Proportional Ascent, which cannot be	
But to be Gods, or Angels Demi-Gods.	
Nor can I think that God, Creator wife,	
Though threatning, will in earnest so destroy	
Us his prime Creatures, dignify'd fo HIGH,	940
Set over all his Works, which in our Fall,	940
For us created, needs with us must fail,	
DEPENDENT made; fo God shall uncreate,	
Be frustrate, do, undo, and Labour lose,	
Not well conceiv'd of God, who though his Power	945
Creation could repeat, yet would be loath	243
Us to abolish, lest the Adversary	
Triumph and fay; Fickle THEIR State whom God	
Most favours; who can please him long? ME first	
He ruin'd, now MANKIND; whom will he next?	950
Matter of Scorn, not to be giv'n the Foe.	,,,
However I with THEE have fix'd my Lot,	
Certain to undergo like Doom; if Death	
Consort with thee, DEATH is to me as LIFE;	
So forcible within my Heart I feel	955
The Bond of Nature draw me to my own,	134
My own in thee, for what thou art is mine;	
Our State cannot be sever'd, we are one,	
One Flesh; to lose thee were to lose myself."	
THE PARTIES OF PRINTING AND	
So Adam, and thus Eve to him reply'd.	960
"O GLORIOUS Trial of EXCEEDING Love,	
ILLUSTRIOUS Evidence, Example HIGH!	
Engaging me to emulate, but short	
Of thy Perfection, how shall I attain,	17/2
Adam? from whose dear Side I boast me sprung,	965
And gladly of our Union hear thee speak,	11.
One Heart, one Soul in BOTH; whereof good Proof	
This Day affords, declaring thee refolv'd,	
Rather than Death or ought than Death more dread	and the
Shall separate us, link'd in Love so dear,	970

Boo To If W Did To So W To D P R S S I H

1

Book IX. PARADISE LOST. 363 To undergo with ME one Guilt, one Crime, If any be, of tasting this fair Fruit. Whose Virtue (for of Good STILL Good proceeds. Direct, or by Occasion) hath presented This happy Trial of thy Love, which else 975 So EMINENTLY never had been known. Were it I thought DEATH menac'd would ensue This my Attempt, I would sustain ALONE The worft, and not persuade thee, rather die DESERTED, than oblige thee with a Fast Pernicious to thy Peace, chiefly affur'd Remarkably so late of thy so true, So faithful Love UNEQUAL'D; but I feel Far otherwise th' Event, not Death, but Life AUGMENTED, OPEN'D Eyes, NEW Hopes, new Joys, 985 Taste so divine, that what of sweet BEFORE Hath touch'd my Sense, flat seems to THIS, and barsh. On my Experience, Adam, FREELY taste, And Fear of DEATH deliver to the WINDS."

So faying, she embrac'd him, and for Joy
Tenderly wept, much won that he his Love
Had so ennobled, as of Choice to incur
Divine Displeasure for her sake, or Death.
In Recompense (for such Compliance bad
Such Recompense best Merits) from the Bough
She gave him of that fair enticing Fruit
With liberal Hand: He scrupled not to eat
Against his better Knowledge, not deceiv'd,

978. — [I would fufiain ALONE, &c.] We have followed the Punctuation of the first Edition, as the Sense requires, which is plainly this, If I thought the Death that was threatened would be the Consequence of this my Attempt, I would suffer the worst alone, and not endeavour to persuade thee, I would rather die by myself forsaken of thee, than oblige thee with a Fact, &c. Oblige is used here in the large Sense of the Latin Word obligo, which signifies not only

to bind, but to render obnoxious to Guilt or Punishment.

998 — [not deceiv'd,
But fondly OVERCOME with Female Charm.]
According to the historical Relation of Mofes, he did not plead for himself, that he was deceived (the Excuse of Eve cheated by the Serpent) but rather enticed and perfuaded by her: "The Woman whom should gavest to be with me, she gave me of the Tree, and I did eat." Newton,

PARADISE LOST. Book IX. But fondly OVERCOME with Female Charm. Earth TRRMBLED from her Entrails, as again 1000 In PANGS, and Nature gave a SECOND Groan, Sky Lour'D, and muttering Thunder, some sad Drops West at compleating of the mortal Sin ORIGINAL; while Adam took no Thought, Eating his Fill, nor Eve to iterate 1005 Her former Trespass fear'd, the more to footh Him with her lov'd Society, that now As with new Wine INTOXICATED both They fwim in Mirth, and fancy that they feel Divinity within them breeding Wings 1010 Wherewith to fcorn the Earth: But that falle Fruit Far other Operation first display'd, Carnal Defire inflaming; be on Eve Began to cast lascivious Eyes, she bim As wantonly repay'd; in Lust they burn: 1015 Till Adam thus 'gan Eve to Dalliance move.

" Eve, now I fee thou art exast of Tafte, And elegant, of Sapience no small Part, Since to each Meaning Savour we apply, And Palate call judicious; I the Praise 1020 Tield thee, so well this Day thou hast purvey'd.

trails,]
When Dido in the fourth Æneid yielded to that fatal Temptation which ruined her, Virgil tells us the Earth trembled, the Heavens were filled with Flashes of Lightning, and the Nymphs howled upon the Mountain Tops. Milton, in the same poetitical Spirit, has described all Nature as disturbed upon Eve's eating the forbidden Fruit, ver. 780.

So faying, her raft Hand in evil Hour Forth reaching to the Fruit, the pluck'd,

Earth felt the Wound, and Nature, from her Seat,

Sighing, through all her Works, gave Signs of Woe,

That ALL was LOST.
Upon Adam's falling into the fame Guilt, the whole Creation appears a fecond Time

1000. [Earth TREMBLED from her En- in Convultions. As all Nature fuffered by the Guilt of our firft Parents, these Symptoms of Trouble and Consternation are wonderfully imagined, not only as Prodi-gies, but as Marks of her sympathizing in the Fall of Man. Addison.

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1002. [Sky LOUR'D, and muttering Thun-der,]

It is not meant that Thunder also loured, but "Sky Loun'n, and muttering Thunder" in the Ablative Cafe absolute, " some fad Drops weeps at compleating of the mortal Sin."
It was not loud Claps of Thunder, but
muttering Thunder, melancholy and moura-

1019. [Since to each Meaning Savour we apply,]
Since we use the Word Savour in both Senses, and apply it to the Understanding as well as to the Palate. Book IX. PARADISE LOST. 265 Much Pleasure we have lost, while we abstain'd From this delightful Fruit, nor known till now TRUE Relish, TASTING; if fuch Pleasure be In Things to us forbidd'n, it might be wish'd. 1025 For this one Tree had been forbidden ten. But come, fo well refrest'd, now let us play. As meet is, after fuch delicious Fare: For never did thy Beauty fince the Day I faw thee first and wedded thee, adorn'd 1030 With all Perfections, so inflame my Sense With Ardour to enjoy thee, fairer now Than EVER, Bounty of this virtuous Tree."

So faid he, and forbore not Glance or Toy
Of amorous Intent, well understood
Of Eve, whose Eye darted contagious Fire.
Her Hand he seiz'd, and to a shady Bank,
Thick overhead with verdant Roof imbowr'd,
He led her nothing loath; Flow'rs were the Couch,
Pansies, and Violets, and Asphodel,
And Hyacinth, Earth's freshest softest Lap.
There they their Fill of Love and Love's Disport
Took LARGELY, of their mutual Guilt the SEAL,
The Solace of their Sin, till dewy Sleep

As meet is, after such delicious Fare;]
He seems to allude to Exod. xxxii. 6.
I Cor. x. 7. # And the People sat down to eat, and to drink, and rose up to play; understanding the Word play with several Commentators, not of dancing after the Sacrifices as it ought probably to be understood in these Texts, but of committing Uncleanness, as when we say to play the Whore, and as the Word is often used in the learned Languages. Newton.

X.

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1029. [For sever did thy Beauty, &c.]
Our Author had in Mind the Conversation between Paris and Helen in the third
Iliad of Homer, as well as that between
Jupiter and Juno on Mount Ida. And as
Mr. Pope observes, it is with wonderful
Judgment and Decency that Milton has
used that exceptionable Passage of the Dal-

liance, Ardour, and Enjoyment of Jupiter and Juno. That which feems in Homer an impious Fickion, becomes a moral Leffon in Milton; fince he makes that lafcitudes Rage of the Paffion the immediate Effect of the Sin of our first Parents after the Fall.

1034. [So faid he, and forbore not Glance nor Toy, &c.]

What a fine Contrast does this Description of the amorous Follies of our first Parents after the Fall make to that lovely Picture of the fame Passion in its State of Innocence in the preceding Book ver. 510.

To the nuptial Bower

I led her blushing like the Morn : all Heaven,

And happy Constellations, &c. Thyer.

4

Oppres'd them, wearied with their amorous Play. 1045 Soon as the Force of that fallacious Fruit. That with exhilerating Vapour bland About their Spirits had play'd, and inmost powers Made err, was now exhal'd; and groffer Sleep Bred of unkindly Fumes, with conscious Dreams 1050 Incumber'd, now had left them; up they rose As from Unrest, and each the other viewing. Soon found their Eyes how open'p, and their Minds How DARKEN'D: Innocence, that as a Veil Had shadow'd them from knowing ILL, was GONE, 1055 Just Confidence, and native Righteousness, And Honour from about them, NAKED left To guilty SHAME; HE cover'd, but his Robe Uncover'd MORE. So rose the Danite strong Herculean Samson from the barlot-lap 1060 Of Philistean DALILAH, and wak'd Shorn of his STRENGTH, THEY destitute and bare Of all their Virtue: Silent, and in Face Confounded LONG they fat, as strucken mute, Till Adam, though not less than Eve ABASH'D. At length gave Utterance to these Words constrain'd.

10 9. — [and groffer Sleep
Bred of unkindly Fumes]
How unlike the Sleep mentioned V. 3.
—for his Sleep

Was aery Light from pure Digeftion bred, And temp'rate Vapours bland. The Sleep of Sin is nothing like the Sleep of Innocence. Newton.

To guilty SHAME; &c.]
This Paffion has occasioned much Perplexity and Confusion by its having been wrong pointed in almost all the Editions. After Shame there is no Stop even in Milton's own Editions, and there should have been a Semicolon at least. And then follows be cover'd, for Shame (as Dr. Pearce observes) is here made a Person (as again in ver. 1097.) and this Shame is be who cover'd Adam and Eve with his Robe; but this Robe of his uncover'd them more: that is, though they were cloathed with

Shame, yet they thereby more discovered their Nakedness. Milton speaks in the same Manner in Samson Agon. 841, 842. In vain thou striv'st to cover Shame with Shame, Bot

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For by Evafions thy Crime uncover'ft

In the Author's fecond Edition after the Words Uncover'd more there is a full Stop, and a new Sentence beginning thus, "So rose the Danite strong," Sec. with the Punctuation which we have followed; from whence it evidently appears, that this is the true Construction, that as Samson waked shorn of his Strength, they waked destitute and bare of all their Virtue and then begins another Sentence, "filent and in Face confounded Long they fat." I suppose it need not be observed that Samson is called the Danite, as being of the Tribs of Dan. Newton.

To68. [To that false Worm,]
That is Serpent. This is a general Name for the reprile Kind; as in VII. 476. And thus a Serpent is called in Shakespear the mortal Worm, 2 Hen. VI. Act III.

Newton,

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1088. [And brown as Evening :]
It may be observed, that Milton here uses the Word brown, as he had done imbrown'd

in Imitation of the Italians. Thyer, 1092. [What best may for the present ferve to hide

The Parts of each from other,].
These Lines are thus misprinted in the second Edition,

What best may from the present serve to hide

The Parts of each for other. Hume

### PARADISE LOST. Book IX.

Those middle Parts, that this new Comer, SHAME, There fit not, and reproach us as unclean."

So counsel'd HE, and both together went Into the thickest Wood; there soon they chose The Fig-tree, not that Kind for Fruit renown'd, But such as at this Day to Indians known In Malabar or Decan spreads her Arms Branching so broad and long, that in the Ground The bending Twigs take Root, and Daughters grow About the Mother Tree, a pillar'd Shade 1106 High overarch'd. and echoing Walks between; There oft the Indian Herdsman shunning Heat Shelters in cool, and tends his pasturing Herds At Loopholes cut through thickest Shade: Those Leaves They gather'd, broad as Amazonian Targe, IIII And with what Skill they bad, together fow'd, To gird their Waste, VAIN Covering if to hide Their Guilt and dreaded Shame; O how UNLIKE To that FIRST naked Glory! Such of late 1115

foon they chose

The Fig-tree, ] The facred Text fays, Gen. iii. 7. that of they fowed Fig-leaves together;" and Milton adheres to the Scripture Expression, which has given Occasion to the Sneer, What could they do for Needles and Thread? But the Original fignishes no more than that they twifted the young Twigs of the Fig-tree round about their Waists, in the Manner of a Roman Crown, for which Purpose the Fig-tree of all others, especially in those Eastern Countries, was the most serviceable; because it hath, as Pliny says, the greatest and most shady Leaf of all others. And our Author follows the best Commentators in supposing that this was the Indian Fig-tree, the Account of which he borrows from Pliny, Lib. 12. c. 5. as Pliny had done before from Theo-Newton. Sir Walter Raleigh, upon his own Knowledge, gives very much the same Account of this Ficus Indica in his History or the World, B. 1, C. 4. S. 2. 1103. [In Malabar or Decan]

1100. [Into the thickest Wood, there Malabar is a vast Peninsula or Promontary of the East Indies, of which Decan is a confiderable Kingdom.

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Of these Indian Fig-trees Sir Walter Rawleigh tells us, he faw many Thousands in the West Indies, in a Valley near Paria. After they have shot up twenty or thirty Feet high, having no Twig in the Stem, they spread a large Top, out of which issues a gummy Substance, which hanging down like a Cord, in some Months Time reaches the Ground, and there rooting, grows speedily up into a Tree, producing others in like Manner; Daughters as our Poet says, that grew about the Mother's Shade, not renowned for Fruit, which is no bigger than a great Pea. Hift. of the World, B. 1. Chap. 4. Hume,

1115. — Such of late
Columbus found th' American, &c. Columbus, who made the first Discovery of America about the Year 1492, found the Americans fo girt about the Waist with Feathers, as Adam and Eve were with Fig-leaves. Hume.

### Book IX. PARADISE LOST,

369

Columbus found th' American, fo girt With feather'd CinEture, naked else and wild Among the Trees on Ifles and woody Shores. Thus fenc'd, and as they thought, their Shame in Part Cover'd, but not at Rest or Ease of Mind, 1120 They fat them down to weep; nor only TEARS Rain'd at their Eyes, but high Winds worfe WITHIN Began to rife, high Passions, ANGER, HATE, MISTRUST, Suspicion, Discord, and shook fore Their inward State of Mind, calm Region ONCE 1125 And full of PEACE, now TOST and TURBULENT: For Understanding RUL'D not, and the Will Heard not her Lore, both in Subjection now To sensual APPETITE, who from beneath Usurping over fovran Reason claim'd 1130 Superior Sway: From thus distemper'd BREAST. Adam, estrang'd in Look and alter'd Stile, Speech intermitted thus to Eve renew'd.

Would thou hadft bearken'd to my Words, and stay'd With me, as I besought thee, when that strange 1135 Desire of wand'ring this unhappy Morn,
I know not whence, posses'd thee; we had then
Remain'd still HAPPY, not as now, despoil'd
Of all our Good, SHAM'D, NAKED, MISERABLE.
Lot none henceforth seek needless Cause to approve
The Faith they owe; when earnestly they seek
Such Proof, conclude, they then begin to fail."

To whom soon mov'd with Touch of Blame thus Eve, "What Words have pass'd thy Lips, ADAM severe! Imput'st thou that to My Default, or Will 1143

Direction, Rule, Advice.

Direction, Rule, Advice.

1140. [Let none benieforth feck needless Cause to approve

The Faith they see: ]
As Eve had done when the fa'd ver. 335.
And what is Faith, Love, Virtue, UNASSAY'D, &cc.
Newton,

### PARADISE LOST. Book IX 370 Of wand'ring, as thou call'st it, which who knows But might as ill have happen'd THOU being by, Or to THYSELF perhaps? Hadft thou been THERE. Or HERE th' Attempt, thou couldst not have discern'd Fraud in the Serpent, speaking as HE spake; 1150 No Ground of Enmity between us known. Why he should mean me ILL, or seek to HARM. Was I to have never parted from thy Sido? As good have grown there fill a lifeless Rib. Being as I am, why didft not thou the HEAD 1155 Command me absolutely not to go, Going into fuch Danger as thou saidst? Too FACIL then thou didft not much gainfay. Nay didst permit, approve, and fair DISMISS. Hadft thou been firm and fix'd in thy Diffent, 1160 Neither had I TRANSGRESS'D, nor THOU with ME."

To whom then first incens'd Adam reply'd.

"Is this the Love, is this the Recompense
Of mine to thee, incrateful Eve, expres'd
Immutable when thou wert lost, not I,
Who might have liv'd and joy'd immortal Bliss,
Yet willingly chose rather Death with thee?
And am I now upbraided as the Cause
Of thy transgressing? Not enough severe,
It seems, in thy Restraint: what could I more?
I warn'd thee, I admonish'd thee, foretold
The Danger, and the lurking Enemy
That lay in wait; beyond this had been Force,
And Force upon free Will hath here no Place.

Resolute in thy resusal.

Resolute in thy resusal.

1162. [To whom then first incens'd Adam reply'd.]

As Adam is now first angry, his Speech is abrupt, and his Sentences broken. "Is this the Love," Dr. Bentley reads "Is this thy Love is this the Recompanse of

mine to thee, of my Love to thee, which
was express'd immutable when thou wert
loft?" Newton.

1170. — [in thy Reftraint:]
This is the Reading in all the first Editions; but several of the later ones have
"my Restraint." Newton.

Book IX. PARADISE LOST.	371
But Confidence then bore thee on, secure	1175
Either to meet no Danger, or to find	
Matter of glorious Trial; and perhaps	
I also err'd in overmuch admiring	
What feem'd in thee so perfect, that I thought	
No Evil durst attempt thee, but I rue	1180
That Error now, which is become my Crime,	
And thou th' Accuser. Thus it shall befall	
Him who to Worth in Women overtrusting	
Lets ber WILL rule; Restraint she will not brook,	
And left to herself, if Evil thence ensue,	1185
She first his weak Indulgence will Accuse."	

Thus they in mutual Accusation spent The fruitless Hours, but neither self-condemning, And of their vain Contest appear'd no End.

0

1183. — [in Women OVERTRUSTING] herfelf," &c. though Women may be justified, such a transition from the plural to ther prefer it on account of what follows, her will, she will not brook, left to in the best Authors. Newton.

END OF THE NINTH BOOK.

## PARADISE LOST.

### BOOK X.

MEAN while the hainous and despiteful AR Of Satan done in Paradife, and how He in the SERPENT, had perverted Eve, Her Husband SHE, to taste the fatal Fruit, Was known in HEAV'N; for what can 'scape the Eve Of God ALL-seeing, or deceive his Heart OMNISCIENT? Who in all Things wife and just, Hinder'd not Satan to attempt the Mind Of Man, with Strength entire, and free Will ARM'D, Complete to have discover'd and repuls'd TO Whatever WILES of Foe or feeming FRIEND. For fill they knew, and ought to have still remember'd The high Injunction not to taste that Fruit. WHOEVER tempted; which they not obeying, Incurr'd (what could they less?) the Penalty. 15 And manifold in Sin, DESERV'D to fall. Up into Heav'n from Paradise in baste

12. [For fiill they knew,]

Man collectively (ver. 9.) is antecedent to
the plural Relative they, as Gen. i. 26.
God faid, Let us make Man in our
Image, and let them have Dominion," &c.

Heylin.

16. [And manifold in Sin, Deserv'd to

Every Sin is complicated in some Degree:
And the Divines reckon up several Sins as included in this one Act of eating the forbidden Fruit, namely, Pride, Uxoriousness, wicked Curiosity, Instelley, Disobedience, &c. so that for such complicated Guilt he deserved to fall from his happy State in Paradise.

17. [Up into Heav'n, &c.]
The tenth Book of Paradife Loft has a greater Variety of Persons in it than any other in the whole Poem. The Author upon the winding up of his Action introduces all those who had any Concern in it, and

flows with great Beauty the Influence which it had upon each of them. It is like the last Act of a well written Tragedy, in which all who had a Part in it are generally drawn up before the Audience, and represented under those Circumflances in which the Determination of the Action places them. I shall therefore confider this Book under four Heads, in relation to the celeftial, the infernal, the human, and the imaginary Persons, who have their respective Parts allorted in it. To begin with the celeftial Persons guardian Angels of Paradife are described as returning to Heaven upon the Fall of Man, in order to approve their Vigilance; their Arrival, their Manner of Reception, with the Sorrow which appear'd in themfelves, and in those Spirits who are faid to rejoice at the Conversion of a Sinner, are very finely laid together in the following Lines.

Book X. PARADISE LOST.	373
Th' angelic Guards ascended, mute and sad	
For MAN, for of his State by this they knew,	
Much wond'ring how the fubtle Fiend had stol'n	20
Entrance unseen. Soon as th' unwelcome News	
From Earth arriv'd at Heav'n Gate, displeas'd	
ALL were who heard; dim Sadness did not spare	
That Time celestial Visages, yet mix'd	
With Pity, violated not their Blifs.	25
About the new-arriv'd, in MULTITUDES	
Th' ethereal People ran, to bear and know	
How all BEFEL: they, tow'ards the Throne supream,	
Accountable, made baste; to make appear	
With righteous Plea, their utmost VIGILANCE:	30
And eafily approv'd; when the Most High	
Eternal Father, from his secret Cloud,	
Amidst in Thunder utter'd thus his Voice.	
" Affembled Angels, and ye Pow'rs return'd	
From unsuccessful Charge, be not dismay'd,	35
Nor troubled at these Tidings from the Earth,	33
Which your SINCEREST Care could not prevent,	
Foretold so lately what would come to pass,	
When first this TEMPTER cross'd the Gulf from HE	LL.
I told ye then he should prevail and speed	40
On his bad Errand, Man should be seduc'd	
And flatter'd out of ALL, believing lies	
Against his Maker; no Decree of mine	
Concurring to necessitate his Fall,	
Or touch with lightest Moment of Impulse	45
His free Will, to her own Inclining left	
9	

23. — [dim Sadness did not spare That Time celestial Vilages, yet mix'd With Pity, violated not the r Blis.] What a just and noble Idea does our Author here give us of the Blessedness of a benevolent Temper, and how proper at the same Time to obviate the Objection that might be made of Sadness dwelling in heavenly Spirits! Thyer.

38. [Foretold to lately.]

B. III. 92.

42. [believing lies
Against his Maker;]

Such as Satan had suggested, that all
Things did not proceed from God, that
God kept the forbidden Fruit from them
out of Envy, &c.

Bb 3

PARADISE LOST. Book X. 374 In even Scale. But FALL'N he is, and now What rests, but that the mortal Sentence pass On his Transgression, DEATH denounc'd that DAY? Which he PRESUMES already VAIN and VOID. 50 Because not yet INFLICTED, as he fear'd, By some IMMEDIATE Stroke; but soon shall find FORBEARANCE no Acquittance ere Day end. Justice shall not return as Bounty scorn'D. But whom fend I to judge them? Whom but THEE 55 Vicegerent Son? To thee I have transferr'd All JUDGMENT, whether in HEAV'N, OF EARTH, OF HELL. Easy it may be seen that I intend MERCY collegue with JUSTICE, fending thee 60 Man's FRIEND, his MEDIATOR, his defign'd Both RANSOME and REDEEMER voluntary, And destin'd MAN bimself to JUDGE Man FALL'N."

So spake the Father, and unfolding bright
Tow'ard the right Hand his Glory, on the Son
Blaz'd forth unclouded Deity; he full
Resplendent all his Father manifest
Express'd, and thus divinely answer'd mild.

"Father eternal, thine is to DECREE,
Mine both in Heav'n and Earth to do THY Will
Supream, that thou in me thy Son belov'd
May'st ever rest well PLEAS'D. I go to judge

70

These proverbial Expressions are very improper any where in an Epic Poem, but much more when they are made to proceed from the Mouth of God himself.

Newton.

58. [Easy it may be seen]
We have printed it thus after the first Edition. In the second Edition and others it is "Easy it might be seen," which is not fo well.

Newton.

62. [And deftin'd MAN himself to Junge Man Fall'n.]
"And hath given him Authority to execute Judgment also, because he is the Son

of Man," John v. 27.

71. — [I go to judge, &c.]
The fame divine Person, who in the foregoing Parts of his Poem interceded for our
first Parents before their Fall, overthrew
the Rebel Angels, and created the World,
is now represented as descending to Paradise,
and pronouncing Sentence upon the three
Offenders. The Cool of the Evening being
a Circumstance with which holy Writ introduces this great Scene, it is poetically
described by our Author, who has also
kept religiously to the Form of Words, in
which the three several Sentences were
passed upon Adam, Eve, and the Serpent.

He

### PARADISE LOST. 375 On Earth thefe thy TRANSGRESSORS, but thou know'ft. WHOEVER judg'd, the worst on ME must light, When Time shall be, for so I undertook Before thee; and not repenting, THIS obtain 75 Of RIGHT, that I may mitigate their Doom On ME deriv'd, yet I shall temper so JUSTICE with MERCY, as may illustrate most Them FULLY fatisfy'd, and thee APPEASE. Attendance none shall need, nor train, where none 80 Are to behold the Judgment, but the judg'd, Those two: the third best absent is condemn'd, CONVICT by Flight, and REBEL to all LAW: Conviction to the SERPENT none BELONGS."

Thus faying, from his radiant Seat he rose

Of high collateral Glory: Him Thrones and Powers,

Princedoms, and Dominations ministrant

Accompanied to Heaven Gate, from whence

Eden and all the Coast in Prospect lay.

Down he descended strait; the Speed of Gods

Time counts not, though with swiftest Minutes wing'd.

Now was the Sun in western Cadence low

He has rather chosen to neglect the Numerousness of his Verse, than to deviate from those Speeches which are recorded on this great Occasion. The Guilt and Contino of our first Parents, standing naked before their Judge, is touched with great Beauty.

Addison.

74. [for fo I undertook] See Book III. 236, &c.

So. [Attendance none shall need,]
This is either an elliptical Way of speaking for I shall need no Attendance: Or rather
the Word need, though commonly used as
a Verb active, is here used as a Verb neuter, and means no Attendence will be avanting; and so it is used likewise in 111. 340.
Then thou thy regal Scepter shalt lay by,
For regal Scepter then no more shall need,
God shall be all in all. Newton.
Dr. Newton spells this Word Attendence;
but perhaps this is an Error of the Press;
In Milton's own Editions and in all the rest
that I have seen it is spelt as in the Text,

84. [Conviction to the SERPENT none BELONGS.]

No Proof is needful against the Serpent, compelled by Satan to be the ignorant Infirument of his Malice against Markind, now mute and unable to answer for himfelf. Hume.

86. Of high collateral Glory: He uses collateral, as he does most other Words, in a Sense agreeable to the Etymology, Side by Side. The Son sat at the right Hand of the Father, and rising from thence he may properly be said to rise "from his Seat of high collateral Glory," or as it is elsewhere expressed, VI. 747. "from the right Hand of Glory where he sat." The Word was used before in VIII. 426.

92. [Now was the Sun in western Cadence low

From Noon, and gentle Airs, &cc.]
This beautiful Description is founded upon this Verse Genesis iii. 8. "And they B b 4

PARADISE LOST. Book X From Noon, and gentle Airs Due at their Hour To fan the Earth now wak'd, and usher in The Evening Cool, when HE from Wrath MORE cool Came the mild Judge and Intercessor both To sentence MAN: the Voice of God they heard, Now walking in the Garden, by foft Winds Brought to their Ears, while Day declin'd; they beard And from his Presence bid themselves among 100 The thickest Trees, both Man and Wife, till God Approaching, thus to Adam call'd aloud. Where art thou Adam, wont with Joy to meet My Coming seen far off? I miss thee bere, Not pleas'd, thus entertain'd with Solitude, 104 Where obvious Duty ere while appear'd unsought: Or come I less conspicuous, or what Change Absents thee, or what Chance DETAINS? COME FORTH."

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He came, and with bim Eve, more loath, though FIRST To offend, DISCOUNT'NANC'D both, and DISCOMPOS'D; Love was not in their Looks, either to God III Or to each other, but apparent Guilt, And SHAME, and PERTURBATION, and DESPAIR. ANGER, and OBSTINACY, and HATE, and GUILE. Whence ADAM faltring long, thus ANSWER'D brief. 115 I beard thee in the Garden, and of thy Voice Afraid, being NAKED, bid myfelf." To whom The gracious Judge without REVILE reply'd. My Voice thou oft hast heard, and hast not FEAR'D, But still RETOIC'D; bow is it now become 120 SO DREADFUL to thee? That thou art NAKED, who Hath told thee? Hast thou eaten of the Tree. Whereof I gave thee Charge thou shouldst not EAT?"

heard the Voice of the Lord God walking in the Garden in the Cool of the Day; and Adam and his Wife hid themselves from the Presence of the Lord God amongst the

Trees of the Garden." Newton,
118. — [without Revile]
Without Reproach,

Book X. PARADISE LOST.	377
To whom thus ADAM, fore beset, reply'd.	
" O HEAV'N! in evil Strait this Day I stand	125
Before my Judge, either to undergo	
Myself the total Crime, or to accuse	
My other SELF, the Partner of my LIFE;	
Whose Failing, while her Faith to ME remains,	
I should conceal, and not expose to Blame	130
By my Complaint; but firist NECESSITY	
Subdues me, and calamitous Constraint,	
Left on my Head both SIN and PUNISHMENT,	
However INSUPPORTABLE, be all	134
DEVOLV'D; though should I hold my Peace, yet THO	
Wouldst easily detest what I conceal.	
This WOMAN, whom thou mad'ft to be my HELP,	
And gav'st me as thy perfect Gift, so GOOD,	
SO FIT, TO ACCEPTABLE, TO DIVINE,	
That from HER Hand I could suspett no ILL,	140
And what she did, whatever in itself,	-4-
Her Doing feem'd to justify the Deed;	
SHE gave me of the Tree, and I did EAT."	
o and and an and an and and and and an and an	

To whom the fovran Presence thus reply'd.

"Was she thy God, that her thou didst obey
Before his Voice, or was she made thy Guide,
Superior, or but equal, that to her
Thou didst resign thy Manhood, and the Place
Wherein God set thee above her made of thee,
And for thee, whose Persection far excell'd
Hers in all real Dignity? Adorn'd
She was indeed, and lovely to attract
Thy Love, not thy Subjection; and her Gists

In a fad and diffressed Condition.

Thy cherishing, thy honouring, and thy Love,

Not thy Subjection, ——"
And in other Par's of his Works our Author feems to have been a frenuous Advacate for keeping up the Authority of the Husband.

<sup>151. [</sup>Adorn'd She was indeed, and leavely to attract Thy Love, not thy Subjection;]
The f me Sort of Sentiment as the Angel bad inculcated VIII. 568.

" fair no doubt, and worthy well

PARADISE LOST. Book X. Were fuch as under Government well SEEM'D. Unseemly to bear RULE, which was thy Part 155 And Person, hadft thou known thyself ARIGHT." So having said, he thus to Eve in few. Say Woman, what is this which thou hast DONE?" To whom SAD Eve with Shame nigh overwhelm'D, Confessing soon, yet not before her Judge 160 BOLD OF LOQUACIOUS, thus ABASH'D reply'd. "The SERPENT me BEGUIL'D, and I did eat." Which when the Lord God beard, without Delay To Judgment he proceeded on th' accus'd Serpent though BRUTE, unable to transfer 165 The Guilt on him who made him Instrument Of Mischief, and polluted from the End Of his Creation; JUSTLY then ACCURS'D, As VITIATED in NATURE: More to know Concern'd not Man (since he no further knew) 170 Nor alter'd his Offence; yet God at last To Satan FIRST in Sin his Doom apply'd, Though in MYSTERIOUS Terms, judg'd as then BEST: And on the SERPENT thus his CURSE let fall. " Because thou hast done this, thou art accurs'd

158. [Say WOMAN, what is this which thou haft DONE ? ] Gen. iii. 13. "And the Lord God saidunto the Woman, What is this that thou hast done ? "

162. [The SERPENT me BEGUIL'D,

and I did eat.]

er And the Woman faid, The Serpent beguiled me, and I did eat."

165. [Serpent though BRUTE, unable to transfer

The Guilt on bim mho made him Inftru-

Though not able for want of Understanding and Speech to transfer the Blame from himself to Satan, as Adam had endeawoured to do (at leaft in Part) to Eve, and the to the Serpent.

- [more to know Concern'd not Man (fince be no further knew)]

This is badly expressed. The Meaning is, As Man was not to be let into the Mystery of the Redemption at this Time, it did not concern him to know that the Serpent was but the Instrument of the Devil.

Warburton. 175. ["Because thou haft done this, &c.] As near as may be to the very Words of Scripture, Gen. iii. 14, 15. "And the Lord God faid unto the Serpent, Because thou hast done this, thou art cursed above all Cattel, and above every Beaft of the Field: Upon thy Belly shalt thou go, and Duft shalt thou eat all the Days of thy Life : And I will put Enmity between thee and Boo Abo

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## Book X. PARADISE LOST. 379 Above all Cattle, each Beast of the Field; Upon thy Belly groveling thou shalt go, And Dust shalt eat all the Days of thy Life. Between thee and the Woman I will put Enmity, and between thine and her Seed; 180 Her Seed shall bruise thy Head, thou bruise his Heel."

So spake this Oracle, then VERIFY'D When Jesus Son of Mary, second Eve, Saw Satan fall like Lightning down from Heav'n, Prince of the Air; then rifing from his Grave 185 Spoil'D Principalities and Pow'rs, TRIUMPH'D In open Show, and with Ascension bright CAPTIVITY led CAPTIVE through the Air, The Realm itself of Satan long usurp'd, Whom he shall tread at last under our Feet; 190 Ev'n HE who now foretold his fatal Bruise, And to the WOMAN thus his Sentence turn'd. " Thy Sorrow I will greatly multiply By thy Conception; Children thou shalt bring In Sorrow forth; and to thy Husband's Will 195 Thine shall submit; be over thee shall RULE."

### On ADAM last thus Judgment he pronoune'd.

the Woman, and between thy Seed and her Seed: It shall bruise thy Head, and thou shalt bruise his Heel."

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184. [Saw Satan fall like Litgbning down

from Heaven, &c.]

Here are several Allusions to Scripture; as particularly to Luke x. 18. "I beheld Satan as Lightning fall from Heaven." Prince of the Air, so he is called Eph. ii. 2. "the Prince of the Power of the Air." "Spoil'd Principalities and Pow'rs, triumph'd in open Show," according to Col. ii. 15. "And having spoiled Principalities and Powers, he made a Show of them openly, triumphing over them in it." "And with Ascension bright Captivity led captive," "led captive those who had led us captive," "I al. Ixviii. and other Passages. We see by these Instances

what Use our Author had made of reading the Scriptures. Newton, 188. [CAPTIVITY led CAPTIVE] That is, those who had led us Captive, are themselves led Captive. "At Christ's Resurrection all our Enemies were led in Triumph." Coloss. 15, Pf. Ixviii. 18.

Richardson.

192. [And to the Woman thus his Sen-

Gen. iii. 16. "Unto the Woman he fard, I will greatly multiply thy Sorrow and thy Conception; in Sorrow thou shalt bring forth Children; and thy Defire shall be to thy Husband; and he shall rule over thee.

197. [On ADAM last thus Judgment he

pronounc'd. &c.,]
He is equally exact in reporting the Sen-

tence

PARADISE LOST.

Thorns also and Thistles it shall bring thee forth UNBID; and thou shalt eat th' Herb of the Field, In the Sweat of thy Face shalt thou eat Bread. Till thou return unto the Ground; for thou

Out of the Ground wast taken, know thy Birth. For Dust thou art, and shalt to Dust RETURN."

So judg'd be Man, both Judge and Saviour fent, And th' instant Stroke of Death denounc'd that Day 210 Remov'd far off; then pitying how they stood Before him NAKED to the Air, that now Must suffer Change, disdain'd not to begin Thenceforth the Form of SERVANT to assume, As when he wash'd his Servants Feet, so now 215 As Father of his Family he clad Their Nakedness with Skins of Beasts, or Slain, Or as the Snake with youthful Coat repaid; And thought not much to clothe his ENEMIES:

tence pronounced upon Adam, Gen. iii. 17, 18, 19. which the Reader may compare with the Poem.

204. — [and thou shalt eat th' Herb of the Field,]
In Paradise they eat Fruit, Nestarine Fruit.

See their Board described B. V. 351. therefore Eve fays, B. XI. 285, that the was " accustomed to immortal Fruit."

- [th' inflant St oke of Death, 210. -&c.]

Deferred the immediate Execution, the Punishment denounced against them on the Day of their Transgression.

214. — [the Form of SERVANT to affume, &c.]
Alluding to Phil. ii. 7. "But made himfelf of no Reputation, and took upon him

the Form of a Servant. As when washed his Servants Feet." John xiii. As when he - The clad

Their Nakedness with Skins of Beafts, ] Gen. iii, 21. "Unto Adam alfo, and to his Wife did the Lord God make Coats of Skins, and clothed them."

- [or flain,] By one another. See ver. 707. XI. 185, Richardson. 188.

219. [And thought not much to claibe his ENEMIES:] Dr. Bently fays that this Line is certainly

of the Editor's Manufacture, and quite fuperfluous ; because it divides what is naturally connected, and changes the Sentiments, from a Family under a gracious Father, to the Condition of Enemies. But I do not fee that it divides any natural Connexion: And as for changing the Sentiments, it does it to a Beauty, not to a Fault: For it shows more Goudness in a Man Bo No Of OF Ar

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205

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PARADISE LOST. 381 Nor he their OUTWARD only with the Skins 220 Of Beasts, but INWARD Nakedness, much more OPPROBRIOUS, with his Robe of Righteousness, Arraying COVER'D from his Father's SIGHT. To him with fwift Ascent he up RETURN'D, Into his blissful Bosom reassum'd 225 In Glory as of OLD; to HIM appeas'd ALL, tho' all-knowing, what had pass'd with Man Recounted, mixing INTERCESSION fweet. Mean while ere thus was finn'd and judg'd on Earth, Within the Gates of Hell fat SIN and DEATH. In Counterview within the Gates that now Stood open WIDE, belching outrageous Flame Far into CHAOS, fince the FIEND pass'd through, SIN opening, who thus now to DEATH began.

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"O Son, why sit we here each other viewing

Idly, while Satan our great Author thrives
In other Worlds, and happier Seat provides
For us his Offspring dear? It cannot be
But that Success attends him; if Mishap,
Ere this he had return'd, with Fury driven
By his Avengers, since no Place like this
Can fit his Punishment, or their Revenge.
Methinks I feel new Strength within me rise,
Wings growing, and Dominion giv'n me Large
Beyond this Deep; whatever draws me on,

235

Men to clothe his Enemy, than only one of his Family. Milton feems to have had in his Thoughts what St. Paul fays, Rom. v. 10. "When we were Enemies, we were reconciled to God through the Death of his Son." Milton again had much the fame Sentiment, when he makes Adam fay in ver. 1059, "Cloth'd us unworrhy."

Pearce.

222 — [with his Robe of Righteouf-

.nefs.]

Ma. lxi. 10. "H: hath clothed me with
she Garments of Salvation, he hath co-

vered me with the Robe of Righteouinels,"
229. [Mean subile ere thus was finn'd and
judg'd on Earth.]
Two Imperionals: Before Man had thus
finned, and God had judged him, Sin and
Death fat in Counterview within the Gates
of Hell; but now upon Man's Tranfgreffion and God's Judgment, Sin thus began and addressed herself to Death.

Newton.

[substever draws me on,

O: Sympathy, or fome connaturat,

Force]

282 PARADISE LOST.	Book X.
Or Sympathy, or some connatural Force	
Pow'rful at greatest Distance to unite	
With Secret Amity Things of like Kind	
By fecretest Conveyance. Thou my SHADE	
Inseparable must with ME along:	250
For DEATH from SIN no Pow'r can SEPARATE.	
But lest the Difficulty of passing back	
Stay his Return perhaps over this GULF	
Impassable, imprevious, let us try	
Adventrous Work, yet to thy Power and mine	255
Not unagreeable, to found a Path	
Over this Main from Hell to that new World	
Where Satan now prevails, a Monument	
Of Merit high to all th' infernal Host,	
Easing their Passage hence, for Intercourse,	260
Or Transmigration, as their Lot shall lead.	
Nor can I miss the Way, so strongly drawn	
By this new felt Attraction and Instinct."	
Whom thus the meager Shadow answer'd foon.	

" Go whither FATE and INCLINATION strong 265 Leads thee; I shall not lag behind, nor err

An Attraction equally natural to both. The modern Philosopher may perhaps take Offence at this now exploded Notion, but every Friend to the Muses will, I doubt not, pardon it for the Sake of that fine Strain of Poetry, which it has given the Poet an Opportunity of introducing in the following Description. Thyer.

- [Thou my SHADE, &c.] We sometimes find Shade used much after the same Manner in the best Classic Authors, as in Hor. Sat. II. VIII. 22. But it has a farther Propriety and Beauty in this Place, as Death feem'd a Shadow, II. 669, and was the infeparable Companion as well as Offspring of Sin. Shakespear in the same Manner uses Shadow as the Latins ufe Umbra. 2 Hen. IV. Act IL Poins to Prince Henry,

I am your Shadow, my Lord, I'll follow

you. Newton.

256. [Not unagreeable,]
Not unfuitable; it was their proper Work;
for according to the Allegory none but they

could have built that Bridge. That Commanication, that easy Intercourse, between Hell and Earth, was made by Sin and its inseparable Follower Death.

Richardson,

[for Intercourse, Or Transmigration, as their Lot shall lead.] Intercourse, passing frequently backward and forward; Transmigration, quitting Hell once for all to inhabit the new Creation; they were uncertain which their Lot should be. Richardson.

263. [By this new felt Attraction and

Inflina.] He uses here Inflinet as a Substantive, and in other Places as a Participle, in the same Manner and in the fame Sense as the Latins use instinctus: but Instances of his using English Words as Latin Words are innumerable. Newton.

266. [nor err

The Way, Nor mistake the Way.

### Book X. PARADISE LOST.

X.

0

383

The Way, THOU leading, such a Scent I draw
Of Carnage, Prey INNUMERABLE, and taste
The Savour of Death from all Things there that live:
Nor shall I to the Work thou enterprisest
270
Be wanting, but afford thee equal AID."

So faying, with Delight he Snuff'd the Small Of MORTAL CHANGE On EARTH. As when a Flock Of ravenous Fowl, though many a League remote, Against the Day of Battle, to a Field, 265 Where Armies lie incamp'd, come flying, lur'd With Scent of living Carcasses design'd For Death, the following Day, in bloody Fight: So scented the grim Feature, and upturn'd His Nostril wide into the murky Air, 280 Sagacious of his Quarry from so far. Then both from out Hell Gates into the Waste Wide Anarchy of CHAOS damp and dark Flew diverse, and with Power (their Power was great) Hovering upon the Waters, what they met Solid or slimy, as in raging Sea Tost up and down, together crouded drove From each Side shealing towards the Mouth of HELL: As when two Polar Winds, blowing adverse

273 — [As when a Flock
Of ravenous Fowl, &c.]

Of Vulturs particularly it is faid by Pliny, that they will fly three Days beforehand to Places where there are future Carcaffes. I shall not undertake absolutely to defend Milton's introducing a fabulous Story by way of Simile; yet I think in this Place it may be pardoned, fince no other Illustration could have been found so pat to the present Case.

A Lure is a Device used by Falconers to bring the Hawk to the Fift. Metaphorically used, it is to entice. Richardson.

279. [So scented the grim Feature,]
Feature Form, Figure: agreeable to the sublime though dark and terrible Description he gives of him. See the Note on

1. 666. B. II.

280. [His Nostril wide into the murky Air,]

Murky Air, black tainted Air. Spenfer has mirksome Air. Fairy Queen, B. I. C. 5. St. 28.

Through mirksome Air her ready Way she makes.

And the Glossary to Spenser explains mirkfome by obscure, filthy. I find Shakespear too uses the Word murky. Lady Macbeth says in her Sleep—Hell is murky. Act. V. Newton.

281. [Sagacious of his Quarry] Quick of Scent—Quarry, Game, Prey.

284. [Flew diverse] Separately-different Ways.

289. As when two Polar Winds, &c.] Sin and Death, flying into different Parts

384 PARADISE LOST.	Book X.
Upon the Cronian Sea, together drive	290
Mountains of Ice, that stop th' imagin'd Way	-90
Beyond Petsora eastward, to the rich	
Cathian Coast. The aggregated Soil	
DEATH with his Mace PETRIFIC, cold and dry,	
As with a Trident SMOTE, and fix'd as firm	295
As Delos FLOTING once; the rest his LOOK	-23
Bound with GORGONIAN Rigour not to move;	
And with ASPHALTIC Slime, broad as the Gate,	
Deep to the Roots of Hell the gather'd Beach	
They fasten'd, and the Mole immense wrought on	300
Over the fooming Deep HIGH arch'd, a Bridge	3
Of LENGTH prodigious, joining to the Wall	
Immoveable of this now fenceless World	
Forfeit to Death; from hence a Passage broad,	
Smooth, easy, INOFFENSIVE down to HELL.	305
So, if great Things to small may be compar'd,	
Xerxes, the Liberty of Greece to yoke,	

of Chaos, and driving all the Matter they smeet with there in Shoa's towards the Mouth of Hell, are compared to "two Polar Winds," North and South," blowing adverse upon the Cronian Sea," the northern frozen Sea, and "driving together Mountains of Les, that flop th' imagin'd Way," the North-east Passage as it is called, which so many have attempted to discover, "beyond Persona eastward" the most north-eastern Province of Muscovy, "to the rich Cathaian Coast, Cathay or Catay, a Country of Asia and the northern Part of China.

293. — [the aggregated Soil]
The confident Stuff which floated on the
fluid Matter, and was now ga hered together. Richardson.

294. — [Mase PETRIFIC]
Mace (from Maffa Lat) a Club petrific—
endued with a petrifying Quality, or of
turning every thing into Stone.

296. [As Delos FLOATING once;]
An Island in the Archipelago said to have sorted about in the Sea, till it became the Birth-place of Apollo. Callimachus in his Hymn called Delos, has given a most inschanting Description of this Matter.

Richardson.

Ibid. - [the reft his Look Bound with GORGORIAN Rigour]

That Part of Chaos on which the other floated, was made firm by a Look, which had the fame Effect as the Head of the Gorgon that turned into Stone whoever looked it. Rigour here means Hardneis, Stiffneis.

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298. — [ASPHALTIC Slime,]
A clammy binding Substance, a kind of natural Mortar taken out of the Lake Afthalites, near the Land of Sodom.

A vaft Pile or Heap; wherefore what is built in the Sea to secure a Harbour is so called.

Richardson,

This Simile is very exact and beautiful. As Sin and Death built a Bridge over Chaos to subdue and inslave Mankind: "So, if greaf Things to small may be compar'd," Xerxes, the Persian Monarch, to bring the see States of Creece under his Yoke, came from Susa, the chief City of Susana a Province of Persia, the Residence of the Persian Monarchs, called Memonia by Herodotus, of Memone who built it and reigned there: "and over Hellespont bridging his Way." and building a Bridge over Hellespont, the narrow Sea by Constantinople, that divides Europe from Asia, to man his large Army over it, "Europe with Asia join'd, and scourg'd with many with Asia join'd, and scourg'd with many

Book X. PARADISE LOST.	385
From Susa his Memnonian Palace high	Time
Came to the Sea, and over Hellespont	18/
Bridging his Way, EUROPE with ASIA join'd,	310
And scourg'd with many a Stroke th' indignant WAVES.	II VII
Now had they brought the Work by wondrous Art	hotel I
Pontifical, a Ridge of pendent Rock,	
Over the vex'd ABYSS, following the Track	with
Of Satan to the felf same Place where he	315
First lighted from his Wing, and landed fafe	
From out of Chaos, to the Outside bare	
Of this round World: With Pins of Adamant	8.4
And Chains they made all FAST, too fast they made	
And durable; and now in little Space	320
The confines met of empiréan Heaven	1940A
And of this World; and on the left Hand HELL	
With long Reach interpos'd; three SEVERAL Ways	
In Sight, to each of these three Places led.	
And now their Way to Earth they had descry'd,	335
To Paradise FIRST tending, when behold	14.0
Satan in Likeness of an Angel bright	di 10
Betwixt the Centaur and the Scorpion steering	2807
His Zenith, while the Sun in Aries rose:	mont
Disguis'd he came; but those his Children dear	330
Their Parent soon discern'd, though in Disguise.	) 11
the new a pridiction as it below pode only a several section.	T wild

a Stroke th' indignant WAVES;" alluding particularly to Xerxes his Madness in or-dering the Sea to be whipt for the Loss of fome of his Ships; "indignant WAVES," foorning and raging to be fo confin'd.

Newton. 312. \_\_ [by wondrous Art

By the strange Art of raising Bridges. Pon-tifex, the High-Priest of the Romans, had that Name from Pons a Bridge, and facere to make, Hume.

A Ridge as being a narrow Slip in Comparison of its Length. Pendent, hanging; the true Description of a Bridge or Arch, ver. 301. Rock, for all the Stuff of Chaos, folid or flimy, driven together was turned

into Stone, ver. 294 and 297.

- [on the left Hand HELL] 322. -He places Hell on the left Hand according to our Saviour's Description of the Day of Judgment, "Then shall he say unto them on the left Hand," Matt. xxv. 41. Or ra-ther according to Virgil, who makes Hell to lie on the left Hand, as Elysium lay on the right, Æn. VI. 542. Newton.
328. [Betwirt the Centaur and the Scorpion fleering
His Zenith, while the Sun in Acies rose:]

Alluding to a Ship steering her Course between two Islands: So Satan directed his Way between these two Signs of the Zodiack, upwards: the Zenith is overhead. Richardson.

386 PARADISE LOST. Bo	ook X.
He, after Eve feduc'd, UNMINDED flunk	
Into the Wood fast by, and changing Shape	
To' observe the Sequel, saw his guileful Act	
By Eve, though all unweeting, SECONDED	335
Upon her Husband; saw their Shame that sought	333
Vain Covertures: But when he saw descend	
The Son of God to JUDGE them, terrify'd	
He fled; not hoping to escape, but shun	
The PRESENT, fearing, GUILTY, what his Wrath	340
Might fuddenly INFLICT: That past, return'd	Thu i
By Night, and list'ning where the bapless Pair	36
Sat in their fad Discourse and various Plaint,	
Thence gather'd his own Doom: which understood	
Not instant, but of FUTURE Time, with Joy	345
And Tidings fraught, to Hell he now return'd;	-1957
And at the Brink of Chaos, near the Foot	
Of this new wondrous Pontifice, UNHOP'D	
Met who to meet him came, his Offspring dear.	
Great Joy was at their Meeting, and at Sight	350
Of that STUPENDOUS Bridge his Joy INCREAS'D.	
Long he admiring stood; till Sin, his fair	
Inchanting Daughter, thus the Silence BROKE.	
Lette came: but the his Children does 230	
"O Parent, these are THY magnific Deeds,	354
Thy TROPHIES, which thou view's as not thine own	N;
Thou art their AUTHOR and prime ARCHITECT:	alord a
For I no fooner in my Heart divin'd,	A STATE OF
My Heart, which by a fecret Harmony	
Still marine with murry soin'd in Conneyion Sweet	1

That thou on Earth hadft PROSPER'D, which thy Looks

Though diftant from thee Worlds between, yet felt

345. [with Joy
And Tidings fraught.]
That is, with joyful Tidings.
Richardfon.

Now also evidence, but frait I felt

That I must after THEE with this thy Son,

343. [Of this new wendrous PONTI-FICE.] The new Bridge, the Effect of "wondrous Art pontifical," ver. 312.

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PARADISE LOST. 387 Such fatal Consequence unites us THREE: Hell could no longer hold us in her Bounds. 365 Nor this unvoyageable Gulf obscure Detain from following thy illustrious Track. Thou hast achiev'd our LIBERTY, confin'd Within Hell Gates till now; thou us impower'd To fortify thus far, and overlay 370 With this portentous BRIDGE the dark Abyss. THINE now is all this WORLD; thy VIRTUE hath won What thy HANDS builded not; thy WISDOM gain'd With odds what War hath loft, and fully aveng'd Our Foil in Heav'n; HERE thou shalt Monarch reign, THERE didft not; there let HIM still VICTOR Sway, As Battle hath adjudg'd, from this new World Retiring, by his own Doom ALIENATED, And benceforth Monarchy with thee DIVIDE Of all Things parted by th' empyreal Bounds, 380 His Quadrature, from thy ORBICULAR World; Or try thee now more DANGEROUS to his Throne."

Whom thus the Prince of Darkness answer'd GLAD:
"Fair Daughter, and thou Son and GRANDCHILD both,
High Proof ye now have giv'n to be the Race
385
Of SATAN, (for I GLORY in the Name,

368. [Thou baft achiev'd our LIBERTY, confin'd

Within Hell Gates till novo,]
What! "Liberty confin'd in Hell?" A
mere Contradiction, fays Dr. Bently. He
therefore reads us, us confin'd till now in
Hell. But our is the fame as of us: And
Milton means, the Liberty of us confin'd
till now in Hell. See more Inflances of
this IV. 129. VIII. 423. and IX. 908.

381. [His Quadrature, from thy ORBI-CULAR World;]
This World is orbicular or round; the empyreal Heaven is a Quadrature or Square.
Our Author had faid before, Book II.
1048. that it was "undetermin'd square or round," and so it might be to Satan

viewing it at that Distance: But here he follows the Opinion of Gassendus and others, who say that the Empyréum or Heaven of Heavens is of a square Figure, because the holy City in the Revelation is so describ'd, Rev. xxi. 16. "And the City lieth four-square, and the Length is as large as the Breadth." Newton.

as large as the Breadth."

383. — the Prince of Darkness

Satan may well be so called, since his Angels are stiled in Scripture, "the Rulers of the Darkness of this World," Eph. vi.

Newton.

386. — [for I GLORY in the Name, ANTAGONIST, &cc.]
The Name Satan fignifies Antagonift of Adversary, as we observed before.
Newton.

So faying he dismis'd them; they with Speed
Their Course through thickest Constellations held,
Spreading their BANE; the blasted STARS look'd WAN,

391. — and made one Realm HELL and this WORLD, one Realm, one Continent, &c. ]

This is the genuine Reading; but Mr. Fenton and Dr. Bentley have both in the fecond Line very abfurdly printed our Realm, though the Doctor places one in the Margin, as if it were a Conjecture of his own.

402. — [Tbrall,]

A04. [Plenipotent on Earth,]
Endued with full Power and Authority

over the Earth, and all its forfeited Inhabitants, Slaves to Sin and Death.

Hume.

412. [Spreading their BANE:]
Ovid's Description of the Journey of Envy
to Athens, and Milton's of Sin and Death's
to Paradise, have a great Resemblance.
But whatever Milton imitates, he adds a
Greatness to it; as, in this Place, he alters Ovid's Flowers, Herbs, People, and
Cities, to Stars, Planets, and Worlds.

Addison.

Ibid. — [the blafted STARS look'd WAN;
And

Book X. PARADISE LOST.	389
And Planets PLANET-STRUCK, real Eclipse	
Then fuffer'd. Th' other Way Satan went down	
The Causey to Hell Gate; on either Side	415
Disparted Chaos OVER BUILT exclaim'd,	1934
And with rebounding Surge the Bars affail'd,	
That fcorn'd his Indignation: Through the Gate,	
Wide open and unguarded, Satan pass'd,	
And all about found desolate; for those	420
Appointed to fit there, had left their Charge,	
Flown to the upper World; the rest were all	1.713
Far to th' Inland retir'd, about the Walls	
Of PANDEMONIUM, City and proud Seat	
Of Lucifer; so by Allusion call'd,	425
Of that bright Star to Satan paragon'd.	**
There kept their Watch the Legions, while the Grand	4 4
In Council sat, folicitous what Chance	
Might intercept their Emperor sent; so HE	THE STATE OF
Departing gave Command, and they OBSERV'D.	430
As when the Tartar from his Russian foe	1
By Astracan over the snowy Plains	1
Retires; or Battrian Sophi from the Horns	
The National Control of the Control	- 100

And Planets PLANET-STRUCK.] We fay of a Thing when it is blafted and withered, that it is Planet-ftruck : and this is now applied to the Planets themselves. And what a fublime Idea doth it give us of the Devastations of Sin and Death !

- [Causey] A firm Way made over a boggy Ground. 416. [Difparted Chaos.] Chaos divided by the Bridge built over it. [the Bars affail'd,]

Affaulted the Barricado which mock'd its impotent Anger. Hume.

426. -426. — [paragon'd.]
Of paragonner (French) to be equal to, to be like. An exact Idea or Likeness of a Thing, able to contest with the Original.

431. [As when the Tartar, &c.] As when the Tartar retreats from his Mufcovite Enemy, " over the fnowy Plairs by Aftracan," a confiderable Part of the Czar's Dominion, formerly a Tartarian Kingdom, with a capital City of the same Name, near

the Mouth of the River Volga, at its Fall into the Caspian Sea; " or Battrian Sopbi," or the Perfian Emperor, named Bactrian of Bactria, one of the greatest and richest Provinces of Persia, lying near the Caspian Sea, "from the Horns of Turkish Crescent," from his Turkish Enemies who bear the horned Moon, the Crescent, in their Ensigns, "leaves all waste beyond the Realm of Aladule," the greater A menia, called by the Turks (under whom the greatest Port of it is) Aladule, of its laft King Aladules, flain by Selvmus the first, "in his Retreat to Tas-ris," a great City in the Kingdom of Per-fia, now called Echatans, formetimes in the Hands of the Turks, but in 1603 retaken by Abas King of Perfia, " or Caf-been," one of the greatest Cities of Perfia, in the Province of Ayrach, formerly Parthia, towards the Caspian Sea, where the Persian Monarchs made their Residence after the Loss of Tauris, from which it is diffant 65 German Miles to the South Hume,

Cc 3

- [He through the Midft UN-MARK'D, &c.]
This Account of Satan's paffing unmarked through the Midst of the Angels, and afcending his Throne invisible, and seeing there about him himself unseen, and then burfting forth, as from a Cloud, in Glory, seems to be copied from a like Adventure of Æneas, thus translated by Mr. Dry-

-Then ent'ring at the Gate, Conceal'd in Clouds, (prodigious to relate) He mix'd, unmark'd, among the bufy

Throng,
Borne by the Tide, and pass'd unseen along.
But doubtful of the wish'd Event, he stays,

And from the hollow Cloud his Friends

Scarce had he spoken, when the Cloud The Mists slew upward, and dissolv'd in

The Trojan Chief appear'd in open Sight, August in Visage, and serenely bright.

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- [ricbest Texture] Most richly woven.

- [fulgent]

Shining.

455. Their mighty Chief RETURN'D:]
We are in the next Place to confider the infernal Agents under the View which Milton has given us of them in this Book. It is observed by those who would set forth the Greatness of Virgil's Plan, that he conducts his Reader through all the Parts of the Earth which were discovered in his Time. Afia, Africa, and Europe are the feveral Scenes of his Fable. The Plan of Milton's Poem is of an infinitely greater Extent, and fills the Mind with many more aftonishing Circumstances. Satan, having furrounded the Earth seven Times, departs at length from Paradife. We then fee him fleering his Course among the Confellations,

#### PARADISE LOST.

391 456

Forth rush'd in HASTE the great consulting Peers. Rais'd from their dark DIVAN, and with like Joy Congratulant approach'd him; who with Hand SILENCE, and with thefe Words ATTENTION won:

"Thrones, Dominations, Princedoms, Virtues, Powers. For in Possession fuch, not only of RIGHT, 461 I call ye and declare ye now, return'd Successful beyond Hope, to lead ye forth TRIUMPHANT out of this infernal Pit ABOMINABLE, ACCURSED, the House of WOE, 465 And Dungeon of our TYRANT: Now posses, As Lords, a spacious WORLD, to our native Heaven Little INFERIOR, by my Adventure hard With Peril great achiev'd. Long were to tell What I have DONE, what SUFFER'D; with what Pain 470 Voyag'd th' unreal, vast, unbounded DEEP Of borrible Confusion; over which By SIN and DEATH a broad Way now is pav'd To expedite your glorious March: But I Toil'd out my uncouth Passage, forc'd to ride 475

Constellations, and after having traversed the whole Creation, pursuing his Voyage through the Chaos, and entering into his own infernal Dominions. His first Ap-pearance in the Assembly of fallen Angels, is worked up with Circumstances which give a delightful Surprise to the Reader; but there is no Incident in the whole Poem which does this more than the Transformation of the whole Audience, that follows the Account their Leader gives them of his Expedition. The gradual Change of Satan himfelf is described after Ovid's Manner, and may vie with any of those celebrated Transformations which are looked upon as the most beautiful Parts in that Poet's Works. Milton never fails of improving his own Hints, and bestowing the last finishing Touches to every Incident which is admitted into his Poem. The unexpected Hifs which rifes in this Epi-fode, the Dimensions and Bulk of Satan so much superior to those of the infernal Spirits who lay under the same Trans-

formation, with the annual Change which they are supposed to suffer, are Inflances of this Kind. The Beauty of the Diction is very remarkable in this whole Episode, as I have observed before the great Judgment with which it was contrived.

457. [Rais'd from their dark DIVAN,]
The Devils are frequently described by Metaphors taken from the Turks. Satan is called the Sultan, I. 348. as here the Council is filled the Divan. The faid Council is faid to " fit in feeret Conclave," I. 795. the Devil, the Turk, and the Pope being commonly thought to be nearly re-lated, and often join'd together. Newton.

458. [Congratulant] Rejoicing at his happy Return. 461. [For in Possession fuch, not only of RIGHT,]
That is, I call ye and declare you fuch, not only of Right but by Possession also.
475. [Toil d out my uncount Passage,]

PARADISE LOST. Book X. Th' untractable Abyss, plung'd in the Womb Of unoriginal NIGHT and CHAOS wild : That jealous of their Secrets, fiercely oppos'd My Journey strange, with clamorous Uproar Protesting FATE supream; thence how I found The new created World, which Fame in Heaven Long had foretold, a Fabric WONDERFUL Of absolute Perfection; therein Man Plac'd in a Paradise, by our Exile Made bappy: Him by Fraud I have seduc'd 485 From his Creator, and the more to increase Your Wonder, with an APPLE; HE thereat Offended, (worth your Laughter,) hath giv'n up Both his beloved Man and all his World, To SIN and DEATH a Prey, and fo to us, 490 Without our Hazard, Labour, or Alarm, To range in, and to dwell, and over Man TO RULE, as over all HE should have RUL'D. True is, ME also he hath judg'd, or rather Me not, but the brute Serpent, in whose Shape 495 Man I deceiv'd: that which to me belongs, Is Enmity, which he will put between Me and Mankind; I am to bruise his HEEL;

"My firange unufual Passage," of the Saxon unusual unknown, "forc'd to ride the untractable Abys," as in II. 540. " and ride in the Air," IX. 63. " he rode with Darkness." We have also in Scripture to "ride upon the Winds," to "ride upon the Winds," to "ride upon the Cloude," and the like Expressions.

But Satan is here extolling his own Performances, and perhaps the Author did not intend, that the Father of Lies should keep strictly to Truth.

Newton.

484. — [by oun Exile]

He constantly places the Accent upon the last Syllable in Exile, as Spenie likewise But the Toil was not only in riding, but riding an untractable Abys. Newton.

480. [Protesting FATE supream;]
Calling upon Fate as a Witness against my

Proceedings. But this feems not perfectly to agree with the Account in Book the fecond. It was indeed with Labour and Difficulty that Satan journied through Chaos, but we do not read that Chaos and the other Powers " fiercely oppofing him," or " protesting Fate with clamerous Up-roar." On the contrary, Chaos bids him -- go and speed;

Havoc, and Spoil, and Ruin are my Gain.

does, Fairy Queen, B. 1. Cant. 3. St. 3. "Far from all People's Praise, as in Exile;" but now it is commonly pronounced with the Accent upon the first Syllable, as in Pope's Epistle to Arbuthnot, ver. 355. A Friend in éxile, or a Father dead

496. \_\_ [that which to me belongs,]
Our Author understands the Sentence (as the most learned and orthodox Divines do) as referring parily to Satan the Author of Malice, and partly to the Serpent the Infrument of it.

#### PARADISE LOST. 393 His SEED, when is not fet, shall bruise my HEAD: A World who would not purchase with a BRUISE, 500 Or much more grievous Pain: Ye have th' Account Of my Performance? What remains, ye Gods, But up and ENTER now into full BLISS?" So having faid, a while he flood, expecting Their universal Shout and high Applause 505 To fill his Ear; when contrary he bears On all Sides, from innumerable Tongues A dismal universal Hiss, the Sound Of public Scorn; he wonder'd, but not long Had Leisure; wond'ring at HIMSELF now more; 510 His Vifage drawn he felt to sharp and spare, His Arms clung to his Ribs, his Legs intwining Each other, till SUPPLANTED down he FELL A monstrous SERPENT on his Belly prone, Reluctant, but in VAIN; a greater Power 515 Now rul'd him, PUNISH'D in the Shape he SINN'D According to his Doom: He would have spoke, But Hiss for Hiss return'd with forked Tongue To forked Tongue, for now were all transform'd Alike, to Serpents ALL as Accessories To bis bold RIOT: Dreadful was the Din Of Hissing through the Hall, thick swarming now With complicated Monsters Head and Tail,

We may observe here a fingular Beauty and Elegance in Milton's Language, and that is his using Words in their strict and literal Sense, which are commonly applied to a metaphorical Meaning, whereby he gives peculiar Force to his Expressions, and the literal Meaning appears more new and striking than the Metaphor itself. We have an Instance of this in the Word supplanted, which is derived from the Latin supplante, to trip up one's Heels or overthrow: And there are abundance of other Examples in several Parts of this Work,

Scorpion, and Asp, and Amphistena dire,

but let it suffice to have taken notice of it here once for all. Newton.

[Scorpion, and Afp, and Amphilipman dire,]
Scorpion refembling a Craw-fift; it feizes with its two Claws, and with its Tail poifons, benuming in a Moment. Afp rarely feen extended, usually is a circular Figure.

Amphifbena, faid to have a Head at both Ends. Hydrus, the Water-Snake. Elops, a dumb Scrpent that gives no Notice by histing to avoid him. Diplas, whose Bite occasions horrible Thirst.

Richardson.

394 PARADISE LOST. Book X	
Cerastes horn'd, Hydrus, and Elops drear,	-
And Dipsas; (not so thick swarm'd once the Soil	5
Bedropt with Blood of Gorgon, or the Isle	
Ophiusa) but still greatest HE the midst,	
Now DRAGON grown, larger than whom the Sun	
Incender'd in the Pathian Vale on Slime	0
Huge Python, and his Pow'r no less he seem'd	9
Above the rest still to retain; they all	
Him follow'd iffuing forth to th' open Field,	
Where all yet left of that revolted Rout	
Heav'n-fall'n, in Station stood or just Array, 53	5
Sublime with Expectation when to fee	
In Triumph iffuing forth their glorious CHIEF;	
They faw, but other Sight instead, a Croud	
Of ugly SERPENTS; HORROR on them fell,	
And horrid Sympathy; for what they faw, 54	0
They felt themselves now changing; down their Arms,	
Down fell both Spear and Shield, down they as fast,	
And the dire Hiss RENEW'D, and the dire Form	
Catch'd by Contagion, like in Punishment,	
As in their CRIME. Thus was th' Applause they meant,	
Turn'd to exploding Hiss, Triumph to SHAME 54	6
Cast on themselves from their own Mouths. There stood	
A Grove hard by, sprung up with this their Change,	
His Will who reigns above, to aggravate	
0	

526. — [the Soil Bedrops with Blood of Gorgan,]
Lybia, which therefore abounded so with Serpents, as Ovid says, Met. IV. 616. thus translated by Mr. Eujden.
The Victor Perseus with the Gorgon

Head, O'er Libyan Sands his aery journey sped. The gory Drops disfill'd, as swift he slew, And from each Drop envenom'd Serpents

grew. Mischiefs brooded on the barren

Plains, And fill th' unhappy Fruitfulness remains.

528. [Opbiufa] fmall Island in the Mediterranean, fo called by the Greeks, and by the Latin

Colubraria; the Inhabitants quitte it for fear of being devoured by Serpents. Hume and Richardson.

529. [Now DRAGON grown,] In the fame Place, where Lucan gives an Account of the various Serpents of Libya, he describes the Dragon as the greatest and most terrible of them all: And our Author, who copies him in the reft, very rightly attributes this Form to Satan, and especially fince he is called in Scripture "the great Dragon," Rev. xii. 9. He may well be faid to be larger than the fabulous Python, that was ingendered of the Slime after the Deucalion Deluge, "in the Pythin "the "circular parts of the Pythin "the "circular parts of the property of the thian Vale' near Pythia, a City of Greece.

Newton.

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Book X. PARADISE LOST.	395
Their Penance, laden with fair Fruit, like that	550
Which grew in Paradife, the Bait of Eve	
Us'd by the TEMPTER: On that Prospect strange	
Their earnest Eyes they fix'd, imagining	
For ONE forbidden Tree a MULTITUDE	
Now ris'n, to work them further WOE or SHAME;	555
Yet parch'd with scalding Thirst and Hunger fierce,	333
Though to DELUDE them fent, could not abstain,	
But on they roll'd in Heaps, and up the Trees	
Climbing, fat thicker than the fnaky Locks	
That curl'd Megæra: GREEDILY they pluck'd	560
The Fruitage; fair to Sight, like that which grew	
Near that bituminous Lake where Sodom flam'd;	Mi - N D
This, more DELUSIVE, not the Touch, but TASTE	
Deceiv'd; they fondly thinking to allay	
Their appetite with Gust, instead of Fruit	.6-
Chew'd bitter Ashes, which th' offended Taste	565
With spattering Noise REJECTED: Oft they assay'd,	
Hunger and Thirst constraining, Drug'd as oft,	
With hatefullest Disrelish writh'd their Jaws	
With Soot and Cinders fill'd; so oft they fell	
[2] 보다 사용생용하다 아니는 아마 (A. Challes State St	570
Into the fame Illusion, not as MAN	, .,
Whom they triumph'd once laps'd. Thus were they p	lagu'd
And worne with Famine long and ceaseless bis,	o landario e
Till their lost Shape, PERMITTED, they resum'd,	4

560. [That curl'd Megæra:]
She was one of the Furies, whose Hair
was Serpents, as Medusa's.

Richardson.
562. [Near that bituminous Lake where
Sodom flam'd;]

Sodom flam'd;]
The Lake A(phaltites, near which Sodom and Gomorrah were fituated. Josephus affirms, the Shapes and Fashions of them and three other Cities, called the Cities of the Plain, were to be seen in his Days, and Trees loaden with fair Fruit (filled the Apples of Sodom) rising out of the Ashes, which at the first Touch dissolved into Ashes and Smoke. b. 4. of the Wars of the Jews, c. 8. But this fair Fruitage was more deceitful and disappointing than Sodom's cheating Apples, which only de-

ceived the Touch, by diffolving into Ashes; but this indured the handling, the more to vex and disappoint their Taste, by filling the Mouths of the Damned with grating Cinders and bitter Ashes; instead of allaying their foorching Thirst, provoking and instaming it: So handsomely has our author improved their Punishment.

568. [DRUG'D]

It is a Metaphor taken from the general Nauscousness of Drugs, when they are taken by way of Medicine. Pearce.

Physick'd, tormented with the hateful Taste usually found in Drugs. Richardson, 572. [laps'd.]

396 PARADISE LOST.	Book X.
Yearly injoin'd, some say, to undergo	575
This annual Humbling certain number'd Days,	3/3
To dash their Pride, and Joy for Man SEDUC'D.	ber et al.
However some Tradition they dispers'd	
Among the Heathen of their Purchase got,	
And fabled how the Serpent, whom they call'd	580
Ophion with Eurynome, the wide	
Encroaching Eve perhaps, had first the Rule	
Of high Olympus, thence by Saturn driven	
And Ops, ere yet Distan Jove was born.	
The the Managed Committee of the Committ	
Mean while in Paradise the hellish Pair	585
Too foon arriv'd, SIN there in Pow'R before,	Maria de la composición dela composición de la composición dela composición dela composición dela composición de la composición dela composición dela composición del composición dela composición dela composición del composición dela comp
Once ACTUAL, now in Body, and to dwell	
Habitual HABITANT; bebind her DEATH	100
Close following Pace for Pace, not mounted yet	A COLUMN
On his pale Horse: to whom Sin thus began.	590

# " Second of Satan sprung, all conqu'ring Death,

580. [And fabled how the Serpent, &c.] Dr. Bentley is for rejecting this whole Pafage: But our Author is endeavouring to flow, that there was fome Tradition, among the Heathen, of the great Power that Satan had obtained over Mankind. And this he proves by what is related of Ophion with Eurynome. "Ophion with Eurynome, he fays, had first the Rule of high Olympus, and were driven thence by Saturn and Ops or Rhea, ere yet their Son Dictean Jove was born," fo called from Dicte, a Mountain of Crete, where he was educated. And Milton feems to have taken this Story from Apollonius Rhodius, Argonaut. I. 503. Newton.

586. [Sin there in Pow's be-

Once ACTUAL, now in Body, and to

Habitual HABITANT; ]
The Sense is, That before the Fall Sin was in Power, or potentially, in Paradise; that ence viz. upon the Fall, it was actually there, though not bodily; but that now, upon its Arrival in Paradise, it was there in Body and dwelt as constant Inhabitant. The Words in Body allude to what St.

Paul fays Rom. vi. 6. "That the Body of Sin might be destroyed." Pearce,

Though the Author in the whole Course of his Poem, and particularly in the Book we are now examining, has infinite Allufions to Places of Scripture, I have only taken Notice in my Remarks of such as are of a poetical Nature, and which are woven with great Beauty into the Body of his Fable. Of this kind is that Passage in the present Book, where describing Sia and Death as marching through the Works of Nature, he adds,

Close following Pace for Pace, not mounted

On his pale Horse:
Which alludes to that Passage in Scripture, so wonderfully poetical, and territying to the Imagination, Rev. vi. 8. "And I looked and behold a pale Horse; and his Name that sat on him was Death, and Hell followed with him: And Power was given unto them, over the fourth Part of the Earth, to kill with Swond, and with Hunger, and with Death, and with the Beass of the Earth." Addison.

PARADISE LOST. Book X. What think'st thou of our EMPIRE now, though earn'd

X.

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With Travel difficult, not better far Than still at Hell's dark Threshold to have fat Watch. UNNAM'D, UNDREADED, and thyfelf balf STARV'D?" 595

Whom thus the Sin-born Monster aswer'd foon. " To me, who with eternal Famine PINE. Alike is HELL, OF PARADISE, OF HEAVEN. THERE best, where most with RAVIN I may meet: Which HERE, though plenteous, ALL too little feems 600 To fuff this MAW, this vast unbide-bound Corps."

To whom th' incestuous Mother thus reply'd. " Thou therefore on these Herbs, and Fruits, and Flowers Feed FIRST, on each BEAST next, and Fish, and Fowl. No homely Morfels; and whatever Thing The Sithe of TIME mows down, devour UNSPAR'D: Till I in Man residing through the Race, His Thoughts, his Looks, Words, Actions, ALL infect, And feason HIM thy LAST and sweetest PREY."

This faid, they both betook them feveral Ways, Both to destroy, or UNIMMORTAL make ALL Kinds, and for Destruction to MATURE Sooner or later; which th' Almighty feeing, From his transcendent Seat the Saints among, To those bright Orders utter'd thus his Voice.

" See with what Heat these Dogs of Hell advance

599. - [where most with RAVIN] Ravin. Pillage, Spoil. 601 - this vaft unbide-bound CORPS.]

It is strange how Dr. Bentley and others have puzzled this Passage. The Meaning is plain enough. For Death though lean is yet described as a vast Monster in Book. II. And his Skin was not tight braced, and did not look fleek and imooth, as when Creatures are swoln and full; but

hung loofe about him. and was capable of containing a great deal without being dif-Newton. tended.

616. [" See with what Hear thefe Dogs of Hell advance, &c.] Upon the Arrival of Sin and Death into the Works of the Creation, the Almighty is again introduced as speaking to his Angels that furrounded him.

Addison.

[ To waste and bavec yonder World,]

Havock is here a Verb, and means to deftroy and ruin.

635. [Both SIN, and DEATH, and yawning GRAVE at laft] Death and the Grave meaning the same is a Pleonafm, an abounding Fulness of Expression, which adding Force and Energy, and calling forth the Attention, is a Beauty common in the best Writers: But not for that Reason only Milton has used this; the Scripture bath thus joined Death and the Grave, Hof. xiii. 14. 1 Cor. xv. 55. and Rev. xx. 13. where the Word rendered reftor'd?

Hell figuifies also the Grave.

Richardson.

640. [Till then the Curfe pronounc'd on

bath RRECEDES.]
On both, that is on Heav'n and Earth mentioned in ver. 638, the Heaven and the Earth that were polluted, and "fhall be made pure to Sanctity." But should we made pure to Sanctity. But should we read precedes, or procedes with Dr. Bentley? And is the Meaning (as Mr. Richardson explains it) that the Curfe pronounced shall go before those Ravagers Sin and Death, and shall direct and lead them on? Or the Curse shall procede, shall go on, shall continue till the Consummation of all Things, and Heaven and Farth shall be all Things, and Heaven and Earth shall be

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· He ended, and the heav'nly Audience loud Sung Halleluiab, as the Sound of SEAS, Through Multitude that Jung: " Just are thy Ways, Righteous are thy Decrees on all thy Works; Wo can extenuate THEE? Next to the Son, Destin'd RESTORER of Mankind, by whom New Heav'n and Earth shall to the Ages rife, Or down from Heav'n descend." Such was their Song, While the Creator calling forth by Name His mighty Angels gave them several Charge, As forted best with present Things. The Sun Had first his Precept so to move, so shine, As might affect the Earth with Cold and Heat

641. [He ended, and the heav'nly audience loud

Sung Halleluiab,] Dr. Bentley reads and to bim the Audience loud, &c, without this (fays he) it is not "Next to the Son," ver. 645. show that they fung before to bim, to the Father. But this Objection is founded upon the Doctor's not observing the Force of the Word Halleluiab, where Job fignifies to God, the Father; and therefore there was no Need of to bim. See VII. 634.

Pearce.

642. [as the Sound of SEAS, Through Multitude that fung:] This Passage is formed upon that glorious Image in holy Writ, which compares the

Voice of an innumerable Hoft of Angels, uttering Halleluiahs, to the Voice of mighty Thunderings or of many Waters. Addison.

643. - [Just are thy Ways, Righteous are thy Decrees] The same Song that they are represented finging in the Revelation. "Just and true are thy Ways, thou King of Saints." Rev. xv. 3. "True and righteous are thy Judgments." Rev. xvi. 7. As in the foregoing Passage he alluded to Rev. xix. 6. "And I heard as it were the Voice of a great Multitude, and as the Voice of many Waters, faying, Halleluiah." 645. [Who can extenuate THEE?] Who can diminish or lessen thee.

647. [New Heav'n and Earth shall to

Or down from Heav'n descend.] Heaven and Earth is the Jewish Phrase to express our World; and the " new Heav'n and Earth" must certainly be the same with that mentioned just before,

Then Heav'n and Earth renew'd shall be made pure

To Sanctity that shall receive no Stain : Sball rife, for sometimes he speaks of them as "rais'd from the conflagrant Mass," XII. 547. And "fpringing from the Ashes," III. 334. "Or down from Heav'n descend," for St. John describes "the holy City, the new Jerusalem," Rev. xxi. 2. as "coming down from God out of Heaven."

650 [gave them feveral Charge,] Under this Head of celestial Persons we must likewise take notice of the Command which the Angels received, to produce the feveral Changes in Nature, and fully the Beauty of the Creation. Accordingly they are represented as infecting the Stars and Planets with malignant Influences, weakming the Light of the Sun, bringing down the Winter into the milder Regions of Nature, planting Winds and Storms in fe-veral Quarters of the Sky, storing the Clouds with Thunder, and in short perverting the whole Frame of the Universe to the Condition of its criminal Inhabitants. As this is a noble Incident in the Poem, the following Lines, in which we fee the Angels heaving up the Earth, and placing it in a different Posture to the Sun from what it had before the Fall of Man, is conceived with that sublime Imagination which was fo peculiar to this great Author. Some fay he bid his Angels turn afcanfe, &c, Addifon.

655. [Decrepit Winter,]
Alluding perhaps to Spenser's Description
of Winter under the Figure of a decrepit
old Man, Fairy Queen, B. VII. Cant. 7.
St. 31. Thyer.

656. [Solfitial Summer's Heat.]
Such as it is at the Summer Solftice. The
Word Solftice fignifies the flanding still of
the Sun; when the Days are at the
longest, as when at the shortest, the Alteration of their Length is so very little
that he seems to stand still, neither to gain
or lose for a few Days.

or lote for a tew Days.

Ibid. — [To the blanc Moon, &c.]

Of the French blanc, white, as Virgil calls her candida Luna, Æn. VII. 8. And what is faid here of the Moon, and of the Stars, which of them rifing with the Sun, or falling, fould prove tempefuous, was wratten probably not without an Eye to Virgil Georg. I. 335. Thus translated by Mr. Dryden:

In fear of this observe the starry Signs,
Where Satan houses, and where Hermes
joins.——

The Sov'reign of the Heav'ns has fet on

The Moon, to mark the Changes of the Sky, When fouthern Blafts should cease.

Newton.
659. [In Sextile, Square, and Trine, and Opposite]

If a Planet, in one Part of the Zodiac, be

diftant from another by a fixth Part of twelve, that is by two Signs, their Afpett is called Sexrile; if by a fourth, Square; by a third, Trine; and if by one half, Opposite, which last is said to be of noxious Efficasy, because the Planets so opposed are thought to strive, debilitate, and overcome one another; deemed of evil Consequence to those born under or subject to the Insuence of the distressed Star. Hume. If an unnecessary Oftentation of Learning be, as Mr. Addison observes, one of our Author's Faults, it certainly must be an Aggravation of it, where he not only introduces, but countenances such enthefiastic unphilosophical Notions as this Jargon of the Astrologers is made up of.

Thyer.

668. [Some fay he bid his Angals, &c.]

It was eternal Spring (IV. 268.) before the Fall; and he is now accounting for the Change of Seasons after the Fall, and mentions the two famous Hypotheses. "Some say" it was occasioned by altering the Position of the Earth, by turning the Poles of the Earth above 20 Degrees aside from the Sun's Orb, "he bid his Angels turn ascanse the Poles of Earth twice ten Degrees and more from the Sun's Axle;" and the Poles of the Earth are about 23 Degrees and a half distant from those of the Ecliptic; "they with Labour push'd oblique the centric Globe," it was erect before, but is oblique now; the Obliquity of a Sphere

Book X. PARADISE LOST.	401
The Poles of Earth twice ten Degrees and more	
From the Sun's Axle; they with Labour push'd	670
Oblique the centric Globe: Some say the Sun	
Was bid turn Reins from th' Equinostial Road	
Like distant Breadth to Taurus with the seven	
Atlantic Sisters, and the Spartan Twins	30
Up to the Tropic Crab; thence down amain	675
By Leo and the Virgin and the Scales,	
As deep as Capricorn, to bring in Change	
Of Seasons to each Clime; else had the Spring	
Perpetual smil'd on Earth with vernant Flowers,	
Equal in Days and Nights, except to those	680
Beyond the Polar Circles; to them Day	Jak
Had unbenighted shone, while the low Sun	
To recompense his Distance, in their Sight	1 1 1 1 1 1 1
Had rounded still the Horizon, and not known	
Or East or West; which had forbid the Snow	685
From cold Estatiland, and South as far	

is the proper aftronomical Term, when the Pole is raised any Number of Degrees less than 90; "the centric Globe" fix'd on its Center, and therefore moved " with Labour" and Difficulty, or rather centric as being the Center of the World, according to the Ptolemaic System, which our Author usually follows. "Some say" again this Change was occasioned by altering the Course of the Sun, "the Sun was bid turn Reins from the Equinocial Road" in which he had moved before, " like distant Breadtb" in both Hemispheres, "to Taurus with the feven Atlantic Sifters," the Confiellation Taurus with the feven Stars in his Neck, the Pleiades Daughters of in his Neck, the riesand Twins," the Atlas, " and the Spartan Twins," the Sign Gemini, Caftor and Pollux, Twin-Brothers, and Sons of Tindarus King of Sparta, "up to the Tropic Crab," the Tro-pic of Cancer, the Sun's farthest Stage northwards; "thence down amain," Dr. Bentley reads as much, as much on one Side of the Equator as the other, but if any Alteration were necessary, it is easier to read "thence down again, by Leo and the Virgin," the Sign Virgo, " and the Scales," the Constellation Libra, " as

deep as Capricorn," the Tropic of Capricorn, which is the Sun's farthest Progress fouthwards. This Motion of the Sun in the Ecliptic occasions the Variety of Seafons, "elfe had the Spring perpetual smil'd on Earth with vernant Flowers," if the Sun had continued to move in the Equator. It is likewise Dr. Burnet's Affertion, that the primitive Earth enjoy'd a perpetual Spring, and for the same Reasons of the Sun's moving in the Equator. But though this Notion of a perpetual Spring may be very pleafing in Poetry, yet it is very false in Philosophy; and this Position of the Earth fo far from being the best is one of the worst it could have, as Dr. Keill hath proved excellently well in the fourth Chapter of his Examination of Dr. Burnet's Theory of the Earth. \_\_\_\_ [Eftor Newton.

686. — [Eflotiland,]
A great Tract of Land in the North of America, towards the Arctic Circle and Hudfon's Bay; as Magellan is a Country in South America, which together with its Straits took their Name of Ferdinandus Magellanus a Portuguefe, who in the Year 1520 first discovered them. Hume.

Beneath Magellan. At that tafted Fruit The Sun, as from Thyéstean Banquet, turn'd His Course intended; else how had the World Inhabited, though SINLESS, more than now 690 Avoided pinching Cold and fcorching Heat? These Changes in the Heav'ns, though flow, produc'd Like Change on Sea and Land, fideral Blaft, Vapour, and Mift, and Exhalation hot. CORRUPT and PESTILENT: Now from the North 695 Of Norumbega, and the Samoed Shore, Bursting their brazen Dungeon, arm'd with Ice And Snow and Hail and stormy Gust and Flaw, Boreas and Cacias and Argestes loud And Thrascias rend the Woods and Seas UPTURN'D; 700 With adverse Blast upturns them from the South Notus and Afer black with thundrous Clouds

687. — [At that tafted Fruit. The Sun, as from Thyéstean Banquet turn'd, &c.]

Dr. Bentley fays that Tbyestean for Tbyestean is intolerable: but I have shown that Milton used Elegan for Egéan, in my Note I. 745. and so our Poet in his Samson Agomistes, ver. 133. uses Chalybean for Chalybean. Instances of such a poetical Liberty may be found in the best ancient Poets as well as in the modern ones. Pearce. Thyestes and Atreus, brethren, hated each other outrageously; the first in spite lay with the Wife of Atreus, but he having gotten his Brother's Children in his Power, pretended a Desire of Reconciliation, and anvited him to a Banquet. Thyestes, that he might see his Children, dissembling his augmented Malice, came; the Feast being over, his Brother let him know he had been entertained with the Flesh of his Sons, and their Blood mixed with the Wine, and showed him the sad Proof of What he had told him, their Heads and Hands which he had referved for that Purpose. At this the Sun is said to have turn'd away, as Milton here says he did when the more dreadful Banquet was made on the Fruit of the forbidden Tree.

Richardson. Syrus ventus
Star-blaft, planet-struck.

696. [Of Norumbega, and the Samoed Shore,]

Nerumbega, a Province of the Northern America. Samoieda, a Province in the North-east of Muscovy, upon the frozen Sea. Hume. Bo

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698. — [and flormy Gust and Flaw,]
Gust and Flaw seem to be Words much of
the same Import, only Flaw is the stronger,
derived (as Junius says) from the Greek
Word to break. Shakespear uses both
Words in his Venus and Adonis,

Like a red Morn that ever yet betoken'd Gust and foul Flaws to Herdimen and to

The North Wind. Cacias the North-west. Argeses the North east. Thrascias blowing from Thrace, northward of Greece. Notus the South Wind. Afer or Africus, the South-west from Africa; "from Servaliona" or Lion Mountains; a Range of Mountains so called because of the perpetual Storms there roaring like a Lion. These are to the South-west of Africa, within a sew Leagues of Cape Verd, the western Point. "Eurus and Zepbyr" the East and West, called also Levant and Poment Winds (rising and setting) the one blowing from whence the Sun rises, the other whence it sets. "Sirocco" ventus Syrus, the South-east; and "Liberchio" ventus Lybicus, the South-west: Italian Terms used by Seamen of the Mediterranean. Hume and Richardson.

### " O MISERABLE of happy! is this the End

720

711. \_\_ [to graze the Herb all leav-

ing, &c.]
The Word all here, Mr. Thyer observes, makes strange Sense of this Passage, fince according to common Construction it implies that Beasts, Fowl, and Fish, all grazed before the Fall, and immediately after it began all to prey upon each other: Dr. Newton, however, is of Opinion that "The greatest Difficulty is with regard to the Fish, but of these Milton says expressly VII. 404. that they

Graze the Sea-weed their Pasture— And therefore according to this notion, it may be faid of Fowl and Fish as well as Beasts.

DEVOUR'D each other

But all here, is not all and every one in particular, but only all in general. Fowl prey upon Fowl, and Fish upon Fish, as much as Beast upon Beast. Beast, Fowl, and Fish, all the three Kinds, though not all of the three Kinds, devour each other."

712. [nor flood much in Acce Of Man, but fled him.] Dr. Bentley reads but flunn'd bim: Because

(he says) if they fled him, it was a Sign of Fear, of more than Awe. True, and for that very Reason fled is right here, because nothing more shows our not standing much in Awe of a Man than our fearing him. Awe is a Respect or Reverence paid to one whom we love, and Love excludes Fear.

Pearce.
714. \_\_\_\_ [These were from without,

The Transition to Adam here is very easy and natural, and cannot fail of pleasing the Reader We have seen great Alterations produced in Nature, and it is now time to see how Adam is affected with them, and whether the Disorders within are not even worse than those without. Newton.

718. [And in a troubled Sea of Paffion

Thus to disburden fought with fad Com-

A Metaphor taken from a Ship in a Tempest, unlading, disburdening to preserve itself from finking by its Weight.

720. ["O MISERABLE of bappy! &c.]
The Paris of Adam and Eve, or the hu-

man Persons come next under our Confide-Milton's Art is no where more flown than in his conducting the Parts of these our first Parents. The Representation he gives of them, without falfifying the flory, is wonderfully contrived to influence the Reader with Pity and Compassion towards them. Though Adam involves the whole Species in Mifery, his Crime pro-ceeds from a Weakness which every Man is inclined to pardon and commiserate, as it feems rather the Frailty of human Nature, than of the Person who offended. Every one is apt to excuse a Fault which he himself might have fallen into. It was the Excels of Love for Eve, that ruined Adam and his Posterity. I need not add, that the Author is justified in this Particular by many of the Fathers, and the most orthodox Writers. Milton has by this Means filled a great Part of his Poem with that kind of Writing which the French Critics call the tender, and which is in a particular Manner engaging to all Sorts of Readers. Adam and Eve, in the Book we are now confidering, are likewise drawn with such Sentiments, as do not only interest the Reader in their Afflictions, but raise in him the most melting Passions of Humanity and Commiseration. When Adam sees the feveral Changes in Nature produced about him, he appears in a Diforder of Mind fuitable to one who had forfeited both his Innocence and his Happines; he is filled

with Horror, Remorfe, Despair; in the Anguish of his Heatt he exposulates with his Creator for having given him an unasked Existence. Bo

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Did I REQUEST thee, Maker, from my

Clay
To mould me Man? &c.
He immediately after recovers

He immediately after recovers from his Prefumption, owns his Doom to be juft, and begs that the Death which is threatened him may be inflicted on him,

- wby delays
His Hand to execute what his Decree

Fix'd on this Day? &c.

This whole Speech is full of the like Emotion, and varied with all those Sentiments which we may suppose natural to a Mind so broken and disturbed. I must not omit that generous Concern which our first Father shows in it for his Pesterity, and which is so proper to affect the Reader. Who can afterwards behold the Father of Mankind extended upon the Earth, uttering his Midnight Complaints, bewailing his Existence, and wishing for Death, without sympathizing with him in his Distress?

728. [All that I ear of drink, or shall

Is propagated Curse.]
Meat and Drink propagate it by prolonging
Life, and Children by carrying it on to
Pofterity.
Richardfon.

740. [On ME as on their natural Center light

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HEAVY, though in their Place. ] Dr. Bentley has really made some very just Objections to several Lines here together. He finds fault with Adam's not keeping up a due Decorum, and in that heavy Seriousness and Anxiety leaving his true Topics, and catching at Trifles, Quirks, Jingles, and other fuch Prettinesses. He censures him, as Mr. Addison had done before, for using fuch low Phrases, as "For this we may thank Adam;" and then for soaring so high, and talking of "Refluxes and natural Centers; HEAVY, though in their Place." Adam, it seems, was already a Peripatetic in his Notions: He supposes here, that elementary Bodies do not gra-vitate in their natural Places; not Air in Air, nor Water in Water: From which he fetches a pretty Lamentation, That contrary to the Course of Nature, his Af-Actions will weigh beavy on him, though

they be in their proper Place. Is not he forely afflicted (says the Doctor) that talks at this Rate? And yet the worst of it is, this Notion is false, and long fince exploded by the modern Philosophy: Water weighs in Water, as much as 12 does out of it. And therefore the Doctor is for lopping off with a bold Hand ten Lines together: And we heartily wish indeed that no such Paffages had been admitted into any Part of the Poem, and especially into so fine a Speech as this before us. Newton,

748. - [equal]

748. [equal | Federal | Fe ing of himself in the first and sometimes to himself in the second, is very remarkable in this Speech, as well as the Change of Passions. And in like Manner he speaks fometimes of God and fometimes to God;

773. [Fix'd on this Day?]
For God had faid, "In the Day that thou eatest thereof, thou shalt surely die,"
Gen. ii. 17. But it may be questioned whether it was now this Day; for the Night of this Day is mentioned before in ver. 342, and the Sun's rifing is taken notice of in ver. 329: But Milton is not always very exact in marking the Time; he

neglects those little Things for greater Beauties.

784. — [that pure Breath of Life, the Spirit of Man,
Which God inspir'd,]
For "the Lord God formed Man of the Duft of the Ground, and breathed into his Nostrils the Breath of Life, and Man became a living Soul," Gen. ii. 7.

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789. - It was but Breath

Of Life that SINN'D;]
Adam is here endeayouring to prove to himself that the "Breath of Life (the Spirit of Man which God inspir'd)" into him, ver. 784. was to die with his Body; and his Argument here and in what follows runs thus. Nothing but Breath of Life sinned; nothing, but what had Life and Sin, dies; the Body properly has acither of these, and therefore he concludes that the Breath of Life (or Spirit of Man within him) was to die; and that all of him was to die, because the Body he knew was mortal.

Soo. [IMPOSSIBLE is held, as Argument Of WEAKNESS, not of Pow'R.] This is the Doctrine of the Schoolmen: But as it is here spoken in the Person of

Adam, we must suppose that it was held likewise by the Angels, of whom he might have learned it in Discourse. Newton.

804. — [That were to extend His Sentence beyond Duft and Nature's

Law,]
Adam here argues, that for God to punish him after Death would be to "extend his Senience beyond Dust," beyond what he thought implied in the Words, "t thou shalt to Dust return." See also ver. 748, 1085, where Adam speaks of being reduced to Dust, as the final End of him.

All other Agents act in Proportion to the Reception or Capacity of the subject Matter, and not to the utmost Extent of their own Power.

Dd 4

S13. - [Ay me, that Fear Comes thund'ring back with dreadful REVOLUTION

On my defenceles HEAD; ]
The Thought is fine as it is natural. The Sinner may invent never fo many Arguments in Favour of the Annihilation and utter Extinction of the Soul; but after all his Subterfuges and Evafions, the Fear of s future State and the Dread of everlafting Punishment will fill pursue him : He may put it off for a Time, but it will return

"with dreadful REVOLUTION:" and let
him affect what Screnity and Gaiety he
pleases, will notwithstanding in the midst
of it all "come thundring back on his
defencels; HEAD," Newton.

815. - [both DEATH and I

Am found eternal,]
This must be the Printer's Blunder, though all Editions patronize it. All Languages agree, that when fingular and plural are so joined, the latter must govern. He gave it therefore, both DEATH and I

Are found eternal. Bent! 816. — [and incorporate both,] Bentley .. Lodged both together in one mortal Body. as St. Paul fays, Rom. vii. 24. "O wretched Man that I am, who shall de-liver me from the Body of this Death?

834. So might the Wrath.] So is used in the Sense of wishing, as in III. 34.
So were I equall'd with them in Renown. Newton.

	Book X. PARADISE LOST.	400
	And what thou fear'st, ALIKE destroys all Hope	434
	Of Refuge, and concludes thee MISERABLE	
	Beyond all past Example and future,	840
	To SATAN only like both CRIME and DOOM.	040
	O Conscience, into what Abyss of Fears	
	And Horrors hast thou driven me; out of which	
*	I find no Way, from deep to deeper Plung'D!"	
	Thus Adam to himself lamented loud	845
	Through the fill Night, not now, as ere Man fell,	13
	Wholesome and cool, and mild, but with black Air	
	Accompanied, with Damps and dreadful Gloom,	
	Which to his evil Conscience represented	
	All things with DOUBLE Terror: On the Ground	850
	Outstretch'd he lay, on the COLD GROUND, and oft	- 50
	Curs'd his CREATION, DEATH as oft accus'd	
	Of tardy Execution, fince denounc'd	
	The Day of his Offence. "Why comes not Death,	
	Said be, with one thrice acceptable Stroke	855
	To end me? Shall TRUTH fail to keep her Word,	.33
	Justice divine not basten to be just?	
	But Death comes not at Call, Justice divine	
	Mends not her flowest Pace for PRAY'RS or CRIES.	
	O Woods, O Fountains, Hillocs, Dales and Bowers,	860
	The state of the s	A Property

840. [Beyond all post Example and future, As Adam is here speaking in great Agonies of Mind, he aggravates his own Misery, and concludes it to be greater and worfe than that of the fallen Angels or all future Men, as having in himself alone the Source of Misery for all his Posterity, whereas both Angels and Men had only their own to bear. Satan was only like him, as being the Ringleader, and this added very much to his Remorfe, as we read in I. 605.

846. [Through the fill Night,] We can hardly suppose this to be the Night immediately after the Fall; for that Night Satan overheard Adam and Eve discoursing together. ver. 341.

Dales and Bowers,

By Night, and lift'ning where the haples

Sat in their fad Discourse, and various Plaint,

and the next Morning, "while the Sun in Aries rose," ver. 329. he met Sin and

Death in their Way to the Earth ; they dif-

Thence gather'd his own Doom ;

course together, and it was after Sin and Death were arrived in Paradise, that the Almighty made that Speech from ver. 616. to ver. 641. and after that the Angels are ordered to make the Changes in Nature: So that this, we conceive, must be fome other Night than that immediately after the Fall. Newton. 860. [O Woods, O Fountains, Hillocks,

With

With other Echo late I taught your Shades To answer, and resound far other Song."
Whom thus afflicted when sad Eve beheld, Desolate where she sat, approaching nigh, Soft Words to his sherce Passion she assay'd: But ber with STERN Regard he thus repell'd.

865

"Out of my Sight, thou SERPENT; that Name best
Besits thee with HIM leagu'd, THYSELF as false
And bateful; nothing wants, but that thy Shape,
Like bis, and Colour serpentine may show
Thy inward Fraud, to warn all Creatures from thee
Henceforth; less that too beav'nly Form, pretended
To bellish Falshood, snare them. But for thee
I had persisted Happy, had not thy Pride
And wand'ring Vanity, when least was safe,
Rejected my Forewarning, and disdain'd
Not to be trusted, longing to be seen
Though by the Devil bimself, him overweening
To over-reach, but with the Serpent meeting

With other Echo late I taught your

To answer, and resound far other Song."]
Alluding to this Part of Adam's Morning
Hump. V. 202.

Hymn, V. 202. Witness if I be filent, Morn or Even,
To Hill or Valley, Fountain or fresh Shade
Made vocal by my Song, and taught his
Praise. Thyer.

263. [Whom thus afflitted when fad Eve bebeld, &c.]

The Part of Eve in this Book is no less passionate and apt to sway the Reader in her Favour. She is represented with great Tenderness as approaching Adam, but is spurned from him with a Spirit of Upbraiding and Indignation, conformable to the Nature of Man, whose Passions had now gained the Dominion over him. The following Passage, wherein she is described as renewing her Addresses to him, with the whole Speech that sollows it, have something in them exquisitely moving and pathetic:

He added not, and from her turn'd; but Eve, &c. Adam's Reconcilement to her is worked up in the same Spirit of Tenderness. Eve afterwards proposes to her Husband, in the Blindness of her Despair, that to prevent their Guilt from descending upon Posterity they should resolve to live childless; or if that could not be done, they should seek their own Deaths by violent Methods. As those Sentiments naturally engage the Reader to regard the Mother of Mankind with more than ordinary Commiseration, they likewise contain a very fine Moral. The likewise contain a very fine Moral. Resolution of dying to end our Miseries, does not show such a Degree of Magnanimity as a Refolution to bear them, and fubmit to the Dispensations of Providence, Our Author has therefore, with great Delicacy, represented Eve as entertaining this Thought, and Adam as disapproving it.

872. [pretended To bellish FALSHOOD, Suare them.]
Pretended to fignifies here, as in the Latin Tongue, beld or placed before:
Pearce and Richardson.

\$83. [And underflood not]
The Conftruction is, "I was fool'd and beguil'd by thee, and underflood not, &c,"

886. — [More to the Part finisher,]
Taken out of my left Side.

388. [To my just Number found.]
The just Number of Ribs in a Man is twenty-four, twelve on each Side, though fometimes there have been found those who have had thirteen, as Galen says, and very rarely some who have had but eleven, as Tho. Bartholinus, a samous Physician, observed, in a lusty strong Man whom he diffected in the Year 1657, who had but

eleven one Side, and a small Appearance of a twelfth on the other. But some Writers have been of Opinion that Adam had thirteen Ribs on the left Side, and that out of the thirteenth Rib God formed Eve: And it is to this Opinion that Milton here alludes, and makes Adam fay, "It was well if this Rib was thrown out, as Supernumerary to his just Number.

Newton.

Ibid. — [O wby did God, &c.]

This Thought was originally of Euripides, who makes Hippolytus in like Manner exposulate with Jupiter for not creating Man without Women.

Newton.

## 412 PARADISE LOST. Book X.

To a fell Adversary, his HATE OF SHAME: Which INFINITE Calamity shall cause To human Life, and boushold Peace confound."

He added not, and from her turn'd; but Eve Not so repuls'd, with Tears that ceas'd not flowing, And Tresses all disorder'd, at his Feet Fell bumble, and embracing them, befought His Peace, and thus proceeded in her PLAINT.

" FORSAKE me not thus, Adam, witness Heaven What Love SINCERE, and Reverence in my Heart 915 I bear thee, and unwesting have offended, Unhappily DECEIV'D; thy Suppliant I BEG, and clasp thy Knees; bereave me not. Whereon I LIVE, thy gentle Looks, thy AID. Thy Counsel in this uttermost DISTRESS. 920 My only STRENGTH and STAY: Forlorn of THEE. Wbither shall I betake me, where subsist? While yet we live, scarce one SHORT Hour perhaps, Between us two let there be PEACE, both joining, As join'd in Injuries, one Enmity 925 Against a Foe by Doom EXPRESS affign'd us, That cruel SERPENT: On me exercise not Thy Hatred for this Misery befall'n, On me already LOST, ME than thyfelf More miserable; both have sinn'd, but thou 930 Against God only, I against God and THEE,

916. \_\_\_ [UNWEETING]

921. [forlorn of THEE,]
Abandoned, left desenceless and exposed
by thee.

925. — [one ENMITY]
There is fomething not improbable in Dr.
Bentley's Reading,
— both joining

As join'd in Injuries, in Enmity: but perhaps the Author put one in Opposition to both; both joining one Enmity. 926. [Againft a Foe by Doom EXPRESS

affign'd us,]
For it was Part of the Sentence pronounced upon the Serpent, Gen. iii. 15. "I will put Enmity between thee and the Woman, and between thy Seed and her Seed."

931. [I against Gon and THER,]
I have offended not only against the Supreme Lord of all Things, but also against thee, my immediate and particular Lord.
See IX. 280. IV. 299. 442. 637.

PARADISE LOST 413 And to the Place of Judgment will return. There with my Cries importune Heav'n, that all The Sentence from thy Head remov'd may light On me, fole Cause to THEE of all this Woe. 935 Me, ME only, just Object of his IRE." She ended, WEEPING; and her lowly Plight, Immoveable till Peace OBTAIN'D from Fault Acknowledg'd and DEPLOR'D, in Adam wrought COMMISERATION; foon his Heart relented 940 Towards ber, his LIFE fo late and fole Delight, Now at his Feet SUBMISSIVE in Distress, Creature fo fair his Reconcilement feeking, His Counsel, whom she had displeas'd, his AID: As one disarm'd, his Anger all he lost, And thus with peaceful Words uprais'd her foon. "Unwary, and too desirous, as before, So now of what thou know'st not, who desir'st The Punishment all on THYSELF; alas, Bear thine own first, ILL able to sustain 950 His full Wrath, whose thou feel'st as YET least Part, And MY Displeasure bear'st so ill. If Prayers Could alter high Decrees, I to that Place Would speed before thee, and be LOUDER beard,

933. [importune] Earneftly entreat.

IO

940. — [foon his Heart relented]
This feems to have been drawn from a domeffic Scene. Milton's Wife foon after Marriage went to vifit her Friends in Oxfordshire, and refused to return at the Time appointed: He often solicited her, but in vain; she declared her Resolution not to cohabit with him any more. Upon this he wrote his Dostrine and Discipline of Divorce, and to show that he was in earnest was actually treating about a second Marriage, when the Wife contrived to meet him at a Friend's whom he often visited,

That on my Head ALL might be vifited, Thy Frailty and infirmer Sex FORGIVEN,

and there fell proftrate before him, imploring Forgiveness and Reconciliation. It is not to be doubted (fays Mr. Fenton) but an Interview of that Nature, so little expected, must wonderfully affect him: And perhaps the Impressions it made on his Imagination contributed much to the painting of that pathetic Scene in Paradise Lost, in which Eve addresseth herself to Adam for Pardon and Peace. At the Intercession of his Friends who were present, after a short Resultance, he generously facrificed all his Resentment to her Tears.

Newton.

976. [Tending to some Relief of our Extreams,

Or End,]
Adam had faid before, that the "DEATH denounc'd" upon them, as far as he could fee, would "prove no fudden, but a flow-pac'd Evil, a long Day's DYING," and would likewife be deriv'd to their Posterity. Eve therefore proposes, to prevent its being deriv'd to their Posterity, that they should resolve to remain childles; or if they found

it difficult to do fo, that then, to prevent "a long day's DYING" to themselves and Seed at once, they should "make short" and destroy themselves. The former Method she consider as "fome Relief of their Extream," the latter as the "End."

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978. [As in our Evils,]
That is, confidering the Excels of Eyil to which we are reduced; an elegant Latia Use of the Word As. Richardson.

Rook X. PARADISE LOST. 415 That after wretched LIFE must be at last 985 Food for fo foul a MONSTER; in thy Power It lies, yet ere Conception, to prevent The RACE unbleft, to Being yet UNBEGOT. Childless thou art, childless REMAIN: So Death Shall be deceiv'd his Glut, and with us two 990 Be forc'd to fatisfy his ravenous Maw. But if thou judge it bard and difficult, Conversing, looking, LOVING, to abstain From Love's due Rites, nuptial Embraces sweet, And with Defire to languish without Hope, Before the present Object languishing With like Defire, which would be Misery And Torment less than none of what we dread; Then both ourselves and Seed at once to free From what we fear for both, let us make fort, Let us feek DEATH, or be not found, supply With our own Hands his Office on OURSELVES: Wby stand we longer spivering under Fears, That show no End but DEATH, and have the Power, Of many Ways to die the shortest choosing, 1005 Destruction with DESTRUCTION to destroy?"

She ended bere, or vehement Despair

Broke off the rest; so much of Death her Thoughts

Had entertain'd, as dy'd her Cheeks with pale.

But Adam with such Counsel nothing sway'd, roso

To better Hopes his more attentive Mind

Lab'ring had rais'd, and thus to Eve REPLY'd.

989. [Childlefs thou art, childlefs arMAIN:]
It is a strange Mistake in some Editions,
and especially in Milton's own, where this
imperfect Verse is printed as a whole Verse,
And the Words "so Death" wanting to
complete the Line are added to the next
Line, which is thereby made as much too
long as this is too short, "So Death shall
be deceived his Glut, and with us savo."

1004. \_\_\_ [and have the Power,

Of many Ways to die the shortest choosing, Destruction with DESTRUCTION to defirey?"]

The Senfe here is,
And having the Power (choosing the
shortest of many Ways to die) by destroying
ourselves to prevent a worse Destruction intended us.

Attending more to what had passed, "calling to Mind with Heed their Sentence," as it is ver. 1930. Newton.

#### PARADISE LOST. 416 Book X. " Eve, thy Contempt of LIFE and PLEASURE feems To argue in thee something more sublime And excellent than what thy Mind CONTEMNS; 1015 But Self-destruction therefore fought, REFUTES That Excellence thought in thee, and implies, Not thy Contempt, but Anguish and REGRET For Loss of Life and Pleasure OVERLOV'D. Or if thou covet DEATH, as utmost End 1020 Of Misery, so thinking to EVADE The Penalty pronounc'd, doubt not but God Hath WISELIER arm'd his vengeful Ire than fo To be FORESTALL'D; much more I fear lest Death So fnatch'd will not exempt us from the Pain 1025 We are by Doom to pay; rather fuch Acts Of Contumacy will provoke the Highest To make Death in us LIVE: Then let us feek Some safer Resolution, which methinks I have in View, calling to mind with Heed 1030 Part of our Sentence, that THY Seed shall bruise The Serpent's HEAD; PITEOUS Amends, unless Be meant, whom I conjecture, our grand Foe SATAN, who in the Serpent hath contriv'd Against us this Deceit: To crush HIS Head 1035 Would be Revenge INDEED; which will be lost By Death brought on ourselves, or childless Days Resolv'd as thou proposest; so our Foe Shall 'scape HIS Punishment ordain'd, and WE Instead shall double ours upon our Heads. No more be mention'd then of Violence Against ourselves, and wilful BARRENNESS, That cuts us off from Hope, and favours only Rancour and Pride, Impatience and Despite, Reluctance against God and bis just Yoke 1045 Laid on our Necks. Remember with what mild

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#### PARADISE LOST. Book X. 417 And gracious Temper he both beard and judg'd Without Wrath or Reviling; we expected IMMEDIATE Diffolution, which we thought Was meant by DEATH that Day, when lo, to THEE 1050 Pains only in Child-bearing were foretold, And bringing forth, foon recompens'd with Joy, Fruit of thy WOMB: On ME the Curse aslope Glane'd on the Ground; with Labour I must earn My Bread; what Harm? Idlene/s had been worse: 1055 My Labour will SUSTAIN me; and left cold Or Heat should injure us, his timely Care Hath UNBESOUGHT provided, and his Hands Cloath'd us unworthy, PITYING while he JUDG'D; How much more, if we pray him, will his Ear Be open, and his Heart to Pity incline, And teach us further by what Means to shun Th' inclement Seasons, Rain, Ice, Hail, and Snow? Which now the Sky with various Face begins To show us in this Mountain, while the Winds Blow moist and keen, shattering the graceful Locks Of these fair spreading Trees; which bids us seek Some better Shroud, some better Warmth to cherish Our Limbs benumm'd, ere this diurnal Star Leave cold the Night, how we his gather'd Beams REFLECTED, may with Matter fere foment,

1054. [Glanc'd on the Ground;] The Quibble here is insufferable.

Or by Collision of two Bodies grind

Warburton. 1066. - [ Stattering the graceful Locks] This stattering is an excellent Word, and very expressive of the Sense, shaking or breaking to Pieces; and Etymologists de-rive it of the Belgic Schetteren. Our Author had used it before in his Lycidas,

Shatter your Leaves before the mellowing Year. Newton. 1068. \_\_ [Some better Sbroud,]

Some better Covering.
1069. — ere this diurnal Star Leave cold the Night.]

The diurnal Star is the Star of Day, the

Sun, as in Lycidas, So finks the Day Star in the Ocean Bed: So that this is spoken as if it was now Day, whereas it was Night a little before. ver, 846. And after "Leave cold the Night" there should be only a Comma, as in Milton's own Editions, and not a Colon, as in Dr. Bentley's; for "how we his gaiber'd Beams, &c." fill refers to which bids us feek." Newton.

1071. - [how we his gather'd Beams REFLECTED, may with Matter fere fo-

Or by Collifion of two Bodies grind E e

#### PARADISE -LOST. Book X

B

The Air attrice to Fire, as late the Clouds Justling or push'd with Winds rude in their Shock Tine the flant Lightning, whose thwart Flame driv'n down Kindles the gummy Bark of Fir or Pine. 1076 And fends a comfortable Heat from far. Which might supply the Sun : Such Fire to use. And what may else be Remedy or Cure To Firels which our own Mildeeds have wrought. He will instruct us praying, and of Grace Beseeching him, so as we need not fear To pass commodiously this Life, sustain'd By bim with many Comforts, till we end In Dust, our FINAL Rest and native Home. 1085 What better can we do, than to the Place Repairing where he judg'd us, PROSTRATE fall Before him reverent, and there confess Humbly our FAULTS, and PARDON beg, with Tears Watering the Ground, and with our Sighs the Air Frequenting, fent from Hearts contrite, in Sign Of Sorrow UNFEIGN'D, and Humiliation meek? Undoubtedly he will RELENT and turn From his DISPLEASURE; in whose Look serene, When angry most he feem'd and most fevere, 1095 What else but FAVOUR, GRACE, and MERCY Scone?"

So spake our Father PENITENT, nor Eve Felt less REMORSE: They forthwith to the Place

The Air attrite to Fire. How we may by the Help of his Beams gathered, and reflected on dry Matter, foment, warm, kindle, nourish; or by strik-ing two hard Bodies, or rubbing the Air between fuch, grind it to Fire.

Here are three feveral Ways whereby to produce Fire: One by the Burning glass, another by the Flint and Steel, and the other, that which is practifed commonly among the West Indians, rubbing one apt Substance against another.

1075. [Tine the flant Lightning,]

To time is derived from the Saxon tyman to light, to kindle; from whence also we also have the Word Tinder. Richardson.

ricgi. [Frequenting,]
Filling, croading.

1092. — [and Humiliation meck?]

Dr. Beneley believes that Milton in this
Paffage gave it meet: But I believe not. He feerest to think that meek Humiliarion is Tautology; but Humiliarion here is not Humiliary; it is the Act of humbling themfelves before God. We have meek Submillion in XII. 597. Pearce.

# Book X. PARADISE LOST.

419

Repairing where he judg'd them, prostrate fell Refore him reverent, and both confes'd iton Humbly their Faults, and Pardon begg'd, with Tears Watering the Ground, and with their Sighs the Air Frequenting, fent from Hearts contrite, in Sign Of Sorrow unnfeig'd, and Humiliation meek.

#### END OF THE TENTH BOOK

Percent to the Reader to return to the start of

# PARADISE LOST.

### BOOK XI.

THUS they in lowliest Plight repentant stood PRAYING; for from the Mercy-seat above Prevenient Grace descending had remov'd The stony from their Hearts, and made new Flesh Regenerate grow instead, that Sighs now breath'd Unutterable, which the Spirit of Prayer Inspir'd, and wing'd for Heav'n with speedier Flight Than loudest Oratory: Yet their Port Not of mean Suitors, nor important less Seem'd their Petition, than when the ancient Pair In Fables old, less ancient yet than these, Deucalion and chaste Pyrrha, to restore The Race of Mankind drown'd, before the Shrine

I. [Thus they in lowlieft Plight, &c.] Milton has shown a wonderful Art in deficibing that Variety of Passions, which arise in our first Parents upon the Breach of the Commandment that had been given them. We see them gradually passing from the Triumph of their Guilt through Remorfe, Shame, Despair, Contrition, Prayer, and Hope, to a perfect and complete Repentance. At the End of the tenth Book they are represented as prostrating themselves upon the Ground, and watering the Earth with their Tears: To which the Poet joins this beautiful Circumstance, that they offered up their peniential Prayers on the very Place where their Judge appeared to them when he promounced their Sentence. Addison,

Ibid. - [repentant flood

PRAYING,]
Dr. Bentley thinks that the Author intended it "repentant kneel'd," because it is faid in ver. 150, and in X. 1099, that they kneel'd and fall profirate: But flood here has no other Sense than that of the Noun Subtantive were. So in II. 55. "stand in Arms" signifies "are in Arms."

5. - [that Sighs now breath'd UNUTTERABLE ]

That Sighs unexpreffible burst forth, which God's Holy Spirit, the Spirit of Supplication and Intercession, breathed into them, and waited up to Heaven with nimbler Speed, than the most audible and loudest Oration could ever reach: According to St. Paul, Rom. viii 26. Hume.

8. — [yet their Port, &c.] This yet refers so far back as to Line the first, "Thus they in leavilest Plight repentant stood fraying, yet their Port not of mean Suitors," all the intermediate Lines being to be understood as in a Parenthesis. "Nor did their Perition seem of less Importance, than when the ancient Pair so renown'd in old Fables, yet not so ancient a Pair as Adam and Eve, Duçalion and chaste Pyrrha, in order to restore the Race of Mankind after the Deluge, stood devoutly praying before the Shrine of Themis," the Goddees of Justice, who had the most famous Oracle of those Days. The Poet could not have thought of a more apt Simili ude to illustrate his Subject, and he has plainly setched it from Ovid, Met. I. 318. to which the Reader is referred.

3. [Prevenient GRACE]
Preventive Grace,

Newton.

B

10

Book XI. PARADISE LOST.	421
Of Themes stood devout. To Heav'n their Pray'rs	
Flew up, nor miss'd the Way, by envious Winds	15
Blown Vagabond or frustrate: In they pass'd	
Dimensionle's through heav'nly Doors; then clad	*
With Incense, where the golden Altar fum'd,	
By their great Intercessor, came in Sight	
Before the Father's Throne: Then the glad Son	20
Presenting, thus to intercede began.	

"See, Father, what first Fruits on Earth are sprung
From thy implanted Grace in Man, these Sighs
And Pray'rs, which in this golden Censer, mix'd
With Incense, I thy Priest before thee bring,
Fruits of more pleating Savour from thy Seed
Sown with Contrition in bis Heart, than those,
Which his own Hand manuring, all the Trees
Of Paradise could have praduc'd, ere fall'n
From Innocence. Now therefore bend thine Ear
To Supplication, hear his Sighs though mute;
Unskilful with what Words to pray, let me
Interpret for him, me his Advocate
And Propitiation; all his Works on me

16. [Blown Vagabond or fruftrate:]
It is a familiar Expression with the ancient
Poets, to say of such Requests as are not
granted, that they are dispersed and driven
away by the Winds.

And it is in allufion to this Manner of Speaking, that Milton fays here of the Prayers of our first Parents, that they were not "by envious Winds blown Vagabord and fruftrate."

New on.

17. [Dimensionless through heav'nly Doors;]

Doors;]
As these Prayers were of a spiritual Nature, not as Matter that has Dimensions, Measure and Proportion, they passed through Heaven's Gates without any Obstruction.

Richardfon.

As Heaven Gates are delcribed (VII.250, &cc.) as "ever during," and "moving on golden Hinges," and "opening wide to let forth and let in the King of Glory," it might be wonde ed how these Prayers could pass through them without their opening, and for this Realon I suppose the

Poet added the Epithet dimensionless. And as he glanced before at the heathen Manner of Expression in saying that their Prayers were not "by envious Winds blown Vagabond and frustrate," so here he may intend a remote Resection upon that other Notion of the Heathens contained in the Fablor of Menippus who was taken up into Heaven, where Jupiter is represented as opening a trap-door to hear the Requests of Mankind, and shutting it again when he was unwilling to attend to any more Petitions.

33. — [ME his ADVOCATE And PROPITIATION;]
The Confiruction of the whole Paffage is this, "Let me interpret for him unfailful with what Words to pray for himfelf, me his Advocate and Propitiation," the very Words of St. John, 1 Ep. ii. 1, 2. "We have an Advocate with the Eather, Jesus Christ the Righteous, and he is the Propitiation for our Sins.

422 PARADISE LOST. Book X	Ω.
Cood or not good avon arm my NA 17.6	35
Shall perfect, and for these my DEATH shall pay.	3)
Accept me, and in me from these receive	
The Smell of Peace toward Mankind; let him live	
Before thee reconcil'd, at least his Days	
Number'd, though fad, till Death, his Doom, (which I	
To MITIGATE thus plead, not to REVERSE)	41
To better Life shall yield him, where with me	
All my Redeem'd may dwell in Joy and Bliss,	
Made one with ME as I with THEE am one."	

To whom the Father, without Cloud, serene.

45

46

47

All thy Request for Man, accepted Son,

Obtain; all thy Request was my Decree:

But longer in that Paradise to dwell,

The Law I gave to Nature him forbids:

Those pure immortal Elements that know

No gross, no unharmonious Mixture foul,

Ejest him tainted now, and purge him off,

As a Distemper, gross, to Air as gross,

And mortal food, as may dispose him best

For Dissolution wrought by Sin, that first

55

Distemper'd all Things, and of incorrupt

38. [The Smell of Peace toward Mankind;]
The Peace-offering is frequently called an Offering of a sweet Savour unto the

Lord." So Levit. iii. 5. Heylin.
44. [Made one with ME as I with THEE

am one."]
"That they all may be one, as thou Father art in me, and I in thee; and the Glory which thou given me, I have given them; that they may be one, even as we are one." John xvii, 21, 22.

48. But longer in that Paradise to dwell, It is plain from this Passage, that the Poet had a very different Idea of Paradise from that which is commonly received. Milton supposed Paradise to be situated above our Atmosphere, and out of the Reach of the Elements of our material World. Therefore he makes God say that Adam cannot possibly live any longer in Paradise without a Violation of those eternal Laws by which the Universe is governed.

Those pure immortal Elements, eject him now, as he is become gross by finning, and therefore purge bim off, as a Distemper, to Air and mortal Food equally gross as himfelf—that he may be thereby disposed and fitted for Dissolution, the necessary Consequence of his having sinned. Otherwise, says God, the Gift of Immortality with which I endowed him at the first (being lost and forfeited) he would have been miserable to all Eternity. Death therefore was provided in Mercy to him—That this was the Opinion of Milton respecting Paradise, as before afferted, is confirmed by the Lamentation of Eve upon her quitting line 282.

T

B

How shall I part, and whither wander down
Into a lower World, to this observe

And WILD? How shall we breathe in other

Less Punt, accustom'd to Inmontal

PARADISE LOST. Book XI. 473 I at first with two fair Gifts CORRUPTED. Created him endow'd, with HAPPINESS And IMMORTALITY: that fondly loft, This other ferv'd but to ETERNIZE Woe; 60 Till I provided Death; fo DEATH becomes His final Remedy, and after Life Try'd in sharp Tribulation, and refin'd By Faith and faithful Works, to fecond Life, Wak'd in the Renovation of the Just, 65 Refigns him up with Heav'n and Earth RENEW'D. But let us call to Synod all the Bleft Through Heav'n's wide Bounds; from them I will not hide My Judgments, how with Mankind I proceed, As how with peccant Angels late they faw, 70 And in their State, though firm, flood more confirm'D.

He ended; and the Son gave signal high To the bright Minister that watch'd; be blew His Trumpet, heard in OREB fince perhaps When God descended, and perhaps once more 75 To found at general Doom. Th' angelic Blast Fill'd all the Regions: From their blitsful Bowers Of amarantin Shade, Fountain or Spring, By the Waters of Life, where'er they fat In Fellowships of Joy, the Sons of Light 80 Hasted, reforting to the Summons high, And took their Seats; till from his Throne supream Th' Almighty thus pronounc'd his fovran Will,

67. [But let us call to Synod all the and with the Trump of God."

A Synod is any large Affembly.

74. [His Trumpet, heard in OREB fince perhaps, &c.]
For the Law was given on Mount Oreb with "the Noife of the Trumpet," Exod. xx. 18. and at the general Judgment, according to St. Paul, I Theff iv. 16. " The Lord shall descend from Heaven with a Shout, with the Voice of an Archangel,

82 [And took their Seats;] Milton has been censured by Dr. Bentley for describing the Angels as taking their Seats round the Throne of God; but it is plainly an Allufion (as Dr. Pearce obferves) to Rev. iv. 4. and xi. 6. where the four and twenty Elders are described as "fitting on Seats round about the Throne,

#### PARADISE LOST. Book XI " O Sons, like one of us Man is become To know both Good and Evit, fince his Take 85 Of that DEFENDED Fruit; but let him boaft His Knowledge of Good LOST, and Evil GOT. Happier, had it suffic'd him to have known Good by itself, and Evil not at all. He forrows now, repents, and prays contrite. 90 My Motions in him; longer than they move. His Heart I know, how variable and vain Self-left. Left therefore his now bolder Hand Reach also of the Tree of LIFE, and eat. And live for EVER, dream at least to live 95 For ever, to remove him I decree. And fend him from the Garden forth to till The Ground whence he was taken, fitter Soil. Michael, this my Bebest have THOU in Charge, Take to thee from among the Cherubim ICD

Thy Choice of flaming Warriors, left the Fiend, Or in Behalf of Man, or to invade Vacant Possession, some new Trouble raise: Haste thee, and from the Paradise of God Without REMORSE drive out the finful Pair. 105 From ballow'd Ground th' unboly, and denounce To them and to their Progeny from thence Perpetual BANISHMENT. Tet left they faint

84. [" O Sons, &c.]
The affembling of all the Angels of Heaven, to hear the folemn Decree paffed upon Man, is represented in very lively Ideas. The Almighty is here described as remem-bring Mercy in the midst of Judgment, and commanding Michael to deliver his Meffage in the mildest Terms, lest the Spirit of Man, which was already broken with the Sense of his Guilt and Misery, should fail before him.

86. [Of that DEFENDED Fruit;]
Forbidden Fruit, from defender (French) to forbid; fo used by Chaucer,
Where can you say in any manner Age
That ever God defended Marriage?
Hume and Richardson,

99. [Michael, this my Bebeff have THOU

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in Charge, ]
Our Author has with great Judgment fingled out Michael to receive this Charge. It would not have been fo proper for the fociable Spirit Raphael to have executed this Order: But as Michael was the principal Angel employed in driving the Rebel Angels out of Heaven, fo he was the most proper to expel our first Parents too out of Paradife.

102. for to invade Vacant Possession, ]
Attempt to possess himself of Paradise, empty and void, by Man's Expulsion. He ceas'd; and th' archangelic Pow'r prepar'd For swift Descent, with bim the Cobort bright Of watchful Cherubim; four FACES each

God is here represented as pitying our first Paients, and even while he is ordering Michael to drive them out of Paradise, orders him at the same Time to "bide all Terror;" and for the same Reason he chooses to speak of their Offence in the softest Manner, calling it only an Excess, as going beyond the Bounds of their Duty, by the same Metaphor as Sin is often called Transgression.

127. — [Cobort]
Brigade. A Cohort among the Romans confifted of 555 Foot and 65 Horfe. Ten Cohorts made a Legion. Richardson.

Among the poetical Parts of Scripture, which Milton has fo finely wrought into this Part of his Narration, I must not emit that wherein Ezekiel speaking of the Angels who appeared to him in Vision, adds that "every one had four Faces," and that "their whole Bodies, and their Backs, and their Hands, and their Wings were full of Eyes round about."

Ezekiel says that "every one had four

Faces," x. 14. The Poet adds, "Four Faces each had, like a double Yanus;" Janus was a King in Italy, and is represented with two Faces, to denote his great Widom, looking upon Things paft and to come; and the Mention of a well-known Image with two Faces may help to give us the better Idea of others with four. Ezekiel fays x. 12. "And their whole Body, and their Backs, and their Hands, and their Wings were full of Eyes round about." The Poet expresses it by a delightful Metaphor, "all their Shape spangled with Eyes," and then adds by way of Comparison more numerous than those of Argus," a Shepherd who had an hundred Eyes, "and more wakeful than to drouse," as his did, "charm'd with Arcadian Pipe, the past'ral Reed," that is, the pastoral Pipe made of Reeds, as was that "of Hermes," or Mercury, who was employed by Jupiter to lull Argus assept and kill him, "or his opiate Rod," the Caduceus of Mercury with which he could give Sleep to whomfoever he pleased. With this Pipe and this rod he lull'd Argus assept and cut off his Head,

426 PARADISE LOST.	Book XI.
Had, like a double Janus, all their Shape	A
Spangled with Eyes, more numerous than those	130
Of Argus, and more wakeful than to drouse,	130
Charm'd with Arcadian Pipe, the past'ral Reed	listing it
Of Hermes, or his opiate Rod. Mean while	
To refalute the World with facred Light	
Leucothea wak'd, and with fresh Dezos imbalm'd	135
The Earth, when Adam and first Matron Eve	-33
Had ended now their Orisons, and found	bond
Strength added from above, NEW Hope to spring	
Out of DESPAIR, Joy, but with Fear yet link'd;	
Which thus to Eve his welcome Words RENEW'D.	140
and Approach for the following the price	Man man
" Eve, eafily may Faith admit, that all	
The Good which we enjoy, from Heav'n descends;	THE Par
But that from us ought should ascend to Heav'n	
So prevalent as to concern the Mind	

The White Godd-sias the Name in Greek imports, the same with Matuta in Latin. Matuta is the early Morning that ushers in the Aurora rosy with the Sun-beams. And from Matuta is derived matutinus, early in the Morning. This is the last Morning in the Poem, the Morning of the satal Day, wherein our sirst Parents were expelled out of Paradise. It is impossible to say, how much Time is taken up in the Action of this Poem, since a great Part of it lies beyond the Sphere of Day; and for that Part which lies within the Sphere of Day, it is not easy to state and define the Time exactly, since our Author himself seems not to have been very exact in this Particular.

Of God high-bleft, or to incline his Will,

Hard to Belief may seem; yet this will PRAYER Or one short Sigh of human Breath, uphorne Ev'n to the Seat of God. For since I sought

An ingenious Writer and great Admirer of Milton thus descants upon this Passage, beginning here, and ending at ver, 152. "Bending his Ear." "How extremely fine is the Poetry of this Passage! How soft is the Beginning, occasioned by the Assonance of the two first Words, "Eve, easily" and

of the five next all alliterated with the fame Vowel, a.

145

— may Faith admit that all! How folemn is the Paule at the first Syllable of the third Line!

But \_\_\_\_ and the cæfure upon the Monofyllable us that follows immediately,

But—that from us—!

And the fame Energy is plainly perceived at the End of the fixth Line, where the Cæfure is placed upon the Monofyllable yet.

- yet - this will Prayer.
But when we come to that Line,

Kneel'd and before him bumbled all my Heart, fuch is the Force of the Word kneel'd in that Situation, that we actually fee Adam upon his Knees before the offended Deity; and by the Conclusion of this Paragraph—"Bending his Ear," infinite Goodness is visibly as it were represented to our Eyes ainclining to hearken to the Prayers of his penitent Creature." See Letters concerning poetical Translations, &c. p. 58, 59.

Book XI. PARADISE LOST.	427
By Pray'r th' offended Deity to appease,	
Kneel'd and before him bumbled all my Heart,	150
Methought I saw him placable and mild,	
Bending his ear; persuasion in me grew	
That I was beard with FAVOUR; PEACE return'd	7.1
Home to my Breast, and to my Memory	
His PROMISE, that thy SEED shall bruise our FoE;	155
Which then not minded in dismay, yet now	
Assures me that the BITTERNESS of Death	E HO
Is past, and we shall LIVE. Whence bail to THEE,	
Eve rightly call'd, Mother of all Manking,	
Mother of all things living, fince by THEE	160
Man is to live, and all things live for Man."	19,91

I.

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To whom thus Eve with fad Demcanour meek. " Ill worthy I fuch Title should belong To me TRANSGRESSOR, who for thee ordain'd A HELP, became thy SNARE; to me Reproach Rather belongs, Distrust and all Dispraise: But infinite in PARDON was my Judge, That I who first brought DEATH on all, am grac'd The Source of LIFE; next favourable THOU, Who bighly thus to intitle me vouchfaf'ft, 170 Far other Name deserving. But the Field To Labour calls us now with Sweat impos'd, Though after SLEEPLESS Night; for fee the Morn, All unconcern'd with our Unrest, begins Her rofy Progress smiling; let us forth, 175

157. [Assures me that the BITTER-NESS of Death

Is paft,]
Adam is made to talk in the Language of
Agag, I Sam. xv. 32. "And Agag faid,
Surely the Bitterness of Death is past."

Newton.

159. [EVE rightly call'd, MOTHER of all MANKIND,]
Gen. iii, 20. "And Adam called his Wife's Name Eve, because the was the Mother of all living." He called her before Ishah, Woman, because the was taken

NESS of Death

NESS of Death

NESS of Death

NESS of Death

Extracted—
as it is express'd VIII. 496. But now he
denominates her Eve or Havah from a
Hebrew Verb which fignifies to live, in
firm Belief that God would make her the
Mother of all Mankind, and of the promifed Seed particularly. Our Poet had
called her Eve before by way of Anticipation.

Newton.

175. [Her rofy Progress smiling;] See Note on l. 135. I never from thy Side HENCEFORTH to stray,

Where'er our Day's Work lies, though now injoin'd

LABORIOUS, till Day droop; while here we dwell,

What can be toilsome in these pleasant Walks?

Here let us live, though in FALL'N state, CONTENT." 180

So spake, so wish'd much-humbled Eve, but Fate Subscrib'd not; NATURE sirst gave Signs, impress'd On Bird, Beast, Air, Air suddenly eclips'd After short Blush of Morn; nigh in her Sight The Bird of Jove, stoop'd from his acry Tour,

Two Birds of gayest Plume before him drove:

Down from a Hill the Beast that reigns in Woods,

First hunter then, pursu'd a gentle Brace,

Goodliest of all the Forest, Hart and Hind;

Direct to th' Eastern Gate was bent their Flight.

Adam observ'd, and with his Eye the Chase

Parsuing, not unmov'd to Eve thus spake.

" O Eve, some further Change awaits us nigh, Which Heav'n by these mute Signs in Nature shows,

The Conference of Adam and Eve is full of moving Sentiments. Upon their going abroad after the melanchely Night which they had paffed together, they discover the Lion and the Eagle pursuing each of them their Prey towards the eaftern Gate of Paradife. There is a double Beauty in this Incident, not only as it prefents great and just Omens, which are always agreeable in Petry, but as it expresses that Enmity which was now produced in the animal Creation. The Poet to shew the like Changes in Nature, as well as to grace his Fable with a noble Prodigy, represents the Sun in an Eclipse. This particular Incident has likewise a fine Effect upon the Imagination of the Reader, in regard to what follows; for at the same Time that the Sun is under an Eclipse, a bright Cloud descends in the western Quarter of the Heavens, filled with an Host of Angels, and more luminous than the Sun itself. The whole Theatre of Nature is darkened, that this glorious Marchine may appear in all its Lustre and Magnistence.

182. [Subscrib'd not;]
That is, affented not, agreed not to it.
Subscribers, to underwrite, thence to agree
to. So the Word is sometimes used in Latin: And Milton often uses Words according to the Latin Idiom.

185. [The Bird of Jove, floop'd from his acry Tour.]
"The Bird of Jove," the Eagle. Stoop'd is a Participle here, and a Term of Falconry. Such Omens are not unusual in the Poets: But these Omens have a singular Beauty here, as they show the Chahnge that it produced among Animals, as well as the Change that is going to be made in the Condition of Adam and Eve; and nothing could be invented more apposite and proper for this Purpose. An Eagle pursuing two beautiful Birds, and a Lion chasing a fine Hart and Hind; and both to the eastern Gate of Paradise; as Adam and Eve were to be driven out by the Angel at the castern Gate of Paradise.

Newton,

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PARADISE LOST. Book XI. 420 Forerunners of his Purpose, or to warn 195 Us haply too secure of our Discharge From Penalty, because from DEATH releas'd Some Days; how long, and what till then our Life. Who knows, or more than this, that we are Dust. And thither must RETURN and be no more? Wby else this double Object in our Sight Of Flight pursu'd in th' Air, and o'er the Ground. One Way the felf-fame Hour ? Why in the East DARKNESS ere Day's Mid-courfe, and Morning Light More orient in you WESTERN Cloud, that draws O'er the blue Firmament a radiant white, And flow descends, with something beav'nly fraught?"

He err'd not, for by this the heav'nly Bands

Down from a Sky of Jasper lighted now
In Paradise, and on a Hill made Halt;

A glorious Apparition! had not Doubt

And carnal Fear that Day dimm'd Adam's Eye.

Not that more glorious, when the Angels met
Jacob in Mahanaim, where he saw.

The Field pavilion'd with his Guardians bright;

Nor that which on the staming Mount appear'd
In Dothan, cover'd with a Camp of Fire,

196. \_\_\_ [baply too fecure of our Difcbarge]
Perhaps too little apprehending Danger, too prefuming. Richardson. 205. More oriens]

Orient is here used for bright.

213. [Not that more glorious, &c.]
That was not a more glorious Apparition of
Angels, which appeared to Jacob at Mahanaim, Gen. xxxii. 1, 2. "And Jacob
went on his Way, and the Angels of God
met him: And when Jacob saw them, he
sid, This is God's Host; and he called
the Name of that Place Mahanaim."
Nor that which appeared on the staming
Mount in Dothan against the King of Syria, when he levied War against a single
Man, not like a generous Enemy, but like
a base Assistance of the same of the sa

closed the Designs of the King of Syria to the King of Brael, 2 Kings vi. 13, &c. "And it was told h m, saving, Behold he is in Dothan. The ref reset he the ther Herses, and Charios, and a great Hosta and they came by N girt and compassed the City about. And when the Servant of the Man of God was rifen ear v. and gone forth, behold an Host compassed the city both with Horses and Charios et Ard his Servant said unto him, Alay, my Master, how shill we do? And he answered, Fear not: For they that be with us are more than they that be with them. And Elsha prayed and said, Lord, I pray thee, open his Eyes that he may ice. And the Lord opened the Eyes of the young Man, and he saw: And behold the Mountain was full of Horses and Charlots of Fire round about Elisha."

430 PARADISE LOST.	Book XI
Against the Syrian King; who to surprise	550 8 1 2 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1
One Man, Affassin like, had levied WAR,	
War UNPROCLAIM'D. The princely Hierarch	220
In their bright Stand there left his Pow'rs to feize	
Possession of the Garden; HE alone,	
To find where Adam shelter'd, took his Way,	
Not unperceiv'd of Adam, who to Eve,	
While the great Visitant approach'd, thus spake.	225
" Eve, now expett great Tidings, which perhap	is
Of us will foon determine or impose	
New laws to be observ'd; for I desery	
From yonder blazing Cloud that veils the Hill	
One of the heav'nly Host, and by his Gait	230
None of the meanest, some great Potentate	
Or of the THRONES above, fuch MAJESTY	
bruefts him coming; yet not TERRIBLE,	
That I should fear, nor fociably MILD,	
As Raphael, that I should much confide,	233
But solemn and sublime, whom not to offend,	1581
With Reverence I must meet, and thou RETIRE."	nai Aşalı Azərbayca
He ended; and the Arch-angel foon drew nigh;	
Not in his Shape celestial, but as Man	
Clad to meet Man; over his lucid Arms A military Vest of Purple flow'd,	240
Livelier than Melibaan, or the Grain	

238. [th' Arch-angel foon drew are suitable to a Spirit of the highest Rank, and enquisitely described in the following I need not observe how properly this Author, who always suits his Parts to the 242. [Liwelier than Melibman,] Actors whom he introduces, has employed Michael in the Expulsion of our first Pa-rents from Paradise. The Arch-angel on this Occasion neither appears in his proper Shape, nor in that familiar Manner with which Raphael the fociable Spirit enter-tained the Father of Mankind before the Fall, His Person, his Post, and Behaviour

Of Sarra, worn by Kings and Heroes old

H In A S A

242. [Livelier than Melihan,]
Of a livelier Colour and richer Dye than any made at Melibara, a City of Theffaly, famous for a Fish called Ofirum, there caught and used in dying the noblest Purple. "Or the Grain of Sarra," or the Dye of Tyre, named Sarra of Sar, the Phanician Name of a Fish there taken, whose Blood and the number Colours. made the purple Colour. Hume. Book XI. PARADISE LOST. 431
In Time of Truce; Iris had dipt the Woof;
His starry Helm unbuckled show'd him prime 245
In Manhood where Youth ENDED; by his Side
As in a glist'ring Zodiac hung the Sword,
SATAN'S dire DREAD, and in his Hand the Spear.
Adam bow'd low; HE kingly from his State
Inclin'd not, but his Coming thus declar'd. 250

"Adam, Heaven's high Bebest no Preface needs:
Sufficient that thy Pray'rs are heard, and Death,
Then due by Sentence when thou didst transgress,
Defeated of his Seizure many Days
Giv'n thee of Grace, wherein thou mayst repent, 255
And one bad Ast with many Deeds well done
Mayst cover: Well may then thy Lord appeas'd
Redeem thee quite from Death's rapacious Claim;
But longer in this Paradise to dwell
Permits not; to remove thee I am come,
And send thee from the Garden forth to till
The Ground whence thou wast taken, fitter Soil."

He added not, for Adam at the News

HEART-struck with chilling Gripe of Sorrow stood,

That all his Senses BOUND; Eve, who unseen

2

244. — [Iris had dipt the Woof;]
A most poetical Expression. He had said before, that it was livelier than the Meliberan Grain, or than that of Sarra; it excelled the most precious Purple: but now he says that Iris herself had given the Colour, the most beautiful Colours being in the Rain-bow; nay "Iris had dipt the very Woof." He had before made use of a like Expression in the Mask. The attendant Spirit says,

"But I must first put off

"But I must first put off
These my sky robes spun out of Iris'
Woost."
Newton.
248. — and in his Hand the Spear. I

248. — and in his Hand the Spear. J The Construction of this, and the former Part of the Period is indeed thus: "By his Side hung the Sword, and the Spear in his Hand." The Image then is, that as his Sward hung loofely in his Belt, he

carried the Spear negligently in his Hand, as he advanced toward Adam.

263. [He added not, for Adam at the News, &cc.]
How naturally and juftly does Milton here describe the different Effects of Grief upon our first Parents! Mr. Addison has already remarked upon the Beauty and Propriety of Eve's Complaint, but I think there is an additional Beauty to be observed when one considers the fine Contrast which there is betwirt that and Adam's Sorrow, which was filent and thoughtful, as Eve's was loud and hasty, both consistent with the different Characters of the Sexes, which Milton has indeed kept up with great Ex-

actness through the whole Poem.

Richardfon.

# Yet all had beard, with audible Lament Discover'd soon the Place of her Retire.

Bo

T

" O UNEXPECTED Stroke, worle than of DEATH! Must I thus LEAVE thee, Paradise? Thus leave Thee, native Soil, these happy Walks and Shades, 270 Fit Haunt of Gops? Where I had Hope to foend, Quiet though SAD, the Respite of that Day That must be MORTAL to us both. O Flowers. That never will in other Climate grow. My early Visitation, and my last At ev'n, which I bred up with tender Hand From the first opening Bud, and gave ye Names, Who now shall rear ye to the Sun, or rank Your Tribes, and water from th' ambrofial Fount? THEE lastly, nuptial Bow'r, by me adorn'd 280 With what to Sight or Smell was fweet, from thee How shall I part, and whither wander down Into a lower World, to this OBSCURE And WILD? How shall we breathe in other Air Less pure, accustom'd to IMMORTAL Fruits?" 285

Whom thus the Angel interrupted mild.

"Lament not, Eve, but patiently resign
What justly thou hast lost; nor set thy Heart,
Thus over-fond, on that which is not thine;
Thy Going is not lonely; with thee goes
Thy Husband; Him to follow thou art bound;
Where He abides, think there thy native Soil."

266. [with audible Lament]
With foud Lamentation,
268: [O UNIX PECTED Stroke, &c.
Eve's Complete, upon hearing that the
was to be removed from the Garden of Pa-

was to be removed from the Garden of Paradie, is wonderfully beautiful: The Sentiments are not only proper to the Subject. but have fomething in them particularly foft and womanish.

Addison.

270. - [sative Soil,]

Paradife was the native Place of Eve, but Adam was formed out of the Duft of the Ground, and was afterwards brought into Paradife. Newton.

284. — [How shall we breathe in other

Lefs Pure, accussom'd to IMMORTAL Fruits?] Sec Note on 1. 48.

Adam by this from	the cold sudden Damp	
Recovering, and his f	catter'd Spirits return'd,	
To Michael thus his	humble Words address'd.	295
" Celestial, whether	er among the Thrones, or nam'd	
Of them the HIGHEST	r, for such of Shape may seem	
PRINCE above PRINC	ces, gently hast thou told	
	might else in telling wound,	
And in performing En	nd us; what besides	300
Of Sorrow and Dejes		
	in, thy Tidings bring;	
Departure from this	happy Place, our fweet	
Recess, and only Cons		
Familiar to our Eyes		305
INHOSPITABLE appea		
	known: And if by PRAYER	
Incessant I could hope		
	ngs can, I would not ceafe	
To weary him with		310
But Prayer against h	is absolute Decree	
No more avails than	Breath against the Wind,	
	bim that breathes it forth:	
Therefore to bis gre	at Bidding I SUBMIT.	
This MOST afflicts me	, that departing hence,	315
	hall be bid, depriv'd	
His bleffed Count'n	ANCE; bere I could frequent	
With Worship Place	by Place where he vouchfaf'd	
PRESENCE divine, a	nd to my Sons relate,	
	pear'd, under this Tree	320
Stood vifible, among	these Pines his Voice	
I heard, bere with h	im at this Fountain TALK'D:	

PARADISE LOST.

433

Book XI.

ag6. ["Celefial, whether, &c.]
Adam's Speech abounds with Thoughts, which are equally moving; but of a mere mafeuline and elevated Turn. Nothing can be conceived more sublime and poetical than the following Pasage in it,

This most afflicts me, that departing hence, &c. Addison.

297. — [for such of Shape may feem PRINCE above PRINCEs,]
A Sovereign of Sovereigns may have such an Appearance. Richardson.

434 PARADISE LOST, Book	XI.
So many grateful Altars I would rear	
Of graffy Turf, and pile up every Stone	
Of Lustre from the Brook, in Memory,	325
Or Monument to Ages, and thereon	
Offer sweet smelling Gums and Fruits and Flowers:	
In yonder nether World where shall I seek	*
His bright Appearances, or Foot-step trace?	
For though I fled him angry, yet recall'd	330
To Life prolong'd and promis'd Race, I now	
GLADLY behold though but his utmost Skirts	
Of Glory, and far off his Steps ADORE."	

To whom thus Michael with Regard benign. " Adam, thou know'st Heav'n HIS, and all the EARTH, Not this Rock only; his OMNIPRESENCE fills 336 Land, Sea, and Air, and every Kind that lives, Fomented by his virtual Pow'r and warm'd: All th' Earth he gave thee to possess and rule, No despicable Gift; surmise not then 340 His Presence to these narrow Bounds confin'd Of Paradise or Eden: This had been Perhaps thy capital Seat, from whence had spread All Generations, and had bither come From all the Ends of th' Earth, to celebrate 345 And reverence THEE their great PROGENITOR. But this Præeminence thou hast lost, brought down To dwell on even Ground now with thy Sons: Yet doubt not but in Valley and in Plain

325. — [in Memory,
Or Monument to Ages,]
Dr. Bentley afks what Difference there is
between Memorial and Monument, that or
must separate them. I think that by in
Memory Adam means for a Memorial to
himself, for Marks by which he might remember the Places of God's Appearance:
But because his Sons (who had not seen
God appearing there) could not be said to
remember them; he therefore changes his
Expression, and says "Or in Menument
to Ages," that is, to warn, teach, and

instruct them that God formerly appeared there to me. The Doctor, not perceiving the Sense of the Passage, would read from the Brooks in Memory;

Pearce.

A Monument to Ages. Pearce.

337. — [and every Kind that lives,]
The Confiruction is, "his Omnipresence fills every Kind that lives."

344. [and had bither come]
So the first Editions, and not shither, which
is in most of the latter ones.

Newton.

Book XI. PARADISE LOST.	435
God is as HERE, and will be found alike	350
Present, and of his Presence many a Sign	35
Still following thee, still compassing thee round	4.1
With Goodness and paternal Love, his Face	
EXPRESS, and of his Steps the Track DIVINE.	
Which that thou may'ft believe, and be confirm'd	355
Ere thou from hence depart, know I am fent	
To show thee what shall come in FUTURE Days	
To thee and to thy Offspring; Good with Bad	
Expect to bear, Supernal Grace contending	
With Sinfulness of Men; thereby to learn	360
True PATIENCE, and to temper Joy with Fear	1 . 1
And pious Sorrow; equally inur'd	
By Moderation either State to bear,	15 (45)
PROSPEROUS OF ADVERSE: So shalt thou lead	
Safest thy Life, and best prepar'd indure	365
Thy MORTAL Passage when it comes. Ascend	370
This Hill; let Eve (for I have drench'd her Eyes)	
Here fleep below, while thou to Foresight wak'ft;	1 4 2 1
As once thou fleptst, while she to LIFE was form'd."	

To whom thus Adam gratefully reply'd.

"Ascend, I follow thee, safe Guide, the Path
Thou lead'st me, and to the Hand of Heav'n submit,

359. [Supernal]
Sent from above.
366. [Ascend
This Hill;]

The Angel afterwards leads Adam to the highest Mount of Paradise, and lays before him a whole Hemisphere, as a proper Stage for those Visions which were to be represented on it. I have before observed how the Plan of Milton's Poem is in many Particulars greater than that of the Iliad or Æneid. Virgil's Hero, in the last of these Poems, is entertained with a Sight of all those who are to descend from him; but though that Episode is justly admired as one of the noblest Designs in the whole Æneid, every one must allow that this of Milton is of a much higher Nature.

Adam's Vision is not confined to any particular Tribe of Mankind, but extends to the whole Species. Addison.

367. - [let Eve (for I have drench'd

her Eyes)
Here fleep below,
It may be asked why Eve was not permitted to see this Vision, as she had no less Occasion than Adam "thereby to learn true Patience?" But Milton here only continues the same Decorum which he had before observed, when he made Eve retire upon Raphael's beginning his Conference with Adam, Book VIII. Besiden the Tenderaes of the Female Mind could not be supposed able to bear the shocking Soenes, which were going to be represented.

### 436 PARADISE LOST. Book XI

However chast'ning; to the Evil turn My obvious Breast, arming to overcome By suffering, and earn Rest from Labour won, If so I may attain." So both ascend In the Visions of God: It was a Hill Of Paradise the highest, from whose Top The Hemisphere of Earth in clearest Ken Stretch'd out to th' amplest Reach of Prospett lay. 380 Not higher that Hill nor wider looking round, Whereon for different Cause the Tempter set Our SECOND Adam in the Wildernels. To show him all Earth's Kingdoms and their GLORY. His Eye might there command wherever stood City of old or modern Fame, the Seat Of mightiest Empire, from the destin'd Walls Of Cambalu, Seat of Cathaian Can.

377. [In the Visions of God:]
A Scripture Expression. Ezek. viii. 3. "And the Spirit list me up between the Earth and the Heaven, and brought me in the Visions of God to Jerusalem." And again, Ezek. xl. 2. "In the Visions of God brought he me into the Land of Israel, and set me upon a very high Mountain." And these may very properly be called "the Visions of God" not only for discovering Things suture, but likewise for the Extensiveness of the Prospect, such as no human Eye could reach. For upon the highest Mountain the Eye can command only a small Part of the Hemisphere, by reason of the Roundness of the Earth: But here a whole Hemisphere lay stretch'd out to View at once like a Plain.

381. [Not bigber that Hill, &c.]
That Hill was not higher, whereon the
Devil fet our Saviour ("the fecond Man,"
a Cor. xv. 47. "the laft Adam," ver. 45.)
to "fhow him all the Kingdoms of the
World, and the Glory of them." Matth.
iv. 8. Newton.

387. — [from the destin'd Walls
Of Cambalu, &c.]
He first takes a View of Asia, and there of
the northern Parts, "the destin'd Walls'
not yet in being but design'd to be (which
is to be understood of all the rest) "of
Cambalu, Seat of Catbaian Can," the prine

cipal City of Cathay, a Province of Tartary, the ancient Seat of the Chams, "and Samarchand by Oxus," the chief City of Zagathaian Tartary, near the River Oxus, "Temir's Throne," the Birth-place and royal Refidence of Tamerlane; and from the northern he passes to the eastern and southern Parts of Asia, "to Paquin" or Pekin "of Sinean Kings," the royal City of China, the Country of the ancient Sina mentioned by Ptolemy, "and thence to Agra and Labor," two great Cities in the Empire of the great Mogul, "down to the golden Chersonele," that is Malacca, the most southern Promontory of the East Indies, so called on account of its Riches to distinguish it from the other Chersoneles or Peninsula's, "or where the Persan in Echatan sat," Echatana formerly the capital City of Persa, "or since in Hispahan," the capital City at present, "or where Russam Ksar" the Czar of Muscow, "in Mosco," the Metropolis of all Russia, "or the Sultan in Bizance," the Grand Signior in Constantinople, formerly Byzantium, "Turchessan, a Province of Tartary; he reckons these to Asia, as they are adjoining, and great Part of their Territories lie in Asia. He passes now into Africa; "nor could his Eye not ken th' Empire of Negus," the Upper Ethiopia, or the Land of the Abyssinians, subject to

Book XI. PARADISE LOST.	437
And Samarchand by Oxus, Temir's Throne,	
To Paquin of Sinean Kings, and thence	390
To Agra and Labor of great Mogul	
Down to the golden Chersonese, or where	
The Persian in Echatan sat, or since	
In Hispahan, or where the Rushan Ksar	
In Mosco, or the Sultan in Bizance,	395
Turchestan-born; nor could his Eye not ken	
Th' Empire of Negus to his utmost Port	
Ercoco, and the less Maritime Kings	
Mombaza, and Quiloa, and Melind,	
And Sofala thought Ophir, to the Realm	400
Of Congo, and Angola farthest South;	
Or thence from Niger Flood to Atlas Mount	
The Kingdoms of Almansor, Fez and Sus,	
Marocco and Algiers, and Tremisen;	
On Europe thence, and where Rome was to fway	405
The World: In Spirit perhaps he also faw	
Rich Mexico the Seat of Montezume,	
And Cusco in Peru, the richer Seat	
	And Samarchand by Oxus, Temir's Throne, To Paquin of Sinæan Kings, and thence To Agra and Labor of great Mogul Down to the golden Chersonese, or where The Persian in Echatan sat, or since In Hispahan, or where the Russian Ksar In Mosco, or the Sultan in Bizance, Turchestan-born; nor could his Eye not ken Th' Empire of Negus to his utmost Port Ercoco, and the less Maritime Kings Mombaza, and Quiloa, and Melind, And Sofala thought Ophir, to the Realm Of Congo, and Angola farthest South; Or thence from Niger Flood to Atlas Mount The Kingdoms of Almansor, Fez and Sus, Marocco and Algiers, and Tremisen; On Europe thence, and where Rome was to sway The World: In Spirit perhaps he also saw Rich Mexico the Seat of Montezume,

one Sovran, filled in their own Language Negus or King, and by the Europeans Prefter John, "to his utmoff Port Ercoco," or Erquico on the Red Sea, the north-eaft Boundary of the Abyfinian Empire, "and the less Maritime Kings," the lesser Kingdoms on the Sea-coast, "Mombaza, and Quiloa, and Melind," all near the Line in Zanguebar, a great Region of the Lower Ethiopia on the castern or Indian Sea, and subject to the Portuguese, "and Sefala thought Opbir," another Kingdom and City on the same Sea mistaken by Purchas and others for Ophir, whence Solomon brought Gold, "to the Realm of Congo," a Kingdom in the Lower Ethiopia on the western Shore, as the others were on the eastern, "and Angola farthest South," another Kingdom South of Congo; "or thence from Niger Flood," the River Niger that divides Negroland into two Parts, "to Atlas Mount," in the most western Parts of Assensing, "the Kingdoms of Assensor," the Countries over which Almansor, "the Countries over which Almansor was King, namely "Fez and Sus, Marocco and Assers, and Tremisen,"

all Kingdoms in Barbary. After Africa he comes to Europe, "On Europe thence, and where Rome was to fway the World?" The lefs is faid of Europe as it is fo well known. "In Spirit perhaps he alfo faw," he could not fee it otherwife; as America was on the opposite Side of the Globe, "rich Mexico," in North America, "the Seat of Montexame," who was fubdued by the Spanish General Cortes, "and Cusco in Peru," in South America, "the richer Seat of Atabalipa," the last Emperor, subdued by the Spanish General Pizarro, "and yet unspoil" Guiana," another Country of South America not then invaded and spoiled, "whose great City" namely Manhoa, "Geryon's Sons" the Spaniards, from Geryon an ancient King of Spain, "call El Dorado," or the Golden City, on account of its Richness and Extent, And thus he surveys the four different Parts of the World, but it must be consessed, than with any additional Beauty to the Poem.

438 PARADISE LOST. Bo	ok XI.
Of Atabalipa, and yet unspoil'd	
Guiana, whose great City Geryon's Sons	410
Call El Dorado: But to nobler Sights	
Michael from Adam's Eyes the Film remov'd,	
Which that false Fruit, that promis'd clearer Sight,	
Had bred; then purg'd with Euphrasy and Rue	
The vifual Nerve, for he had much to fee;	415
And from the Well of Life three Drops instill'd.	
So deep the Pow'r of these Ingredients pierc'd,	
E'en to the inmost Seat of mental Sight,	
That Adam, now enforc'd to close his Eyes,	
Sunk down, and all his Spirits became intranc'd;	420
But him the gentle Angel by the Hand	
Soon rais'd, and his Attention thus recall'd	
" Adam, now ope thine Eyes, and FIRST behold	
Th' Effects which THY original CRIME hath wrough	t
In some to spring from thee, who never touch'd	425
Th' excepted TREE, nor with the SNAKE conspir'd,	
Nor finn'd THY Sin, yet from that Sin derive	
Corruption to bring forth more violent Deeds."	
His Eyes he open'd, and beheld a Field,	
Part arable and tilth, whereon were Sheaves	430

Guiana, and yet unspoil'd Guiana, I suppose Milton alluded to the many frustrated Voyages, which had been made in fearch of this golden Country. If I resident this was the famous Place member right, this was the famous Place that Sir Walter Raleigh was to have brought such Treasures from. Thyer,

411. - [but to mobler Sights Mishael from Adam's Eyes the Film re-- [but to nobler Sights

mov'd,]
These which follow are "nobler Sights," being not only of Cities and Kingdoms, but of the principal Actions of Men to the final Confummation of Things. And to prepare Adam for these Sights the Angel "remov'd the Film from Adam's Eyes" as Pallas removed the Mists from Dio-medes's Eyes, Iliad. V.

Yet more, from mortal Mists I purge thy Eyes,

F

A14. — [purg'd with Eupbrafy and Rue]
Cleared the Organs of his Sight with Rue
and Eupbrafy or Eye-bright, so named of
its clearing Virtue.

427. [Nov. Em. ]

427. [Nor finn'd THY Sin,] So in Exod. xxxii. 30. "Ye have finned a great Sin." I John v. 16. "If any man fee his Brother fin a Sin." And the same manner of speaking has prevailed among the best Classic Authors, as well as in Scripture. "Yet from that Sin derive." The Word Sin is by Mistake omitted in Milton's fecond Edition, by which the Verse becomes lame and de-Ne wton. fective.

429. [His Eyes he open'd, and beheld a Field, &c.] In this great Review which Adam takes of all his Sons and Daughters, the first Objects New reap'd, the other Part Sheep-walks and Folds;
I' th' Midst an Altar as the Land-mark stood,
Rustic, of grassy Sord; thither anon
A sweaty Reaper from his Tillage brought
First Fruits, the green Ear, and the yellow Sheaf, 435
Uncull'd, as came to Hand; a Shepherd next
More meek came with the Firstlings of his Flock
Choicest and best; then sacrificing, laid
The Inwards and their Fat, with Incense strow'd,
On the cleft Wood, and all due Rites perform'd.
His Offering soon propitious Fire from Heav'n
Consum'd with mimble Glance, and grateful Steam;
The other's not, for his was not sincere;
Whereat he inly rao'd, and as they talk'd,

Objects he is presented with, exhibit to him the Story of Cain and Abel, which is drawn together with much eloseness and propriety of Expression. That Curiosity and fatorial Horror, which arises in Adam at the Sight of the first dying Man, is touched with great Beauty.

Addison.

Ilkewise retains) is understood of their bringing their Offerings to some common Place of Worship: And this Altar he makes of Turs, "of grassy Sord," as the first Altars are represented to be, and defirst the Sacrifice somewhat in the Manner of Homer. The Scripture says only

433. — [of graffy Sord 3]
That is, of Turf. The proper Word feems to be Swerd, but to be corrupted into Sword or Sord as it is commonly pronounced in green Sord and Sord of Bacon, which may justify Milton in fpelling it Sord. Some think it is misprinted for Sod, Turf, of the Belgic Sode, Italian Terra Soda of follown or folum: And Mr. Featon has caused it to be printed Sod, as Dr. Bentley has very affectedly swerd. Newton.

434. [A fweaty Reaper from his Tillage

brought, &c.]

It may be proper to compare this Account with the Sacred Hiftory, to which it alludes, Gen. iv. 2. &ct. "And Abel was a Keeper of Sheep, but Cain was a Tiller of the Ground. And in Process of Time it came to país, that Cain brought of the Fruit of the Ground, an Offering unto the Lord. And Abel, he also brought of the Firstlings of his Flock, and of the Fat thereof." The Poet adds, that Cain took the Fruits "uncull'd, as came to Hand," whereas Abel selected the Chotcest and Left" of his Flock; and in this some Interpreters have conceived the Guilt of Cain to consist. The Poet too makes them offer both upon the same Altar, for the Word brought in Scripture (which Milton

Place of Worship: And this Altar he makes of Turf, "of graffy Sord," as the first Altars are represented to be, and describes the Sacrifice somewhat in the Manner of Homer. The Scripture fays only that "the Lord had Respect unto Abel, and to his Offering; but unto Cain and his Offering he had not Respect:" The Poet makes this Respect unto Abel's Offering to be a Fire from Heaven confuming it; and herein he is justified by the Authority of the best Commentators Jewish and Christian; and there are several Instances of fuch Acceptance in Scripture. Cain's was not so accepted, "for (says the Poet) bis was not fincere," "And Cain was very wroth. — And Cain talked with Abel his Brother, and it came to pass when they were in the Field, that Cain role up against Abel his Brother, and sew him."
The Poet makes Cain to " fmite him into the Midriff" or Diaphragm, a nervous Musche separating the Breast from the Belly, "with a Stone," supposing it the most natural and the most ready Instrument at Hand, and so Cowley, David. I. and in his Note 16: but however he makes his Blood to be spilled, as the Scripture par-ticularly mentions "the Blood of Abel." Groan'd out his Sour with gufbing Brood

Groan'd out his Sour with gushing Brood effus'd.

This is very properly made the first Vision,

and is fo much inlarged upon, as it is of

Adam's immediate Descendants.

440 PARADISE LOST. Book	k XI.
Smote him into the Midriff with a Stone	445
That beat out Life; he FELL, and deadly pale	
Groan'd out his Soul with gusting Blood effus'd.	
Much at that Sight was Adam in his Heart	
Dismay'd, and thus in haste to th' Angel cry'd.	
" O Teacher, some great Mischief hath befall'n.	450
To that meek Man, who well had facrific'd;	
Is PIETY thus and pure Devotion PAID?"	
To whom Michael thus, be also mov'D, reply'd. "These two are BRETHREN, Adam, and to come	
Out of thy Loins; th' Unjust the Just hath slain,	455
For Envy that his Brother's Offering found	
From Heav'n Acceptance; but the bloody Fast	
Will be aveng'd, and th' other's Faith approv'd	
Lose no Reward, though bere thou fee him die,	
Rolling in Duft and Gore." To which our Sire.	460
Totaling in Day and Give.	400
" Alas, both for the DEED and for the CAUSE!	
But have I now feen DEATH? Is THIS the Way	
I must return to native Dust? O Sight	
Of TERROR, foul and ugly to behold,	
HORRID to think, how borrible to feel!"	465
Tional to states the section of the	405
To whom thus Michael. " Death thou haft feen	
In his first Shape on Man; but many Shapes	
Of Death, and many are the Ways that lead	
To his grim Cave, all DISMAL; yet to Sense	1
More terrible at th' ENTRANCE than within.	470
Some, as thou faw'ft, by violent Stroke shall die,	1

By Fire, Flood, Famine ; by INTEMP'RANCE more

[and th' other's Faith approv'd] offered unto God a more excellent Sacrifice than Cain, by which he obtained with twas, according to the Author of the ness, that he was righteous, God testify. Epithle to the Hebrews, who bears this ing of his Gifts; and by it he being dead, Tastimony to it, xi. 4. "By Faith Abel yet speaketh."

Boo In. Di Be W Sh Be A

A C C C I I

PARADISE LOST. Book XI. In Meats and Drinks; which on the Earth shall bring Diseases DIRE, of which a monstrous Crew Before thee shall appear; that thou mayst know 475 What Misery th' Inabstinence of Eve Shall bring on Men. Immediately a Place Before his Eyes appear'd, sad, noisome, dark; A LAZAR-HOUSE it seem'd, wherein were laid Numbers of all Diseas'd; all Maladies 480 Of ghastly Spasm, or racking Torture, Qualms Of beart-fick AGONY, all feverous Kinds, Convulsions, Epilepsies, fierce Catarrbs, Intestine Stone and Ulcer, Cholic Pangs, Demoniac PHRENZY, moaping MELANCHOLY, 485 And moon-struck MADNESS, pining ATROPHY, Marasmus, and wide-wasting PESTILENCE, Dropfies, and Afthma's, and joint-racking RHEUMS. Dire was the Tossing, deep the GROANS; DESPAIR Tended the Sick BUISIEST from Couch to Couch; And over them triumphant Death his Dart Shook, but DELAY'D to strike, though oft invok'd With Vows, as their chief Good, and final HOPE.

- [Immediately a Place, &c.] The fecond Vision fets before him the Image of Death in a great Variety of Appearances. The Angel, to give him a general Idea of those Effects which his Guilt had brought upon his Posterity, places before him a large Hospital or Lazar-house, filled with Persons lying under all Kinds of mortal Diseases. How finely has the Poet told us that the fick Persons languished under lingering and incurable Diftempers, by an apt and judicious Use of such imaginary Beings as those I mentioned in my last Paper! The Passion, which likewise rises in Adam on this October 1985 of the Passion of the cafion, is very natural. The Discourse between the Angel and Adam which follows, abounds with noble Morals.

Addison. 487. [Marasmus,] The Word is Greek, and it fignifies a Kind of Consumption, accompanied with a Fe-yer wasting the Body by Degrees; but we should observe, that these Verses,

Demoniac PHRENZY, mosping MELAN-CHOLY,

And moon-fruck MADNESS, pining ATRO-PHY,

Marafmus. and wide-wasting PESTILENCE, were not in the first, but were added by the Author in the second Edition, to swell the Horror of the Description. Dr. Bentley is for firiking them out again, but Mr. Pope fays they are three admirable Lines.

439. [Dire was the Tossing, deep the GROANS; DESPAIR, &c.] This is entirely in the picturefque Manner of Spenser, and seems to allude particularly to that beautiful Passage, where deferibing the Way to "Pluto's grifly Reign," he represents Pain, Strife, Revenge, &c. as so many Persons assembled, and over them sad Horror soating with grim Hue, and beating his Iron Wings. Fairy Queen, Book II. Cant. 7. St. 21. to St. 24.

By that Way's Side there fat infernal

Pain, &c.

PARADISE LOST. Book XI.

Sight fo DEFORM what Heart of Rock could long

Dry-ey'd behold? Adam could not, but WEPT,

Though not of Woman born; Compassion quell'd

His best of Man, and gave him up to Tears

A Space, till firmer Thoughts restrain'd Excess;

And scarce recovering Words his Plaint RENEW'D.

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" O MISERABLE Mankind, to what Fall 500 DEGRADED, to what wretched State RESERV'D! Better end bere UNBORN. Why is Life given To be thus wrested from us? Rather why OBTRUDED on us thus? Who if we knew What we receive, would either not accept 505 Life OFFER'D, or foon beg to lay it down, Glad to be fo dismis'd in PEACE. Can thus Th' Image of God in Man created once So goodly and erect, though faulty fince, To fuch unfightly Sufferings be debas'd 510 Under inhuman Pains? Why should not Man, Retaining Still divine SIMILITUDE In Part, from such Deformities be free, And for his Maker's Image Sake EXEMPT?"

"Their Maker's Image, answer'd Michael, then 515
Forsook them, when themseves they vilify'd
To serve ungovern'd Appetite; and took
His Image whom they serv'd, a brutish Vice;
Industive mainly to the Sin of Eve.

495. [Adam wert, Though not of Woman born; Com-

paffion quell'd
His best of Man, and gave him up to Tears]
This Thought (as Mr. Whalley observes)
is certainly from Shakespear, whose Words
Milton has preserved at the Close of the
Sentence.

I had not so much of Man about me, But all my Mother came into my Eyes, se And gave me up to Tears."

Henry V. Act. IV 517. [To serve ungovern'd APPETITE;]

Appetite here is made a Person: "and sook his Image whom they serv'd," that is, ungovern'd Appetites, "a brutish Vicz;" that was the principal Occasion of the Sin of Eve, "industive mainly to the Sin of Eve." How different is this Image from God's Infage, when (as we read in IV. 201.)

The Image of their glorious Maker shore,
Troth, Wisdom, Sanctitude severe and
pure!
Newton.

Book XI. PARADISE LOST.	443
Therefore so abject is their Punishment	520
Disfiguring not Gop's Likeness, but their own,	
Or if HIS Likeness, by themselves DEFAC'D,	
While they pervert pure Nature's healthful Rules	
To loathsome Sickness; WORTHILY, since they	
God's Image did not reverence in THEMSELVES."	525
" I yield it just, said Adam, and SUBMIT.	
But is there yet no other Way, besides	
These painful Passages, how we may come	
To Death, and mix with our connatural Dust?"	
"There is, faid Michael, if thou well observe	530
The Rule of not too Much, by Temp'rance taught,	
In what thou eat'st and drink'st, seeking from thence	
Due Nourishment, not gluttonous Delight;	
Till many Years over thy Head return:	
So may'st thou live, till like ripe Fruit thou drop	535
Into thy Mother's Lap, or be with Ease	10.
GATHER'D, not barfbly PLUCK'D, for Death MATURE	:
This is OLD AGE; but then thou must outlive	
Thy Youth, thy Strength, thy Beauty, which	will
change	
To wither'd, weak, and gray; thy Senses then	540
OBTUSE, all Taste of Pleasure must forego,	
To what thou hast; and for the Air of Youth,	
Hopeful and chearful, in thy Blood will reign	-
A melancholy Damp of COLD and DRY	

### " Henceforth I fly not DEATH, nor would prolong

To weigh thy Spirits down, and last consume!

The Balm of LIFE." To whom our Ancestor.

There is something very just and poetical in this Description of the Miseries of old Age, so finely contrasted as they are with he felt at the Time I the apposite Pleasures of Youth. It is in- in the Decline of L deed short, but vastly expressive, and I various Infirmities.

538. - [but then thou must outlive, &c.] think ought to excite the Pity as well as the Admiration of the Reader; fince the poor Poet is here no doubt describing what he felt at the Time he wrote it, being then in the Decline of Life, and troubled with

545

PARADISE LOST. Book XI.

Life much, bent rather how I may be quit Fairest and easiest of this cumbrous Charge, Which I must keep till my appointed Day Of rendring up, and patiently attend My Dissolution." Michael reply'd.

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" Nor love thy Life, nor bate; but what thou liv'ft Live WELL, how long or short permit to HEAVEN: And now prepare thee for another Sight." 555

He look'd, and faw a spacious Plain, whereon Were Tents of various Hue; by some were Herds Of Cattle grazing; others, whence the Sound Of Instruments that made melodious Chime Was heard, of Harp and Organ; and who mov'd 560 Their Stops and Chords was feen; his volant Touch Instinct through all Proportions low and high Fled and pursu'd transverse the resonant Fugue. In other Part stood one who at the Forge

- and patiently attend My Dissolution.] In the first Edition it was thus,

Which I must keep till my appointed Day Of rendring up. Michael to him reply d. But I suppose the Author thought that Ending too abrupt, and therefore added these Words in the second Edition, and omitted to bim for the Verfe fake.

Newton. 556. [He look'd, and faw a spacious Plain, &cc.]

As there is nothing more delightful in Poetry than a Contrast and Opposition of Incidents, the Author, after this melancholy Prospect of Death and Sickness, raises up a Scene of Mirth, Love, and Jollity. The secret Pleasure that steals into Adam's Heart, as he is intent upon this Vision, is imagined with great Delicacy. I must not omit the Description of the loofe Female Troop, who seduced the Sons of God, as they are called in Scrip-

For that fair Female Troop thou faw'ft, &c.

557. [Were Tents of various Hue; &c.] These were the Tents of the Posterity of Cain, as the Author himself afterwards

instructs us; "by fome were Herds of Cattle grazing;" these belonged to Jabal, "he was the Father of fuch as dwell in Tents, was the rather of luch as dwell in Tents, and of fuch as have Cattle," Gen. iv. 20.

"Others, whence the Sound was beard of Harp and Organ;" these belonged to Jubal, "he was the Father of all such as handle the Harp and Organ." Gen. iv.

21. In other Part stood one at the Forge;" This was Tubal-Cain, "an Instructor of Course Artisteer in Reals and Lea." every Artificer in Brass and Iron," Gen.

562. [Infined through all Proportions, &c.] His nimble Fingers, as if inspired, flew through all the various Distances of Sound, " o'er all Proportions, low or high," treble or base, and through all its Parts followed the founding Symphony. A Fugue (of Fuga Latin, a Flight) is in Music the Correspondency of Parts, answering one another in the same Notes, either above or below; therefore exactly and graphically filed Resonant, as sounding the same Notes over again. Milton is the more particular in this De-

fcription, as he was himself a Lover of Music, and a Performer upon the Organ.

PARADISE LOST. Book XI. 445 Lab'ring, two massy Clods of Iron and Brass 565 Had melted, (whether found where casual Fire Had wasted Woods on Mountain or in Vale. Down to the Veins of Earth, thence gliding bot To some Cave's Mouth, or whether wash'd by Stream From underground) the liquid Ore he drain'd 570 Into fit Molds prepar'd; from which he form'd First his own Tools; then, what might else be wrought Fusil or grav'n in METAL. After these, But on the bither Side, a different Sort From the high neighb'ring Hills, which was their Seat. Down to the Plain DESCENDED: by their Guise 576 Fust Men they seem'd, and all their Study bent To worship God aright, and know his Works Not bid, nor those Things last which might preserve FREEDOM and PEACE to Men: They on the Plain Long had not walk'd, when from the Tents behold A Bevy of fair Women, RICHLY GAY In Gems and wanton Dress; to th' Harp they sung Soft amorous Ditties, and in Dance came on: The Men though GRAVE, ey'd them, and let their Eyes

By melting or carving. Hume.

Ibid. — [After thefe,]
As being the Descendants of the younger Brother, "but on the bither Side," Cain having been banished into a more distant Country, "a different Sort," the Posterity of Seth, wholly different from that of Cain, "from the bigh neighbring Hills, which was their Seat," having their Habitation in the Mountain near Paradise, "down to the Plain Descended," where the Cainites dwelt: "By their Guife just Men they feem'd, and all their Study bent to worship. God aright," the Scripture itself speaks of them as the Worshippers of the true God, "and know his Works not bid," and Josephus and other Writers inform us, that they were addicted to the Study of natural Philosophy, and especially of Astronomy (Joseph. Antiq. Lib. I. c. 2.) "nor those Things last" (in the first Edition it is loss, but afterwards corrected among the Errata.) "which might preserve," nor was it their last Care and Study to know

those Things which might preserve "FREE-DOM and PEACE to Men" Though this Account of the Sethites be in the general agreeable to Scripture, yet the Particulars of their living in the Mountains near Paradise, and of their descending thence into the Plain, and there corrupting themselves in that Manner with the Daughters of Cain, our Author seems to have taken from the Oriental Writers, and particularly from the Annals of Eutychius.

S82. [A Bevy of fair Women,]
A Bevy is a Company, of the Italian Beva
(fave Hume) a Covey of Partridges. It is
a Word used by Chaucer, and by Spenser
likewise of a Company of Women, Fairy
Queen, B. II. Cant. 9. Stan. 34.
A lovely Bevy of fair Ladies sat.
And by Shakespear, Henry VIII. Acr. I.

None here he hopes,
In all this noble Bevy, has brought with
her
One Care abroad, Newton,

446	PARADISE LOST. B	ook XI.
Rove v	without Rein, till in the amorous Net	586
FAST (	caught, they lik'd, and each his Liking CHOS	
And n	ow of Love they treat, till th' Evening Star	,
Love's	HARBINGER, appear'd; then all in Heat	
They i	light the nuptial Torch, and bid invoke	590
Нуме	in, then first to Marriage rites invok'd:	
With I	Feast and Music all the Tents RESOUND.	
Such h	happy Interview and fair Event	August .
Of Lor	ve and Youth not lost, Songs, Garlands, Flow	vers,
	harming Symphonies attach'd the Heart	595
	AM, soon inclin'd t' admit Delight,	
The B	Sent of NATURE; which he thus EXPRESS'D.	

"TRUE Opener of mine Eyes, prime Angel blest, Much better feems THIS Vision, and more Hope Of peaceful Days PORTENDS, than those two PAST: Those were of Hate and Death, or Pain much worse, Here Nature seems fulfill'd in all her Ends."

To whom thus Michael. "Judge not what is best By PLEASURE, though to Nature feeming meet, Created, as thou art, to NOBLER End 605 HOLY and PURE, Conformity divine. Those Tents thou faw'ft so pleasant, were the Tents Of WICKEDNESS, wherein shall dwell HIS Race Who flew his Brother; studious they appear Of Arts that polish LIFE, Inventors RARE, 610 Unmindful of their Maker, though his Spirit Taught them, but they his Gifts acknowledg'd none. Yet they a beauteous Offspring shall beget; For that fair Female Treep thou faw'ft, that feem'd Of Goddesses, so blithe, so smooth, so gay, 615

The Construction is not, as some may apprehend, "For that fair Fomale Troop (which) thou saw's;" but "thou saw's!

614. [For that fair Female Troop thou that fair Female Troop, that feem'd, &c." faw f.] which is a sufficient Proof of the Posterity of Cain begetting a beautious Offspring.

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To whom thus Adam of fort Joy bereft. " O PITY and SHAME, that they who to live well Enter'd so fair, should turn aside to tread Paths indirect, or in the Mid-way FAINT! But still I fee the Tenor of Man's Woe Holds on the same, from Woman to BEGIN."

" From Man's effeminate SLACKNESS it begins, Said th' Angel, who should better hold his Place

The World ERELONG a World of Tears must weep."

619. [APPETENCE,] Defire.

62 1. To thefe that fober Race of Men, &c. ] As we read in Gen. vi. 2. "The Sons of God faw the Daughters of Men, that they were fair; and they took them Wives of all which they chose." It is now generally agreed that this Paffage is to be underflood of the Sons of Seth, the Worshippers of the true God, making Matches with the idolatrous Daughters of wicked Cain: and Milton very rightly puts this Confiruc-tion upon it here, though elsewhere he feems to give into the old exploded Conceit of the Angels becoming enamoured of the Daughters of Men. See III. 463. and like-wife V. 447. Newton,

wife V. 447.

627. [The World ERSLONG a World of Tears must weep."]

Tears must weep." Dr. Bentley observes that this World and World is a Jingle, and that "a World of Tears" is a low Expression. He would therefore read "a Flood of Tears;" as Milton speaks in ver. 757. But if this

Verse be blameable on this Account, yet our Poet has used the same Way of Speaking in IX. 11.

That brought into this World a World of I think that the foregoing Part of this Sen-

tence should be pointed thus,

- and now swim in Joy,

Erelong to fwim at LARGE; and laugh,

The World ERELONG a World of Tears must weep.

For " favinming in Joy" and " favinming at large" are opposed to each other, as are likewise "laughing" and " eveeping a World of Tears.

As the Sense is so much improved by this Pointing, we cannot but prefer it to Milton's own, which was thus:

and now swim in Joy, (Erelang to Swim at LABGE) and laugh; for which

The World ERELONG a World of Tears must weep. Newton.

# By Wisdom, and Superior Gifts receiv'd. But now prepare thee for another Scene."

	He look'd, and faw wide Territory spread	
	Before him, Towns, and rural Works between,	
	Cities of Men with lofty Gates and Towers,	640
	Concourse in Arms, fierce FACES threatning War,	
	Giants of mighty Bone, and bold Emprise;	
	Part wield their Arms, Part curb the foaming Steed,	
	Single or in Array of Battle rang'd	
	Both Horse and Foot, nor idly must'ring stood;	645
	One Way a Band select from Forage drives	13
	A Herd of Beeves, fair Oxen and fair Kine	
	From a fat Meadow Ground; or fleecy Flock,	
	Ewes and their bleating Lambs over the Plain,	
	Their Booty; scarce with Life the Shepherds fly,	650
	But call in Aid, which makes a bloody Fray;	
	With cruel Torneament the Squadrons join;	
	Where CATTLE pastur'd late, now scatter'd lies	
	With CARCASSES and ARMS th' enfanguin'd Field	
	DESERTED: Others to a City ftrong	655
	Lay siege, incamp'd; by Battery, Scale, and Mine,	33
	Assaulting; others from the Wall defend	
	With Dart and Javelin, Stones and Sulphurous FIRE;	
	On each Hand SLAUGHTER and gigantic Deeds.	
	In other Part the scepter'd Heralds call	660
,	To Council in the City Gates: Anon	
	Gray-beaded MEN and grave, with Warriors mix'd,	
	Assemble, and Harangues are heard, but soon	
	In factious Opposition, till at last	

638. [He look'd, and faw wide Territory foread, &c.]
The next Vision is of a quite contrary Nature, and filled with the Horrors of War. Adam at the Sight of it melts into Tears, and breaks out in that passionate Speech,

— O what are these,
Death's Ministers, not Men, &c.

642. — [Emprife;]
An old Word for Enterprife.
661. [To Council in the City Gates:]
For there Assemblies were anciently held, and the Judges used to fit, Gen. xxxiv. 20.
Deut, xvi. 18. xxi. 19. Zech. viii. 16.

Newton

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PARADISE LOST. Book XI. 449 Of middle Age one rifing, eminent 665 In wife Deport, spake much of Right and Wrong, Of Justice, of RELIGION, Truth and Peace, And lungment from above: Him Old and Young Exploded and had feiz'd with violent Hands, Had not a Cloud descending snatch'd him thence 670 Unseen amid the Throng: So Violence Proceeded, and Oppression, and Sword-law Through all the Plain; and REFUGE none was found. Adam was all in Tears, and to his Guide Lamenting turn'd full fad; "O what are thefe, DEATH'S MINISTERS, not MEN, who thus deal Death Inhumanly to Men, and multiply Ten thousandfold the Sin of bim who slew His Brother: For of whom fuch Massacre Make they but of their Brethren, MEN of MEN? But who was that just Man, whom had not Heaven Rescued, had in his Righteousness been lost?"

To whom thus Michael. "These are the Product
Of those ill-mated Marriages thou saw's,
Where Good with Bad were match'd, who of themselves
Abhor to join; and, by Imprudence mix'd,
Produce prodigious Births of Body or Mind.
Such were these Giants, Men of high Renown;

665. [Of middle Age one rifing,]
Enoch faid to be " of middle Age," because
he was translated when he was but 365
Years old; a middle Age then. Gen. v.
23. Richardson.

668. And JUDGMENT from above: ]
It appears from holy Writ, that he was not only a good Man. "and walked with God," Gen. v. 24. but that he remonfrated likewise against the Wickedness of Mankind, and denounced the heavy Judgment of God against them, Jude 14. "Behold the Lord cometh with ten thousand of his Saints, to execute Judgment upon all, &c." which the Poet alludes to more plainly afterwards, ver. 724.

To judge them with his Saints.

Newton.
688. [Such were these Giants, Men of high Renotun]
Gen. vi. 4. "There were Giants in the

Gen. vi. 4. "There were Giants in the Earth in those Days; and also after that, when the Sons of God came in unto the Daughters of Men, and they bare Children to them: The same became mighty Men, which were of old, Men of Renown." Some Commentators understand by the Word which we translate Giants, Men of large Bulk and Stature; others conceive them to be no more than Robbers and Tyrants: Our author includes bethe

PARADISE LOST. Book XI. For in those Days MIGHT only shall be admir'd, And Valour and beroic Virtue call'd. 690 To overcome in Battle, and subdue Nations, and bring home Spoils with infinite Man-flaughter, shall be held the highest Pitch Of human GLORY; and for Glory done Of TRIUMPH, to be stil'd great Conquerors, PATRONS of Mankind, Gods, and Sons of Gods; DESTROYERS rightlier call'd and PLAGUES of Men. Thus Fame shall be achiev'd, Renown on Earth, And what most merits Fame in Silence hid. But HE the fev'nth from thee, whom thou beheldst The only Righteous in a World perverse, And therefore batcd, therefore so beset With Foes for daring fingle to be just, And utter odious TRUTH, that God would come To judge them with his Saints: HIM the Most High 705 Rapt in a balmy Cloud with winged fleeds Did, as thou faw'ft, receive; to walk with God High in Salvation and the Climes of Blifs, Exempt from DEATH; to show thee what REWARD Awaits the Good, the rest what Punishment; Which now direct thine Eyes and foon behold."

### He look'd, and faw the Face of Things quite chang'd;

both Interpretations, and leaves the Choice to the Reader, "prodigious Births of Body or Mind. Newton.

Body or Mind.

Newton.

694. — [and for Glory done Of TRIUMPH, to be fill'd great Con-

QUERORS.]
Dr. Newton's Confruction of this Passage is certainly just, viz. To overcome, to subdue, to spoil spall be held the highest Pitch of Glory, and shall be done for Glory of Triumph, shall be achieved for that End and Purpose to be slided great Conquerors, &c. but it is amazing to me that he should call it one of the most difficult Passages.

700. [But he the sevents from thee,]

Jude xiv. "And Enoch also the seventh from Adam, &c."

711. [Which now direct thine Eyes and foon behold.]

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The Syntax is remarkable. Which govern'd not by the Verb next following, but by the last in the Sentence.

Newton.

712. [He look'd, and faw the Face of Things quite chang'd;]

Milton, to keep up an agreeable Variety in his Vifions, after having raifed in the Mind of his Reader the feveral Ideas of Terror which are conformable to the Defeription of War, paffes on to those foster Images of Triumphs and Festivals, in that Vision of Lewdress and Luxury, which others in the Flood,

Addition.

Book XI. PARADISE LOST.	451
The brazen Throat of War had ceas'd to roar;	
ALL now was turn'd to Jollity and Game,	
To Luxury and Riot, Feast and Dance,	715
MARRYING OF PROSTITUTING, as befel;	4.7
Rape or Adultery, where passing fair	10
Allur'd them: thence from Cups to civil BROILS.	
At length a reverend Sire among them came,	1752
And of their Doings great Dislike declar'd,	720
And testify'd against their Ways; he oft	-
Frequented their Affemblies, wherefo met,	TO SHE !
Triumphs or Festivals, and to them preach'd	
Conversion and Repentance, as to Souls	
In Prison under Judgments imminent:	725
But all in vain: which when he faw, he ceas'd	9 5 15
Contending, and remov'd his Tents far off:	1
Then from the Mountain hewing Timber tall,	Taking his
Began to build a Veffel of huge Bulk	729
Measur'd by Cubit, Length, and Breadth, and Height	th,
Smear'd round with Pitch; and in the Side a Door	
Contriv'd, and of Provisions laid in large	
For Man and Beast: When lo, a Wonder strange;	7, 18
Of every Beast, and Bird, and Insect small	* 5
Came Sev'ns, and Pairs, and enter'd in, as taught	735

723. — [preach'd Conversion and Repentance, as to Souls

In Prison]
This Account of Noah's preaching is founded chiefly upon St. Peter, 2 Pet. ii. 5. "Noah a Preacher of Righteousness," and 1 Pet. iii. 19, 20. "By which also he went and preached unto the Spirits in Prison, which sometime were disobedient, when once the Long-suffering of God waited in the Days of Noah:" As what follows of Noah's desisting when he found his Preaching inessection, and removing it to another Country, is taken from Josephus, Antiq. Lib. I. c. 3.

Newton.
730. [Measur'd by Cubit, Length, and
Breadth, and Height,]
The Dimensions of the Ark are given,
Gen. vi. 15. "The Length of the Ark

shall be three hundred Cubits, the Breadth of it fifty Cubits, and the Height of it thirty Cubits." A Cubit is the Measure from the Elbow to the Finger's Ends, and is reckened a Foot and a half, or (according to Bishop Cumberland) 21 Inches \$88 Decimals.

Newton.

731. [Smear'd round with Pitch; and in the Side a Door, &c.]

Gen. vi. 14. "Thou shalt pitch it within and without with Pitch; and the Door of the Ark shalt thou set in the Side thereof." ver. 16. "And take thou unto thee of all Food that is eaten, and thou shalt gather it to thee; and it shall be for Food for thee and for them."

735. [came Sew'ns and Pairs,]
Sewens of clean Creatures, and Pairs of
unclean. For this and other Particulars
here mentioned, fee Gen. vii.

### 452 PARADISE LOST.

Their Order: Last the SIRE, and his three Sons With their four Wives; and God made fast the Door. Mean while the South-wind rose, and with black Wings Wide bovering, all the Clouds together drove From under Heav'n; the Hills to their Supply 740 Vapour, and Exhalation dusk and moist, Sent up amain; and now the thicken'd Sky Like a dark Cieling stood; down rush'd the Rain Impetuous and continued, till the Earth No more was seen; the floting Veffel swum

745

As it is visible that the Poet had his Eye

apon Ovid's Account of the universal Deluge, the Reader may observe with how much Judgment he has avoided every thing that is redundant or puerile in the Latin Poet. We do not see here the Wolf fwimming among the Sheep, nor any of those wanton Imaginations, which Seneca found fault with, as unbecoming the great Catastrophe of Nature. If our Poet has imitated that Verse in which Ovid tells us that there was nothing but Sea, and that this Sea had no Shore to it, he has not fet the Thought in fuch a Light as to incur the Cenfure which Critics have passed upon it. The latter Part of that Verse in Ovid is idle and superssuous, but just and beautiful in Milton :

· Sea cover'd Sea,

SEA without SHORE. In Milton the former Part of the Description does not forestal the latter. much more great and folemn on this Occa-Son is that which follows in our English

and in their Places Where Luxury late reign'd, SEA-MON-STERS whelp'd

And Rabled than that in Ovid, where we are told that the Sea-calves lay in those Places where the Goats were used to browze? The Reader may find several other parallel Pasfages in the Latin and English Description of the Deluge, wherein our Poet has visibly the Advantage. The Sky's being overcharged with Clouds, the defeending of the Rains, the Rifing of the Seas, and the Appearance of the Rainbow, are such Descriptions as every one must take notice of. The Circumstance relating to Para-

738. [ Mean while the South-wind dife is fo finely imagined, and fultable to the Opinions of many learned Authors, that I cannot forbear giving it a Place in this Paper; then shall this Mount

Of Paradife by Might of Waves be

mov'd, &c.

The Transition which the Poet makes from the Vision of the Deluge, to the Con-cern it occasion'd in Adam, is exquisitely graceful, and copied after Virgil, though the firft Thought it introduces is rather in the Spirit of Ovid,

How didft thou GRIEVE then, Adam, to bebold, &cc.

I have been the more particular in my Quotations out of the eleventh Book of Paradife Loft, because it is not generally reckoned among the most shining Books of this Poem; for which Reason the Reader might be apt to overlook those many Pasfages in it which deferve our Admiration. The eleventh and twelfth are indeed built upon that fingle Circumftance of the Removal of our first Parents from Paradife; but though this is not in itself so great a Subject as that in most of the foregoing Books, it is extended and divertified with so many furprifing Incidents and pleasing Episodes, that these two last Books can by no Means be sooked upon as unequal Parts of this divine Poem. I must further add, that had not Milton represented our first Parents as driven out of Paradise, his Full of Man would not have been complete, and confequently his Action would have been imperfect.

743. [Like a dark Cieling flood;] Cieling may be thought too mean a Word in Poetry, but Milton had a View to its Derivation from Calum (Latin) Cielo (Ita-Richardson. lian) Heaven,

#### PARADISE LOST. Book XI. 453 Uplifted, and secure with beaked Prow Rode tilting o'er the Waves: All Dwellings else Flood OVERWHELM'D, and them with all their Pomp Deep under Water ROLL'D; Sea cover'd Sea, SEA without SHORE; and in their Palaces 750 Wher Luxury late reign'd, SEA-MONSTERS whelp'd And stabled: Of Mankind, so NUMEROUS late, ALL left, in one small Bottom swum imbark'd. How didst thou GRIEVE then, Adam, to behold The End of all thy Offspring, END so SAD, 755 DEPOPULATION? THEE another Flood, Of Tears and Sorrow a Flood thee also DROWN'D. And funk thee as thy Sons; till gently rear'd By th' Angel, on thy Feet thou flood'ft at last, Though comfortless, as when a Father mourns 760 His Children, all in View DESTROY'D at once; And scarce to th' Angel utter'dit thus thy Plaint.

"O Visions ILL foreseen! better had I
Liv'd ignorant of future, so had borne
My Part of Evil only, each Day's Lot
Fnough to bear; those now, that were dispensed
The Burd'n of many Ages, on me light
At once, by my FOREKNOWLEDGE gaining Birth
Abortive, to torment me ere their Being,

746. [with beaked Prow Rede tilting o'er the Waves:]

Beaked Prow, Prow, the Head of a Ship, beaked because the ancient Vessels projected like the Beak of a Bird. Tilting from the Anglo-Saxon Word Tealtrian, to wag up and down; thence probably those that rode against one another formerly in great and solemn Shows were called Tilters, the Horses curvetting or galloping, and the Spears extended towards each other making such a Sort of Appearance.

Richardson,
756. [Depopulation]
The universal dispeopling of all the World,
756. \_\_\_\_\_\_ dispens d

The Barden of many Ages.]
Diffributed, dealt out in Parcels, to be a fufficient Burden, the Load of many Ages. Dispensare from pense to weigh; thence comes the Word pensum, the Quantity of Wool that was weighed out to the Maids to spin, thence it means a Task in general, and to dispense is to distribute these Tasks to every one. The Word is used with great Propriety, and in the true antique Sense. See also III. 579.

Richardson.

With regard to the Poetry, however, it is one of the worst Lines in all the Poem: The Liberty taken in it, being by no Means a Licentia Poetica.

PARADISE LOST. Book XI. With Thought that they must BE. Let no Man feek 770 Henceforth to be FORETOLD what shall befall HIM or his Children; EVIL he may be SURE. Which neither his foreknowing can prevent. And be the FUTURE Evil shall no less In Apprehension, than in Substance, feel 775 Grievous to bear: But that Care now is past; MAN is not whom to warn: Those few ESCAP'D Famine and Anguish will at last consume Wand'ring that watry Defert. I had Hope When Violence was ceas'd, and War on Earth, 780 All would have then gone WELL, Peace would have crown'd With Length of happy Days the Race of Man: But I was far DECEIV'D; for now I fee Peace to CORRUPT no less than War to WASTE. How comes it thus? Unfold, celestial Guide, 785 And whether bere the Race of Man will END,"

To whom thus Michael. "Those, whom last thou saw'st In Triumph and luxurious Wealth, are they First seen in Acts of Prowess eminent
And great Exploits, but of true VIRTUE void;
Tyo
Who having spilt much Blood, and done much Waste
Subduing Nations, and achiev'd thereby
Fame in the World, high Titles, and rich Prey,
Shall change their Course to Pleasure, Ease, and Sloth,
Surfeit, and Lust; till Wantonness and Pride
The Conquer'd also, and Instav'd by War,
Shall with their Freedom lost all VIRTUE lose

770. [Let no Man seek, &c.]
This Monition was not impertinent at a
Time when the Folly of casting Nativities was still in use. Warburton.
773. [Which neither his foreknowing can

prevent.]
Dr. Bentley fays that nothing follows as
Sequel to neither, and supposes he gave it,

Which never his foreknowing can prevent.
But neither is not always followed by nor, but
fometimes by and; and I wonder the Doctot should object to this Manner of Speaking, when it is so frequent and so elegant
in Latin.

Newton.

798. [Shall with their FREEDOM loft all VIRTUE lofe]

Milton

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Book XI. PARADISE LOST.	455
And Fear of God, from whom their Piety feign'd	
In sharp Contest of Battle found no Aid	800
Against Invaders; therefore cool'd in Zeal	
Thenceforth shall prastise how to live secure,	
Worldly or diffolute, on what their Lords	
Shall leave them to enjoy. For th' Earth shall bear	
More than enough, that Temperance may be try'd:	805
So all shall turn degenerate, all DEPRAV'D;	
Justice and Temp'rance, Truth and Faith FORGOT;	
One Man except, the only Son of Light	
In a dark Age, against Example GOOD,	
Against Allurement, Custom, and a World	810
Offended. FEARLESS of Reproach and Scorn,	
Or Violence, he of their wicked Ways	7
Shall them admonish, and before them set	
The Paths of Righteousness; how much more safe,	
And full of Peace: Denouncing WRATH to come	815
On their Impenitence; and shall return	
Of them derided, but of God observed	
The one just Man alive; by his Command	
Shall build a wondrous Ark, as thou beheldst,	
To fave bimfelf and Houshold from amidst	820
A World devote to universal WRACK.	
No sooner be with them of Man and Beast	
Selett for Life shall in the Ark be lodg'd,	
And shelter'd round, but all the Catarasts	
Of Heav'n set open on the Earth shall pour	825
Rain DAY and NIGHT; all Fountains of the Deep	1 1
BROKE UP, shall heave the Ocean to usurp	1
	6 2 1

Milton every where shows his Love of Liberty, and here he observes very rightly that the Loss of Liberty is soon followed by the Loss of all Virtue and Religion. There are such Sentiments in several Parts of his Prose Works, as well as in Aristotle and other Masters of Politicks.

\$21. [A World devote to universal WRACK.]

Devote is used here and elsewhere as de-

824. — [all the Cataracts
Of Heav'n fet open on the Earth shall
pour
Rain DAY and NIGHT; all Fountains of
the Deep

BEOKE UP,]
Gen. vii. 11. "The fame Day were all the Fountains of the great Deep broken up,
G g 4 and

PARADISE LOST. Book XI. Beyond all Bounds, till Inundation rife Above the bigbest Hills: Then shall this Mount Of Paradise by Might of Waves be mov'd 830 Out of his Place, push'd by the horned Flood, With all his Verdure spoil'd, and Trees adrift, Down the great River to the opening Gulf; And there take Root an Island falt and bare, The Haunt of Seals, and Ores, and Sea-mews Clang: 835 To teach thee that God attributes to Place No SANCTITY, if none be thither brought By Men who there frequent, or therein dwell. And now what further shall ensue, behold."

He look'd, and faw the Ark bull on the Flood, Which now abated; for the Clouds were fled, Driv'n by a keen North-wind, that blowing dry

and the Windows of Heaven were opened." The Windows of Heaven are translated the Cataracis in the Syriack and Arabic Verfions, and in the Septuagint and Vulgar Latin, which Milton here follows; and what they are, those will best understand who have feen the Fallings of Waters, called Spouts, in hot Countries, when the Clouds do not break into Drops, but fall with terrible Violence in a Torrent : And the great Deep is the vast Abyss of Waters contained within the Bowels of the Earth, and in the Sea.

829. — [ Then shall this Mount of Paradife, &c. ]
It is the Opinion of many learned Men, that Paradife was destroyed by the Deluge, and our Author describes it in a very poetical Manner. " Pushed by the horned Flood," so that it was before the Flood became universal, and while it poured along like a vaft River; for Rivers when they meet with any thing to obstruct their Pas-fage, divide themselves and become borned as it were, and hence the Ancients have compared them to Bulls. "Down the great River to the opening Gulf;" down the River Tigris or Euphrates to the Perfan Gulf: They were both Rivers of Eden, and Euphrates particularly called in Scripture " the great River, the River Euphrates," Gen. xv. 18.

385. — [and Sea-merws Clang.]
So also in VII. 422. " with Clang despis'd the Ground," adopting the Clangor
of the Latins, which is a Word that they almost constantly use to express the Noise made by the Flight of large Flocks of

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Thyer. 836. [To teach thee that God attributes to Place

No SANCTITY, &c.]
Milton omits no Opportunity of lashing what he thought superstitious. These Lines may ferve as one Instance, and I think he plainly here alludes to the Manner of confecrating Churches used by Archmoured against by People of our Author's Way of Thinking, as superstitious and popish. bishop Laud, which was prodigiously cla-

840. \_\_\_ [the Ark bull on the Flood,]
A Ship is faid to bull when all her Sails are taken down, and she flotes to and fro. Richardion.

841. [Which now abated; for the Clauds were fled,

Driv'n by a keen North-wind, ] The Scripture fays only that " God made a Wind to pass over the Earth;" it is most probable that it was a North-wind, as that is fuch a drying Wind,

Newton.

Book XI. PARADISE LOST.	457
Wrinkled the Face of Deluge, as decay'd;	,
And the clear Sun on his wide watry Glass	
Gaz'd hot, and of the fresh Wave largely drew,	845
As after Thirst; which made their Flowing shrink	45
From standing Lake to tripping Ebb, that stole	1
With foft Foot towards the Deep, who now had ftopt	
His Sluces, as the Heav'n his Windows shur.	
	0
The Ark no more now flotes, but seems on Ground	850
Fast on the Top of some high Mountain fix'd.	
And now the Tops of Hills as Rocks appear.	
With Clamour thence the rapid Currents drive	
Towards the retreating Sea their furious Tide.	
Forthwith from out the Ark a Raven flies,	855
And after bim, the surer Messenger,	
A Dove sent forth once and again to spy	
Green Tree or Ground whereon his Foot may light;	
The fecond Time returning, in his Bill	
An Olive Leaf he brings, pacific Sign:	860
Anon dry Ground appears, and from his Ark	
The ancient Sire descends with all his Train;	
Then with uplifted Hands, and Eyes devout,	
Grateful to Heav'n, over his Head beholds	4.4
A dewy Cloud, and in the Cloud a Bow,	865
Conspicuous with three listed Colours gay,	

846. [which made their Flowing Their I suppose refers to Wave before men-

Their I suppose refers to Wave before mentioned, as a Noun of Multitude, of the Plural Number. It is not easy to account for the Syntax otherwise. Newton. 847. [From standing Lake to tripping Ebb.,]

Ebb,]
Tripping from tripudiare, to dance, to ftep lightly upon the Toes, a natural Description of fost-ebbing, as VII. 300. and so it follows, "that flose with fost Foot," this bold Personizing is perpetually used by the Greek, and consequently the Latin Poets, who always imitate them. Richardson.

848. — [the Deep, who now had flope His Sluces, as the Heav'n his Windows

Gen. viii. 2. "The Fountains also of the Deep, and the Windows of Heav'n were

flopped." For this and other Particulars of the Ark refting upon the Mountains of Ararat, and of the Raven, and of the Dove, &c. see the same Chapter.

Soo. [An Olive Leaf he brings, pacific Sign:]
Sign of Peace, of God's Mercy to Mankind; the Olive was facred to Pallas, and borne by shofe that fued for Peace, as being the Emblem of it and Plenty,

Hume.

Hume. 866. [Conspicuous with three lifted Colours gay,]

He afterwards calls it the "triple-colour'd bow," ver. 807. and means probably the three principal Colours, red, yellow, and blue, of which the others are compounded. Newton.

### PARADISE LOST. 458 Book XI. Betokening Peace from God, and Covenant NEW. Whereat the Heart of Adam erst so san Greatly REJOIC'D; and thus his Foy broke forth. " O thou who future Things canst represent 170 As present, heav'nly Instructor, I revive At this last Sight, assur'd that Man shall live With all the Creatures, and their Seed PRESERVE. Far less I now lament for one whole World

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Of wicked Sons destroy'd, than I rejoice 875 For one Man found so perfett and so just. That God vouchsafes to raise another World From bim, and all his Anger to forget. But fay, what mean those colour'd Streaks in Heaven, Diftended as the brow of God APPEAS'D. 880 Or serve they as a flow'ry Verge to bind The fluid Skirts of that same watry Cloud, Lest it again dissolve and show'r the Earth?"

To whom th' Archangel. " Dextroufly thou aim'ft; So willingly doth God remit his Ire, 885 Though late repenting him of Man deprav'd, Griev'd at his Heart, when looking down he faw The whole Earth fill'd with Violence, and all Flesh Corrupting each their Way; yet those remov'd, Such Grace shall ONE JUST MAN find in his Sight, That he relents, not to BLOT OUT Mankind, And makes a Covenant NEVER to destroy The Earth again by Flood, nor let the Sea Surpass his Bounds, nor Rain to drown the World With Man therein or Beast; but when he brings 895 Over the Earth a Cloud, will therein fet

895. [With Man therein or Beaft ;] Dr. Bentley reads " with Man, or Beaft, or Fowl;" because (as he says) the Birds are

Phrase " Man and Beast" comprehends the Birds too: See Psa. xxxvi. 6. Jerem. xxi. 6. and xxxii, 43. And our Poet has twice before (ver. 733. 822.) spoken of all here forgot, and yet they were in the Ark twice before (ver. 733. 822.) spoken of all as well as the Beasts, and were included in the Inhabitants of the Ark under the very the Covenant too. But in the Scripture Title of "Man and Beasts." Pearce.

## Book XI. PARADISE LOST.

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His triple-colour'd Bow, whereon to look,
And call to Mind his Covenant. Day and Night,
Seed-time and Harvest, Heat and hoary Frost
Shall bold their Course, till Fire purge all things new, 900
Both Heav'n and Earth, wherein the Just shall pwell.

END OF THE ELEVENTH BOOK.

# PARADISE LOST.

## B O O K XII.

A Sone who in his Journey bates at Noon,
Though bent on Speed; so bere the Archangel paus'd
Betwixt the World destroy'd and World restor'd,
If Adam ought perhaps might interpose;
Then with Transition sweet new Speech resumes.

"Thus thou hast seen one World BEGIN and END;
And Man as from a second Stock proceed.

Much thou hast yet to see, but I perceive
Thy mortal Sight to fail; Objects DIVINE
Must needs impair and weary HUMAN SENSE.

Henceforth what is to come I will relate;

1. [As one, &c.]
In the first Edition, before the last Book was divided into two, the Narration went on without any Interruption; but upon that Division in the second Edition, these first five Lines were inserted. This Addition begins the Book very gracefully, and is indeed (to apply the Author's own Words) a "sweet Transition." Newton.

Ibid. — [bates at Noon]
A Hawk is faid to bate when he flops in the Midft of his Flight. So here the Angel does not proceed in his Course, but makes a Pause, as it immediately follows. The Word therefore carries no such Idea as it does always with us, taking some Refreshment; it regards only that Circumsance, viz. the Interruption of the Journey.

Richardson.

Richardion.

71. [Henceforth what is to come I will re-

Milton, after having represented in Vision the History of Mankind to the first great Period of Nature, dispatches the remaining Part of it in Nasration. He has devised a very handsome Reason for the Angel's proceeding with Adam after this Manner; though doubtless the true Reason was the Difficulty which the Poet would have sound to have shadowed out so mixed and complicated a Story in withle

Objects. I could wish, however, that the Author had done it, whatever Pains it might have cost him. To give my Opinion freely, I think that the exhibiting Part of the History of Mankind in Vision, and Part in Narrative, is as if an History-Painter should put in Colours one half of his Subject, and write down the remaining Part of it. If Milton's Poem flags any where, it is in this Narration, where in fome Places the Author has been fo attentive to his Divinity, that he has neglected his Poetry. The Narration however rifes very happily on feveral Occasions, where the Subject is capable of poetical Ornaments, as particularly in the Confusion which he describes among the Builders of Babel, and in his short Sketch of the Plagues of Egypt. Addison. Mr. Addition observes, that "if Milton's Poem slags any where, it is in this Nat-ration;" and to be sure, if we have an Eye only to a poetic Decoration, his Remark is just: But if we view it in another Light, and confider in how short a Compals he has comprised, and with what Strength and Clearness he has expressed the various Actings of God towards Mankind, and the most sublime and deep Truths both of the Jewish and Christian Theology, it must excite no less Admira-

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### PARADISE LOST. Book XII. Thou therefore give due Audience, and ATTEND. This fecond fource of Men, while yet but few. And while the Dread of Judgment past remains Fresh in their Minds, fearing the Deity With some Regard to what is just and right Shall lead their Lives, and multiply APACE. Lab'ring the Soil, and reaping plenteous Crop. CORN, WINE and OIL; and from the Herd or Flock. Oft facrificing Bullock, Lamb, or Kid, With large Wine-offerings pour'd, and facred Feaft. Shall spend their Days in Joy UNBLAM'D, and dwell Long Time in Peace by Families and Tribes Under PATERNAL Rule: Till one shall rife Of proud ambitious Heart; who not content With fair Equality, FRATERNAL State, Will arrogate Dominion undeferv'd Over his Brethren, and quite dispossess

tion in the Mind of an attentive Reader, than the more spritely Scenes of Love and Innocence in Eden, or the more turbu-lent ones of angelic War in Heaven. This Contrivance of Milton's to introduce into his Poem so many Things posterior to the Time of Action fixed in his first Plan, by a visionary prophetic Relation of them, is, it must be allowed, common with our Au-thor to Virgil and most Epic Poets since his Time ; but there is one Thing to be obferved fingular in our English Poet, which is, that whereas they have all done it prin-cipally, if not wholly, to have an Opportunity of complimenting their own Country and Friends, he has not the least Men-tion of, or friendly Allufion to his. The Reformation of our Church from the Errors and Tyranny of Popery, which Corrup-tions he fo well describes and pathotically laments, afforded him Occasion fair enough, and no doubt his not doing it must be imputed to his Mind's being fo unhappily imbitrered, at the Time of his writing, against our Government both in Church and State: fo that to the many other Mif-chiefs flowing from the grand Rebellion, we may add this of its depriving Britain of the best Panegyric it is ever likely to have.

16. [With some Regard to what is just and right]

This answers to the Silver Age of the Poets, the Paradifiacal State is the Golden one. That of Iron begins soon, ver. 24.

Richardson.

18. [Lab'ring the Soil,]
Ploughing the Earth, tilling the Ground. 24. - [Till one fhall rife, &cc.] the world were Patriarchal, by Families and Tribes," and that Nimrod was the first who laid the Foundations of kingly Government among Mankind. Our Author therefore (who was no Friend to kingly Government at the best) reprefents him in a very bad Light as a most wicked and insolent Tyrant, but he has great Authorities, both Jewish and Christian, to justify him for so doing. The Scripture says of Nimrod, Gen. x. 9. that "he was a mighty Hunter before the Lord :" And this our Author understands in the worft Senfe, of hunting Men and not Beafts - "and MEN not Beafts fhait be his Game." But several Commentators understand it in the same Manner, and the Scripture applies the Word to hunting of Men by Perfecution, Oppression and Tyranny. See Jer. xvi. 16. Lam. iv. 18. Ezek. xiii. 18. 20. Newton.

27. [Will arrogate Dominion]
Will affume, lay Claim to, Dominion.

### PARADISE LOST. Concord and Law of Nature from the Earth: Hunting (and MEN, not Beafts shall be his Game) With War and hostile Snare, such as refuse Subjection to his Empire tyrannous: A MIGHTY Hunter thence he shall be stil'd Before the Lord, as in Despite of HEAV'N, Or from Heav'n claiming fecond SovRANTY; 35 And from REBELLION shall derive his Name. Though of Rebellion others he accuse. He with a Crew, whom like Ambition joins With him or under him to tyrannize, Marching from Eden towards the West, shall find The Plain; wherein a black bituminous Gurge Boils out from under Ground, the Mouth of HELL: Of Brick, and of that Stuff they cast to build A City and Tow'r, whose Top may reach to HEAV'N; And get themselves a Name, lest far dispers'd 45 In foreign Lands their Memory be loft; Regardless whether good or EVIL Fame. But God who oft descends to visit Men Unfeen, and through their Habitations walks To mark their Doings, them beholding foon, 50 Comes down to see their City, ere the Tower Obstruct Heav'n tow'rs; and in Derisson sets

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West, &c.] Gen. xi. 2. &c. "And it came to pass as they journeyed from the East, that they found a Plain in the Land of Shinar -And they had Brick for Stone, and Slime had they for Morter. And they faid, Go to, let us build us a City and a Tower, whose Top may reach unto Heaven, and let us make us a Name, left we be scat-tered abroad upon the Face of the whole Earth." The Hebrew Chemar, which we translate Slime, is what the Greeks call Asphaltus, and the Latins Bitumen, a kind of Pitch; and that it abounded very much in the Plain near Babylon, that it swam upon the Waters, that there was a Cave and Fountain continually emitting it, and that this famous Tower at this Time, and the no less famous Walls of Babylon after-

40. [Marching from Eden towards the wards, were built with this Kind of Cement, is confirm'd by the Teftimony of feveral profane Authors. This "black bituminous Gurge," this pitchy Pool, the Poet calls "the Mouth of Hell," not strictly speaking, but by the same Sort of Figure by which the ancient Poets call Tænarus or Avernus the Jaws and Gates of Hell.

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Newton. 51. [Comes down to fee their City, &c.] Gen. xi. 5. &c. "And the Lord came down to fee the City and the Tower, which the Children of Men builded, &c." The Scripture speaketh here after the Manner of Men : And thus the Heathen Gods are often represented as coming down to observe the Actions of Men, as in the Stories of Lycaon, Baucis and Philemon, Whereto thus Adam fatherly displeas'd.

"O execrable Son, so to aspire
Above his Brethren, to himself assuming
Authority, usurp'd from God not given:
He gave us only over Beast, Fish, Fowl
Dominion absolute; that Right we hold
By his Donation; but Man over Men
He made not Lord; such Title to himself
Reserving, human left from human free.
But this Usurper his Encroachment proud
Stays not on Man; to God his Tow'r intends

53. — [a various Spirit]
2 Chron. xviii. 22. 'Tis faid the Lord had
put "a lying Spirit" in the Mouth of the
Prophets; here he puts "a variou Spirit"
in the Mouth of these Builders, a Spirit
varying the Sounds by which they would
express their Thoughts one to another, and
bringing consequently Confusion, whence the
Work is so called. Richardson.

59. - [great Laughter was in Heaven, &c.]

Mr. Thyer remarks, that it is rather too comic for the grave Character of Milton's Gods to be reprefented peeping down and laughing like a Parcel of mere Mortals, to fee the Workmen puzzled and squabbling about their Work: Though there are such Expressions even in Scripture, Psal. ii. 4. "He that sitteth in the Heavens shall laugh; the Lord shall have them in Derision." See too Psal. xxxvii. 13. lix. 8. Prov. i. 26. "I also will laugh at your Calamity, I will mock when your Fear

cometh."

62. and the Work Confusion

For Babel in Hebrew fignifies Confusion.

"Therefore is the Name of it called Babel, because the Lord did there consound the Language of all the Earth." Gen. xi.

9. As the Poet represents this Confusion among the Builders as an Object of Ridicule, so he makes use of some ridiculous Words, such as are not very usual in Poetry, to heighten that Ridicule, as jangling Noise, bideous Gabble, strange Hubbub.

73. — [to God his Tow'r intends, &c.] This being not afferted in Scripture, but only supposed by some Writers, is better put into the Mouth of Adam than of the Angel. I wish the Poet had taken the same Care in ver. 51.

Obstruct Heav'n-tow'rs, -

### PARADISE LOST. Book XII. SIEGE and DEFIANCE. Wretched Man! what Food Will he convey up thither to fustain 75 Himself and his rash Army? Where thin Air Above the Clouds will pine his Entrails gross. And family him of Breath, if not of Bread," To whom this Michael. " Juftly thou abborr'ft That Son, who on the quiet State of Men 80 Such Trouble brought, affecting to subdue Rational LIBERTY. Yet know withal, Since thy original Laple, TRUE Liberty Is lost, which always with right Reason dwells Twinn'd, and from ber hath no dividual Being : 85 Reason in Man obscur'd, or not obey'd, Immediately inordinate Desires And upftart Passions catch the Government From Reason, and to Servitude reduce Man till then FREE. Therefore fince he permits 90 Within himself unworthy Pow'rs to reign Over free REASON, God in Judgment just Subjects him from without to violent Lords; Who oft as undeservedly inthrall His OUTWARD Freedom. TYRANNY must be. 95 Though to the Tyrant thereby no Excuse. Yet sometimes Nations will decline so low From Virtue, which is Reason, that no Wrong, But Justice, and some fatal Curse annex'd Deprives them of their OUTWARD Liberty, 100

34. - [which always with right Rea- no Being divided from the other. fon dwells Trvinn'd,]

Their inward LOST: Witness th' irreverent Son

Some Editions read ravin'd, and Mr. Hume explains it "twifted together with upright Reason;" but in Milton's own Editions it is printed twinn'd, and I prefume he means twinn'd at a Birth with right Reason. Liberty and Virtue ("which is Reason," ver. 93.) are Twin-fifters, and the one hath

Newton. 99. — [fome fatal Curse annex'd] Some Curse following their Folly as a just and necessary Punishment by Heaven's Appointment.

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101. - ]Witness th' irreverent Son Of bim who built the Ark, &cc.] Witness Cham, the Father of Canzan, and fhameful Son of Noah, who for the ReBook XII. PARADISE LOST. 465 Of him who built the Ark; who for the Shame Done to his Father, heard this beavy Curfe, SERVANT of SERVANTS, on his vicious Race. Thus will this latter, as the former World, Still tend from BAD to WORSE; till God at last Wearied with their Iniquities, withdraw His Presence from among them, and avert His holy Eyes: Resolving from thenceforth To leave them to their own polluted Ways; And one peculiar Nation to select From all the rest, of whom to be invok'd; A Nation from one FAITHFUL Man to spring: Him on this Side Euphrates yet residing, Bred up in Idol-worship. O that Men (Canst thou believe?) should be so stupid grown, While yet the PATRIARCH liv'd, who scap'd the Flood, As to for sake the living God, and fall To worship their own Work in Wood and Stone For Gods! yet HIM God the most High vouchsafes

proach done to his Father, "by discovering his Nakedness," heard this heavy Curse pronounced by him on his wicked Posterity the Canaanites; "Cursed be Canaan; a Servant of Servants shall he be unto his Brethren," Gen. ix. 22. 25,

Hume.

109. — [Resolving from thenceforth
To leave them, &c.]

And the Angel leaves them in like Manner, and confines his Narration henceforward to the "one peculiar Nation" of the Race of Abraham, from whence the Meffiah was to descend. Newton.

114. Him on this Side Euphrates yet re-

That is, not yet, when Michael was speaking; but yet when God resolved to select one peculiar Nation from all the rest, ver. 111.
No need therefore for Dr. Bentley's Word then, instead of yet.

Pearce.

We read in Joshua xxiv. 2. "Your Fathers dwelt on the other Side of the Flood in old Time, even Terah the Father of Abraham, and the Father of Nachor, and they ferved other Gods." Now as Terah, Abraham's Father, was an Holyager, Lindle

we may be certain that Abraham was bred up in the Religion of his Father, though he renounced it afterwards, and in all Probability converted his Father likewife, for Terah removed with Abraham to Hara, and there died. See Gen. xi. 31, 32. Newton.

117. [While yet the PATRIARCH liv'd, who fcap'd the Flood,]

It appears from the Computations given by Moses, Gen. xi. that Terah, the Father of Abraham, was born 222 Years after the Flood, but "Noah lived after the Flood 350 Years" Gen. ix. 28. and we have proved from Joshua, that Terah and the Ancestors of Abraham "served other Gods;" and from the Jewish Traditions we learn farther, that Terah, and Nachor hia Father, and Serug his Grandfather, were Statuaries and Carvers of Idols: And therefore Idolatry was set up in the World, "while yet the PATRIARCH lived, who scap'd the Flood."

High, &c.] [yet HIM God the Most

Abraham, and the Father of Nachor, and the fame bim repeated as in ver. 114. they ferved other Gods." Now as Terah, "Now the Lord had faid unto Abraham, Abraham's Father, was an Idolater, I think Get thee out of thy Country, and from Hh

thy Kindred, and from thy Father's House, unto a Land that I will show thee. And I will make of thee a great Nation, and I will bless thee and make thy Name great; and thou shalt be a Blessing. And I will blefs them that blefs thee, and curfe him that curfeth thee; and in thee shall all Families of the Earth be bieffed," Gen, xii. 1, 2, 3.

- [he Arait obeys,

Not knowing to what Land, yet firm BE-LIEVES:]

According to the Author of the Epifle to the Hebrews, xi. 8. " By Faith Abraham, when he was called to go out into a Place which he should after seceive for an Inheritance, obeyed; and he went out, not knowing whither he went."

128. [ I see him, but THOU canft

not, &c.

As the principal Defign of this Episode was to give Adam an Idea of the holy Person who was o reinstate human Nature in that Happiness and Perfection from which it had fallen, the Poet confines himfelf to the Line of Abraham, from whence the Meffiah was to descend. The Angel is described as seeing the Patriarch actually travelling towards " the Land of Promife, which gives a particular Liveliness to this Part of the Narration. Addison,

130. [Ur of Chaldea,]
Gen. xi. 31. "And they went forth from
Ur of the Chaldees, to go into the Land of

Canaan." Chaldea, a Province of Afia, lying East of the Euphrates, and West of the Tigris. Ur, a City of Chaldea, the Country of Terah and Abraham. The Word Ur in Hebrew fignifies Light or Fire; and this Name was given to the City, because the Sun, and its Symbol Fire, were worshipped therein. "Paffing now the Ford," paffing over the River Euphrates where it was fordable, " to Haran;" by this it should seem, that our Author conceived Haran to lie West of the River Euphrates; and I find M. Basnage in his Antiquities of the Jews maintains, that Haran was a Town, at present unknown, out of the Limits of Mesopotamia, in Syria of Shobah, in the Way towards the Land of CaBo

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132. [and numerous Servitude; ] Many Servants ; the Abstract for the Con-Newton.

133. [Not wand'ring poor, but erufling all his Wealth ] For " Abraham took Sarai his Wife, and Lot his Brother's Son, and all their Substance that they had gathered, and the Souls that they had gotten in Haran : And they went forth to go into the Land of Cansan, and into the Land of Cansan they came." Gen. xii. 5.

135. [I see his Tents Pitch'd about Sechen, and the neighb'ring Plain Of Moreb ;]

### Book XII. PARADISE LOST.

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Gift to his Progeny of all that Land,
From Hamath northward to the Defert South,
(Things by their Names I call, though yet unnam'd) 140
From Hermon East to the great western Sea;
Mount Hermon, yonder Sea, each Place behold
In Prospect, as I point them; on the Shore
Mount Carmel; here the double-founted Stream
JORDAN, true Limit eastward; but his Sons
Shall dwell to Senir, that long Ridge of Hills.
This PONDER, that all Nations of the Earth
Shall in his Seed be blessed; by that Seed
Is meant thy great Deliverer, who shall bruise
The Serpent's Head; whereof to thee anon

Gen. xii. 6. "And Abraham passed through the Land unto the Place of Sichem, unto the Plain of Moreh." Sichem or Sechem or Sychar (for it had all these Names) was a Town of the Province of Samaria. "There by Promise he receives," &c. as it follows immediately in Genesis xii. 7. "And the Lord appeared unto Abraham, and said, Unto thy Seed will I give this Land!" So exactly does the Poet copy the sacred Historian. Newton.

As fo much is faid of the promifed Land, the Poet very properly gives us the Bounds of it. Hamath was a City of Syria, and "the entering into Hamath," so frequently mentioned in Scripture, is the narrow Pass leading from the Land of Canan to Syria, through the Valley which leads between Libanus and Antilibanus. This is set down as the northern Boundary of the Land: Numb. xxxiv. 7, 8. "To the Defert South," the Defert of Arabiz, or "the Wilderness of Zin," as it is called Numb. xxxiv. 3. "Your South-quarter shall be from the Wilderness of Zin." from Hermon East," a Mountain beyond Jordan, on the North-east, "to the great evestern Sea," the Mediterranean. Numb. xxxiv. 6. "And as for the western Border, you shall even have the Great Sea for a Border: This shall be your West Border." "On the Shore Mount Cormel," a Mountain famous in Scripture upon the Coast of the Mediterranean. "Here the double-founted Stream Jordan," as it is commonly said to arise from two Sources at the Foot of Mount Libanus, the one called Jor, and the other Dan, as Thamisis from the Thame and Is; "true Limit eastward, accord to Numb. xxxiv. 10, 12.

" And ve shall point out your East-border from Hazarenan." a Village at the Fountain of Jordan, —— " and the Border thall go down to Jordan, &c." For the Name of Canaan, though formetimes it includes the whole Lad possessed by the twelve Tribes, yet peculiarly belongs to no more than the Country westward of the River Jordan : and the Jews themselves make a Distinction between the Land promised to their Fathers, and the Lands of Sihon and Og, which were to the eastward of the og, which were to the eanward of the River. Moles plainly does the fame in this Expression. Deut. ii. 29. "Until I shall pass over Jordan, into the Land which the Lord our God giveth us." And the Land on this Side Jordan was esteemed more holy than the Land on the other. The one as barely called the "Land of The one as barely called the "Land of your Possession," the other the "Land of the Possession of the Lord." Joshua xxii.

19. See Universal History, Vol. I. p. 566, 567. This River was the "true Limit eastward, but his Sons" were to extend themselves 'arther, "(hall dwell to Senir, that long Ridge of Hills." This Senir or Skenir is the same as Mount Hermon, mentioned as the eastern Border before, ver. 141. as appears from Deut iii. 9. "Which Hermon the Sidonians call Sirion, and the Amorites call it Shenir." And a more exact Account of the Boundaries of the promised Land we shall hardly find in any Profe Author, than our Poet has given us here in Verfe. Newton.

147. [This PONDER,]
As if he had faid, I mention other Things
for your Information, but this you should
particularly remember, and meditate upon.

#### PARADISE LOST. Book XII. 468

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Plainlier shall be reveal'd. This Patriarch blest. Whom faithful Abraham due Time shall call, A Son, and of his Son a GRAND-CHILD leaves. Like bim in Faith, in Wisdom, and Renown. The Grand-child with twelve Sons increas'd departs From Canaan, to a Land bereafter call'd Egypt, divided by the River Nile; See where it flows, disgorging at seven Mouths Into the Sea: to sojourn in that Land He comes invited by a younger Son In Time of Dearth; a Son whose worthy Deeds Raise him to be the Second in that Realm Of Pharaoh: There he dies, and leaves his Race Growing into a Nation, and now grown Suspected to a sequent King, who seeks 165 To ftop their Overgrowth, as inmate Guests Too numerous; whence of Guests he makes them SLAVES Inhospitably, and kills their infant Males: Till by two Brethren (those two Brethren call Moses and Aaron) sent from God to claim 170 His People from Inthralment, they return With Glory and Spoil back to their promis'd Land. But first the lawless Tyrant, who denies To know their God, or Message to regard, Must be compell'd by Signs and JUDGMENTS dire:

152. [ Whom faithful Abraham due Time shall call,] Dr. Bentley observes that every where else Milton makes but two Syllables of Abrabam; and therefore to do the fame here, he reads future instead of due. But I believe that Milton intended to make the Name Abrabam here confist of three Syllables, in allusion to God's adding a Syllable to it, as we find in Gen. xvii. 5. "Neither shall thy Name any more be called Abram, but thy Name shall be Abraham."

Abram fignifies a great Father, but Abra-bam is of larger Extent, and fignifies a Father of many Nations. New 153. [A Son] Ifaac the Son of Abraham by Sarah Newton.

Jacob the Son of Isaac, and Grandson of Abraham, Gen. xxv. 26. who, with his twelve Sons went into Egypt, Gen. xxxv.

158. See where it flows, difgorging at fev'n Mouths] This pointing to the River adds a Liveliness to the Narration, and the ancient Poets seldom mention the River Nile without taking Notice of its feven Mouths.

160. — [invited by a younger Son]
By Joseph, Gen. xlv. 9. "Thus faith thy
Son Joseph, God hath made me Lord of
all Egypt; come down unto me, tarry
not."

To Blood unshed the Rivers must be turn'd; Frogs, Lice, and Flies must all his Palace fill With loath'd Intrusion, and fill all the Land; His Cattle must of Rot and Murrain die: Botches and Blains must all his Flesh imboss, And all his People; THUNDER mix'd with HAIL, HAIL mix'd with FIRE, must rend th' Egyptian Sky, And wheel on th' Earth, DEVOURING where it ROLLS; What it devours not, Herb, or Fruit, or Grain, A darksome Cloud of Locusts swarming down Must eat, and on the Ground leave nothing green; DARKNESS must overshadow all his Bounds, PALPABLE Darkness, and blot out three Days; Last with one Midnight Stroke all the First-born Of Egypt must lie dead. Thus with ten Wounds 190 The River-dragon tam'd at length submits To let his Sojourners depart; and oft Humbles his stubborn Heart, but still as Ice More barden'd after Thaw; till in his Rage

776. [To Blood unshed the Rivers must be turn'd,]

Their Rivers must be turned into Streams of Blood; unshed, not by slaying any Creatures living therein, but by Moses's miraculous Rod, Exod. vii. 20. This first Plague had relation to the drowning the innocent Hebrew Males in their Rivers; therefore it pleased God to turn their Rivers into Blood: "For they have shed the Blood of the Saints and Prophets, and theu hast given them Blood to drink, for they are worthy." Rev. xvi. 6.

Hume.

179. [Murrain die;]
Murrain, the Plague among Beafts.
180. [Botches and Blains must all his
Flich imboss.]
Swellings and Ulcers must raise all his

Hume.

181. — [Thunder mix'd with Hall.]
The Storm of Hail and Fire, with the Darkness that overspread the Land for three Days, are described with great Strength. The beautiful Passage which follows, is raised upon noble Hints in Scripture:

Thus with ten Wounds

The River-dragon tam'd at length submits, &c...

The River-dragon is an Allusion to the Crocodile, which inhabits the Nile, from whence Egypt derives her Plenty. This

whence Egypt derives her Plenty. This Alluston is taken from that sublime Passage in Ezekiel xxig. 3. "Thus faith the Lord God, Behold I am against thee, Pharaoh King of Egypt, the great Dragon that lieth in the midst of his Rivers, which hath said, My River is mine own, and I have made it for myself." Milton has given us another very noble and poetical Image in the same Description, which is cepied almost Word for Word out of the History of Moses.

All Night he will pursue, &c.

Addison.

188. [PALPABLE Darkeeft,]
Explain'd by that Expression in Exod. x.
21. "Darkness that may be felt,"

More barden'd after Thaw; ]

For Ice, warmed gently into a Thaw, is made more receptive of those faline and nitrous Particles, which fill the freezing Air, and infinuating themselves into the H h 3

PARADISE LOST. Book XII. 470 Pursuing whom he late dismis'd, the Sea 195 Swallows him with his Hoft, but them lets pass As on dry Land between two crystal Walls. Aw'd by the Rod of Moses so to stand Divided, till his Rescued gain their Shore: Such wondrous Pow'r God to his Saint will lend. Though present in his Angel; who shall go Before them in a Cloud, and Pillar of FIRE. By DAY a Cloud, by NIGHT a Pillar of Fire, To guide them in their Journey, and remove Bebind them, while th' obdurate King pursues: All Night he will purfue; but his Approach Darkness DEFENDS between till Morning Watch: Then through the fiery Pillar and the Cloud Gop looking forth will trouble all his Hoft, And craze their Chariot-wheels: when by Command Moles once more his potent Rod extends Over the Sea; the SEA his Rod OBEYS; On their imbattl'd Ranks the Waves RETURN. And OVERWHELM their War. The Race ELECT Safe towards Canaan from the Shore advance 215 Through the wild Defert; not the readiest Way,

Water already weakened, are the Cause of a harder Concretion.

Ificles freeze, as they drop, into a wonderful Hardness.

Lume.

206. — [but his Approach]

8

Darkness DEFENDS between till Morning

Watch;]
To defend here has the Signification of to forbid, to binder, to keep off; as the Latin defendo is sometimes used, and the French desendo is sometimes used, and the French desendo; forbids and hinders. Darkness bis Approach till the Morning Watch, alluding to Exed. xiv. 19, 20.

"And the Angel of God, which went before the Camp of Israel, removed and went behind them; and the Pillar of the Cloud went from before their Face, and stood behind them: And it came between the Camp of the Egyptians and the Camp of Israel, and it was a Cloud and Darkness to them, but it gave Light by Night to these, so that the one came not near the other all the Night." And Milton himself the state of the state of

felf has used defended in the same Manner, XI. 86. "that defended Fruit.

Newton.

110. [And craze their Chariot wheels]
Bruise or break them in Pieces. Graze
from the French ecrajer, to bruise or break,
So I. 311. the Chariot-wheels are said to
have been broken, though Exod. xiv. 25.
'tis only said they were taken off, so that
the Chariots were driven bravily. Milton,
who perfectly understood the Original, has
therefore expounded this taking off to be
breaking; though that may mean no more
than what we do when we say such a one
is crazy, broken with Age and disabled.

Richardson.

For Exod. xiii. 17, 18. "It came to pass when Pharaoh had let the People go, that God led them not through the Way of the Land of the Philistines, although that was near." That was the nearest Way from Egypt to Canaan, and was a Journey of

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Book XII. PARADISE LOST.	471
Lest entering on the Canaanite, ALARM'D,	7/7
War TERRIFY them inexpert, and Fear	
Return them back to Egypt; choosing rather	
Inglorious Life with SERVITUDE: For Life	220
To noble and ignoble is more sweet	
Untrain'd in Arms, where Raskness leads not on.	
This also shall they gain by their Delay	
In the wide Wilderness, there they shall found	
Their Government, and their great Senate choose	225
Through the twelve Tribes, to rule by Laws ordain'd	:
God from the Mount of Sinai, whose gray Top	
Shall TREMBLE, he descending, will bimself	
In Thunder, Lightning, and loud Trumpets found,	
Ordain them Laws; Part such as appertain	230
To civil Justice, Part RELIGIOUS Rites	
Of Sacrifice, informing them, by Types	
And Shadows, of that DESTIN'D Seed to bruise	Tale of
The Serpent, by what Means he shall achieve	
Mankind's DELIVERANCE. But the Voice of God	235
To mortal Ear is DREADFUL; they beseech	.01.
That Moses might report to them his Will,	
And Terror CEASE; he grants what they befought,	A In
Instructed that to God is no Access	
Without MEDIATOR, whose bigh Office now	240
Moses in Figure bears, to introduce	16.15
One GREATER, of whose Day he shall foretel,	
And all the Prophets in their Age the Times	

not above three Days, as Philo fays; others fay of ten. But certainly it was no great Way, for the Sons of Jacob went it often to and fro. See Bishop Patrick, if For God faid, Left peradventure the People repent, when they fee War, and they return to Egypt. But God led the People about, through the Way of the Wilderness of the Red Sea." Newton.

227. — [whofe gray Top]
An usual Epithet of Mountains, because
the Snow lies longer there than in the
Valleys, and upon some of their lofry
Brows all the Year long. Hume.
But this Enither was more than the But this Epithet was more proper and peculiar to Sinai at that Time, as it was covered with Clouds and Smoke

Newton. In the first Edition it was thus, " he grants

In the fulf Edition it was thus, "he grants them their Define," but in the fread it was altered to this, "he grants what they beforger;" I suppose that the Goadsuction might be plainer in what follows, "Infruered that to God, &c." Newton.

242. — [of whole Day he shall fares

sel,

And all the Prophets, &c. ]
Acts iii, 22, 24, " For Moles truly faid
Hh 4 unto

472 PARADISE LOST. Book	k XII.
Of great Messian shall fing. Thus Laws and Rit	ES
Establish'd; fuch Delight hath God in Men	245
Obedient to his Will, that he vouchsafes	-43
Among them to fet up his Tabernacle,	
The HOLY ONE with mortal MEN to DWELL:	
By his Prescript a Sanctuary is fram'd	
Of Cedar, overlaid with Gold; therein	250
An Ark, and in the Ark his TESTIMONY,	
The Records of his COVENANT; over thefe	
A Mercy-feat of Gold between the Wings	
Of two bright Cherubim; before him burn	
Sev'n Lamps, as in a Zodiac representing	255
The beav'nly Fires; over the Tent a Cloud	00
Shall rest by Day, a fiery Gleam by Night,	
Save when they journey, and at length they come,	
Conducted by his Angel, to the Land	
Promis'd to Abraham and his Seed: The rest	260
Were long to tell, how many Battles fought,	
How many Kings DESTROY'D, and Kingdoms WON,	
Or how the Sun shall in mid Heav'n stand still	
A Day ENTIRE, and Night's due Course ADJOURN,	
Man's Voice commanding, Sun in Gibeon stand,	265
And thou Moon in the Vale of Ajalon,	
Till Ifrael OVERCOME; fo call the third	

unto the Fathers, A Prophet shall the Lord our God raise up unto you of your Brethren, like unto me — yea and all the Prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these Days."

249. [By his Prescript]

According to his Appointment.
258. [Save when they journey,] And when the Cloud was taken up from over the Tabernacle, the Children of Ifrael wentonward in all their Journeys, But if the Cloud were not taken up, then they journeved not, till the Day that it was taken up. For the Cloud of the Lord was upon the Tabernrele by Day, and Fire was on it by Night, in the Sight of all the House of Ifrael, throughout all their Journeys,? Exod. xl. 34, &c. Thus it was in all

1. 26

Places wherever they came: And this is what Milton says in short, the Cloud was over the Tent by Day, and the Fire (called here "a fiery Gleam" by Night, when they juurneyed not. He takes no Notice how it was when they did, which this Text (for the infinite Beauty of it we have given it at Length) explains: The Cloud was then takes no. then taken up; How then? "The Lord went before them by Day in a Pillar of a Cloud to lead them the Way, and by Night in a Pillar of Fire to give them Light, to go by Day and Night," Chap. xiii. 21. Other Armies pitch their Enfigns when they encamp, and lift than they encamp, and lift them up when they march. So does the Lord of Hofts leading forth his People. But what Enfigns! how fublime! Milton feems too concife here. Richardson.

### Book XII. PARADISE LOST.

From Abraham, Son of Isaac, and from him His whole Descent, who thus shall Canaan win."

Here Adam interpos'd. "O fent from Heav'n,
Enlightner of my Darkness, gracious Things
Thou hast reveal'd, those chiefly which concern
Just Abraham and his Seed. Now first I find
Mine Eyes true opening, and my Heart much eas'd;
Erewhile perplex'd with Thoughts what would become
Of me and all Mankind: But now I see
His Day, in whom all Nations shall be blest;
Favour unmerited by me, who sought
Forbidden Knowledge by forbidden Means.
This yet I apprehend not, why to those
Among whom God will deign to dwell on Earth
So many and so various Laws are given;
So many Laws argue so many Sins
Among them; how can God with such reside?"

To whom thus Michael. "Doubt not but that SIN 285 Will reign among them, as of THEE begot; And therefore was Law giv'n them to evince Their natural Pravity, by stirring up Sin against Law to fight: That when they see Law can discover Sin, but not REMOVE, 290 Save by those shadowy Explations weak, The Blood of Bulls and Goats, they may conclude

274. [Mine Eyes true opening,]
For that was a false Promise which the
Serpent had made, Gen. iii. 5. "Your
Eyes shall be opened, &c."

Newton.

277. [His Day,]
An Allufion to that of our Saviour, John viii. 56. "Your Father Abraham rejoiced to fee my Day; and he law it, and was glad."

283. [So many Laws argue so many Sims]
This Scruple of our first Father, and the Reply of the Angel, are grounded upon St.

Paul's Epiftles, and particularly those to the Romans, Galatians, and Hebrews, he the Reader, who is at all conversant with these sacred Writings, will easily perceive. It would be too minute and tedious to quote Chapter and Verse for every Expression: But the Reader may peruse the following Texts, and compare them with our Author, Gal. iii. 19. Rom. vii. 7, 8. Rom. iii. 20. Heb. ix. 13, 14. Heb. x. 4, 5. Rom. iv. 22, 23, 24. Rom. v. 1. Heb. vii. 18, 19. Heb. x. 1. Gal. iii. 11, 12, 23. Gal. iv. 7. Rom. viii. Newton.

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307. [And therefore shall not Mojet, &c.] Moses died in Mount Nebo, in the Land of Moah, from whence he had the Prospect of the Promised Land, but not the Homour of leading the Israelites in to possess it, which was reserved for Joshua. Deut, wxxiv. Josh. i. Commensators on the Death of Aaron in Mount Hor, Numb, xx. 22, remark, that neither Miciam, that is, the Prophets, nor Aaron, that is, the Priess, nor Moses the Deliverer of the Law, but Joshua, that is, Jesus Christ, was able to lead God's People into the promised Land, to Heaven and everlasting Bliss, St., Jerem. Theod. Rabanus, &c.

311. [His Name and Office bearing,]
Jofhua was in many Things a Type of
Jefus; and the Names are the fame,
Jofhua according to the Hebrew, and Jefus
in Greek. The Seventy always render
Jofhua by Jefus, and there are two Paffages
in the Naw Testament where Jefus is used
for Joshua, once by St. Stephee, Acts vii.
43. "The Tabernacle which our Fathers
brought in with Jesus, that is, suith Joshua,
into the Possession of the Gentiles;" and
again by St. Paul, Heb. iv, S. "Jesus,
that is, Yoshua, had given them rest, then
would he not afterward have spoken of another Day." And the Name Joshua or
Jasus fignisses Saujar. Newton,

Bo

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I

Book XII. PARADISE LOST.	475
From whom as oft he faves them, penitent,	
By Judges first, then under Kings; of whom	320
The Second, both for Piety renown'd	
And puissant Deeds, a Promise shall receive	
IRREVOCABLE; that his regal Throne	
For ever shall INDURE. The like shall sing	
All Prophecy, that of the royal Stock	325
Of David (so I name this King) shall rife	The state of
A Son, the WOMAN'S Seed to thee foretold,	*
Foretold to Abraham; as in whom shall trust	
All Nations; and to Kings foretold; of Kings	
The LAST, for of HIS Reign shall be no END.	330
But first a long Succession must ensue;	44
And his next Son, for Wealth and Wisdom fam'd,	
The clouded Ark of God, till then in Tents	
Wand'ring, shall in a glorious Temple ENSHRINE.	
Such follow him as shall be register'd	335
Part GOOD, Part BAD; of bad the longer Scroll:	444
Whose foul Idolatries, and other Faults	
Heap'd to the popular Sum, will so incense	
God, as to leave them, and expose their Land,	
Their City, his Temple, and his holy Ark	340
With all his facred Things, a Scorn and PREY	277
To that proud City, whose bigh Walls thou faw's	
- compression of the state of t	

322. — [a Promise shall receive, &c.] The Poet alludes here to the following Prophecies: " And thine House, and thy Kingdom shall be established for ever before thee; thy Throne shall be established for ever," 2 Sam. vii. 16. And this Promie is called irrevocable, for, fays God, Pial. hxxix. 34, 35, 36. "My Covenant will I not break, nor alter the Thing that is gone out of my Lips. Once have I fwore, by my Woliness that I will not he unto David. His Seed shall indure for ever, and his Throne as the Sun before me." The poet goes on, "The like shall sing all Pro-plecy," all the Prophets shall forestel the same, "that of the royal Stock of David shall rife a Son," infomuch that when the Pharifees were afked whose Son is Christ, they all readily answer "The Son of Da-vid." So thoroughly has our Author

fludied all the Parts of holy Scripture, and digested them into this Work.

Newton.

[whole bigb Wells thou faulth: Sec.] I know not whether the Poet has not here forgetten himself a listle; for it is not fixibly true, that Adam fau the Walls less in Confusion; it was no Part of Adam h Vision; it is only a Part of the Ange Narration in this Book. I was thisking then that peshapa Adam might fee Place though he could not fee Perfena; as h fees the Nile, ver. 158, and Mount Henmon and the Mediterranean, ver. 142, though he could not fee Abraham, ver. 128: but the Mediterranean, and Eler-mon, and the Nile, Seas, and Mountains, and Rivers, are such Places as enisted at

that very Time, whereas the Walls of Babel or Babylon were not built till several Years afterwards, and Adam seems now to have loft his Prospect of Things suture; as the Angel says, "I perceive thy mortal Sight to fail," ver. 9. We must not therefore understand the Expression literally; for Verbs of Seeing are often extended beyond the bare Act, and are applied to other Senses and other Faculties of the Mind.

B

355. \_\_\_ [their Strife POLLUTION

Upon the Temple itself, &c.]
For it was chiefly through the Contests between Jason and Menelaus, High-priests of

the Jews, that the Temple was polluted by Antiochus Epiphanes. See 2 Maccab. v. and Prideaux. "At lass they seize the Scapter," Aristobulus, eldest Son of Hyrcanus, High-priest of the Jews, was the first who assumed the Title of King after the Babylonish Captivity; before Christ 107. "And regard not David's Sons," one of that Family having had the Government fince Zerubbabel. "Then lose it to a Stranger," to Herod, who was an Idumean, in whose Reign Christ was horn. See Josephus and Prideaux.

Newton.

B

A Song of Joy and Festival.

# Book XII. PARADISE LOST. 477

A Virgin is his Mother, but his Sire
The Pow'r of the Most High; he shall ascend
The Throne HEREDITARY, and bound his Reign
With Earth's wide Bounds, his GLORY with the HEAVENS."

He ceas'd; discerning Adam with such Joy Surcharg'd, as had like Grief been dew'd in Tears, Without the Vent of Words, which these he breath'd.

"O Prophet of GLAD TIDINGS, Finisher
Of utmost Hope! now clear I understand
What oft my steddiest Thoughts have search'd in vain;
Why our great Expectation should be call'd
The Seed of Woman: VIRGIN Mother, HAIL,
High in the Love of Heav'n; yet from my Loins
Thou shalt proceed, and from thy Womb the Son
Of God Most High: So God with Man unites.
Needs must the Serpent now his capital Bruise
Expect with mortal Pain: Say where and when
384
Their Fight, what Stroke shall bruise the Victor's Heel."

To whom thus Michael. " Dream not of their Fight, As of a Duel, or the local Wounds Of Head or Heel: Not therefore joins the Son MANHOOD to GOD-HEAD, with more STRENGTH to foil Thy Enemy; nor so is overcome 390 SATAN; whose Fall from Heav'n, a DEADLIER Bruise, Disabled not to give thee thy Death's Wound: Which be, who comes thy SAVIOUR, shall recure: Not by DESTROYING Satan, but his WORKS In THEE and in thy SEED. Nor can this be. 395 But by fulfilling that which thou didft want. OBEDIENCE to the Law of God, impos'd On Penalty of Death; and fuffering DEATH. The Penalty to THY Transgression Due,

# PARADISE LOST. Book XII.

And due to theirs which out of thine will grow : 400 So only can high Juffice rest appaid. The Law of God exact he shall fulfil Both by OBEDIENCE and by Love; though Love Alone fulfil the Law: Thy Punishment HE shall indure by coming in the Flesh 405 To a REPROACHFUL Life and curfed DEATH : Proclaiming Life to all who shall believe In his REDEMPTION; and that his Obedience IMPUTED becomes theirs by FAITH; his Merits To fave them, not their own, though legal Works. 410 For this he shall live HATED, be BLASPHEMED, Seized on by Force, judg'd, and to DEATH condemn'd A SHAMEFUL and ACCURS'D; nail'd to the Cross By his own NATION; SLAIN for bringing LIFE. But to the Cross he nails thy ENEMIES, 415 The Law that is against thee, and the Sins Of all Mankind, with HIM there crucify'd, Never to hurt them more who rightly trust In this his Satisfaction. So he DIES. But foon revives; Death over him no Power 420

Punishment is due to Mens actual Transgressions, though the original Depravity, the Transgression of Adam, was the Root Richardson.

8

To fewethem, &c. ]
Dr. Bentley says that the Construction demends Do fave them, and so he supposes that Milton gave it. But I cannot see with what Propriety, when Michael is speaking of Things to come, and using the Future Tense before and after this Sentence, he can here jump at once into the Present Tense do, and represent Christ's Merits as then actually faving them. And yet though I dislike the Doctor's Alteration, I confess that there is a Difficulty in the common Reading. The only Sense that I can make of it is this, Which Redemption and Obedience are bis Merits to save them, and not their own Works, though legal ones, and firictly conformable to the Law.

400. [And due to theirs which out of I rather understand the Passage thus, I apprehend that the Verb believe governs apprehend that the Verb believe governs the reft of the Sentence, " Proclaiming Life to all who shall believe in his Redemption, and shall believe that his Obedience imputed becomes theirs by Faith, and hall believe his Merits to fave them, not their own, though legal Works'

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413. [A SHAMEFUL and ACCURS'D.] "For it is written, Curfed is every one that hangeth on a Tree." Gal. iii. 13.

ATS. [But to the Croft he mails thy ENEMIES,]
The Enemies of Adam were the "Law

that was against him and the Sins of all Mankind" as springing originally from him, and therefore in some Sense chargeable upon him. The Author in this Passage alludes to Col. ii. 14. "Blotting out the Hand-writing of Ordinances that was against us, which was contrary to us, and took it out of the Way, nailing it to his

424. [Tby RANSOME paid,]
The two first Editions have Tby (the latter ones Tbe:) And Milton's Word may be defended, if we suppose that Adam is here spoken of not as a fingle Person, but as one in whose Loins all Mankind was con-tained, or as one who was Representative of the whole human Species And Io the Poet speaks again in ver. 427. —— this God-like ACT

Annuls THY Doom, &cc. Pearce. 432. [And fix far deeper in his Head their Stings

Than temp'ral Death shall bruife the Victor's Heel, ]

Before we come to a Conclusion, it may be proper to remark here once for all, that Milton makes no Diffinction between then and than, but fpells both alike then, which

must necessarily occasion some Obscurity and Consusion. Their too he commonly writes thir, but this greatly offends the Eye, we are so much habituated to the other; and at the same Time he frequently uses theirs, and there seems to be no Reason why the one should be written differently from the other. It is hoped therefore that these Things have been altered for the bet-Newton.

442. [the profluent Stream,]

In the pure running Stream.

445. [For Death, like that which the Redeemer dy'd.] Dr. Bentley fays (and it is not improbable)

that the Author gave it,
- which their Redeemer dy'd.

Newton.

PARADISE LOST. Book XII All Nations they shall teach; for from that Day Not only to the Sons of Abraham's Loins Salvation shall be preach'd, but to the Sons Of Abraham's FAITH wherever through the World: So in HIS Seed all Nations shall be bleft. 450 Then to the Heav'n of Heav'ns he shall ascend With VICTORY, triumphing through the Air Over HIS Foes and THINE; there shall surprise The SERPENT, Prince of Air, and drag in CHAINS Through all his Realm, and there confounded leave; Then enter into GLORY, and resume 456 His Seat at God's right Hand, exalted high Above all Names in Heav'n; and thence shall comes When this World's DISSOLUTION shall be RIPE. With Glory and Pow'r to JUDGE both QUICK and DEADS To judge th' UNFAITHFUL Dead; but to REWARD His FAITHFUL, and receive them into BLISS. Whether in Heaven or Earth; for then the Earth Shall all be PARADISE, far HAPPIER Place Than this of EDEN, and far bappier DAYS." 465

So spake th' Archangel Michael; then paus'd, As at the World's great Period; and our Sire, Replete with Joy and Wonder, thus reply'd.

" O Goodness infinite, Goodness immense! That all this Good of Evil shall produce,

470

Adam upon his Discovery of the Messiah. As he sees his Day at a Distance through Types and Shadows, he rejoices in it; but when he finds the Redemption of Man completed, and Paradise again renewed, he breaks forth in Rapture and Transport. I have hinted before, that an heroic Poem, according to the Opinion of the best Critics, ought to end happily, and leave the Mind of the Reader, after having con-

46g. [O Goadness INFINITE, GOODNESS ducted it through many Doubts and Fears, Sorrows and Disquietudes, in a State of Tranquillity and Satisfaction. Milron's Joy and Gladness of Heart, which rifes in Fable, which had so many other Qualifications to recommend it, was deficient in this Particular. It is here therefore, that the Poet has shown a most exquisite Judgment, as well as the finest Invention, by finding out a Method to supply this natural Defect in his Subject. Accordingly he eaves the Adversary of Mankind, in the last View which he gives us of him, under the lowest State of Mortification and Difappointment. We see him chewing

Book XII. PARADISE LOST.	481
And Evil turn to Good; more wonderful	
Than that which by CREATION first brought forth	
Light out of DARKNESS! full of Doubt I stand,	
Whether I should repent me now of Sin	
By me done and occasion'd, or REJOICE	475
Much more, that much more Good thereof shall spring,	
To God more GLORY, more GOOD WILL to Men	
From God, and over Wrath GRACE shall ABOUND.	
But say, if our Deliverer up to Heaven	
Must reascend, what will betide the few	480
His faithful, left among th' unfaithful Herd,	
The Enemies of Truth? Who then shall guide	
His People, who DEFEND? Will they not deal	
Worse with his Followers than with HIM they dealt?"	

" Be sure they will, said th' Angel; but from Heaven He to his own a Comforter will fend, 486 The Promise of the Father: who shall dwell His Spirit within them; and the Law of FAITH Working through Love, upon their Hearts shall write. To guide them in all TRUTH, and also arm 490 With spiritual Armour, able to refift Satan's Affaults, and quench his fiery Darts: What MAN can do against them, not afraid, Though to the DEATH; against fuch Cruelties With INWARD Consolations RECOMPENS'D; 495 And oft supported so, as shall AMAZE Their proudest PERSECUTORS: For the Spirit

Aftes, groveling in the Duft, and Ioaden with fupernatural Pains and Torments. On the contrary, our two first Parents are comforted by Dreams and Visions, cheared with Promises of Salvation, and in a Manner raised to a greater Happiness, than that which they had forfeited: In short, Satan is represented miserable in the Heighth of his Triumphs, and Adam triamphant in the Midst of Misery.

493. [What MAN can do against them, not afraid,
Though to the DEATH,]
So this Passage is pointed in Milton's own Editions, and I suppose the Construction to be, "Not assaid of what Man can do against them though to Death," though it be Persecution to Death itself; and it is an Allusion to Pfal, lyi. 11. "I will not be afraid what Man can do unto me."

# PARADISE LOST. Book XII

B

Pour'd first on his Apostles, whom he sends To evangelize the Nations, then on all BAPTIZ'D, shall them with wondrous Gifts indue 500 To speak all Tongues, and do all MIRACLES. As did their Lord before them. Thus they win Great Numbers of each Nation to receive With Joy the Tidings brought from Heav'n: at length Their Ministry perform'd, and Race well run, 505 Their Dostrine and their Story WRITTEN left. They die; but in their room, as they forewarn, WOLVES shall succeed for TEACHERS, grievous WOLVES, Who all the facred Mysteries of Heaven To their own vile Advantages shall turn 510 Of Lucre and Ambition; and the Truth With Superstitions and Traditions TAINT: Left only in those written Records PURE. Though not but by the Spirit UNDERSTOOD. Then shall they feek to avail themselves of Names, PLACES, and TITLES; and with these to join SECULAR Pow'r, though feigning still to all By SPIRITUAL, to THEMSELVES appropriating The Spirit of God, promis'd alike and given To ALL Believers; and from that Pretence, 520 Spiritual Laws by carnal Power shall force On every Conscience; Laws which none shall find

- but in their room, as they fiastical Spirit than in this Line. forewarn

Wolves shall succeed, &c.]
So St. Paul had forewarned the Elders of the Church at Miletus, to which the Author here alludes, Acts xx. 29. " For I know this that after my Departure shall grievous Wolves enter in among you, not sparing the Flock." See too his "Confiderations touching the likelieft Means to remove Hirelings out of the Christian Church." Vol. I. p. 563. Edit. 1738. Not long after, as the Apostle foretold, Hirelings like Wolves came in by Herds,

514. [Though not but by the Spirit UN-DERSTOOD,

I don't think Milton in all his Writings ever gave a Aronger Proof of his enthuWarburton.

T

I suppose he alluded to I Cor. ii. 14. "The natural Man receiveth not the Things of the Spirit of God: For they are Foolifhness unto him; neither can he know them, because they are spiritually discerned:" Understanding it as some enthufiaftic Sectarifts have underftood it.

Newton. find, &c.]

Laws neither agreeable to revealed or natural Religion, neither to be found in holy Scripture, or written on their Hearts by the Spirit of God, according to that di-vine Promife, Jer. xxxi. 33. "I will put my Law in their inward Parts, and write it in their Hearts," Newton.

Book XII. PARADISE LOST.	483
Left them inroll'd, or what the Spirit within	
Shall on the Heart ENGRAVE. What will they then	
But force the Spirit of GRACE itself, and bind	525
His Confort LIBERTY? What, but unbuild	
His living Temples; built by FAITH to stand,	
Their own Faith not another's? For on Earth	
Who against Faith and Conscience can be heard	
INFALLIBLE? yet many will PRESUME:	530
Whence heavy Persecution shall arise	
On all who in the Worship persevere	
Of Spirit and Truth. The rest, far greater Part,	
Will deem in OUTWARD Rites and Specious FORMS	
Religion satisfy'd: Truth shall retire	535
Bestuck with sland'rous Darts, and Works of FAITH	
Rarely be found: So shall the World go on,	
To Good MALIGNANT, to bad Men BENIGN,	
Under her own Weight groaning, till the Day	
Appear of Respiration to the Just,	540
And VENGEANCE to the Wicked; at Return	
Of bim so lately promis'd to thy Aid	
The Woman's Seed, obscurely then foretold,	A.
Now amplier known, thy Saviour and thy Lord;	
Last in the Clouds from Heav'n to be reveal'd	545
In Glory of the Father, to dissolve	
Satan with his perverted WORLD; then raise	
From the conflagrant Mass, purg'd and refin'd,	
NEW Heav'ns, NEW Earth, Ages of endless DATE	
	7.16

527. [His living Temples;] Christians are called the Temples of God, 1 Cor. iii. 16, 17. and vi. 19.

I Cor. iii. 16, 17. and vi. 19.

546. — [to diffolve
Satan with his perverted WORLD,]
An Expression of the same Import, as when the Light is said to dissolve the Darkness. Our Author probably borrowed the Phrase from Scripture, 2 Pet. iii. 11, 12.

"Seeing then that all these Things shall be dissolved, &c." "The Heavens being on Fire shall be dissolved." And he had mentioned before, ver. 459. "this World's Dissolved."

Newton.

549. New Heav'ns, New Earth,]

The very Words of St. Peter, 2 Pet. iii. 13. "Nevertheless we, according to his Promise, look for new Heavens and a new Earth, wherein dwelleth Righteousness." This Notion of the Heavens and Earth being renewed after the Conflagration, and made the Habitation of Angels and just Men made perfect, was very pleasing to our Author, as it was to Dr. Burnet, and must be to every one of a fine and exalted Imagination; and Milton has inlarged upon it in several Parts of his Works, and particularly in this Poem, III. 333; &c. X. 638, XI. 65, 900, XII. 462.

11 2 Newton.

## PARADISE LOST: Book XII. Founded in RIGHTEOUSNESS and PEACE and LOVE, 550 To bring forth Fruits, Joy and eternal BLISS."

He ended; and thus Adam last reply'a.	
" How foon hath thy Prediction, Seer bleft,	
Measur'd this transient World, the Race of Time,	
Till Time stand FIX'D? Beyond is all ABYSS,	555
ETERNITY, whose End no Eye can reach.	333
Greatly instructed I shall hence depart;	
Greatly in Peace of Thought; and have my Fill	
Of Knowledge, what this Veffel can contain;	
BEYOND which was my Folly to aspire.	560
Henceforth I learn, that to obey is best,	1111
And love with FEAR the only God; to walk	
As in his Presence, ever to observe	
His Providence, and on him sole depend,	-
Merciful over all his Works, with Good	565
Still overcoming Evil, and by small	
Accomplishing great Things; by Things deem'd	weak
Subverting worldly strong, and worldly wife	
By simply MEEK; that suffering for Truth's Sake	ett eiti
Is Fortitude to highest VICTORY;	570
And to the Faithful DEATH the Gate of LIFE;	
Taught this by HIS Example, whom I now	
Acknowledge my REDEEMER ever bleft."	

To whom thus also th' Angel last reply'd. THIS having learn'd, thou hast attain'd the Sum 575 Of Wildom; hope no higher, though all the Stars Thou knew'st by Name, and all th' ethereal Pow'rs, All Secrets of the Deep, all Nature's Works, Or Works of God in Heav'n, Air, Earth, or Sea; 580 And all the Riches of this World enjoy'dft,

the wife; and God hath chosen the weak not the very Words.

568. [Subverting worldly strong, &c.] things of the world to confound the Things of the World to confound the rest there is the Sense of Scripture, if

	Book XII. PARADISE LOST. And all the Rule, one Empire; only add	485
	Deeds to thy Knowledge answerable; add Faith,	
	Add Virtue, Patience, Temperance; add Love,	
	By Name to come call'd CHARITY, the Soul	
	Of all the rest: then wilt thou not be loath	585
	To leave this Paradise, but shalt possess	
	A PARADISE within thee, HAPPIER far.	
	Let us descend now therefore from this Top	
	Of Speculation; for the Hour precise	
	Exacts our parting hence: And fee the Guards,	590
	By me incamp'd on yonder Hill, expect	-
	Their Motion; at whose Front a flaming Sword,	
	In Signal of Remove, waves fiercely round;	
	We may no longer STAY: Go, waken Eve;	
	Her also I with gentle Dreams have calm'd	EDE
	Portending Good, and all her Spirits compos'd	595
	To meek Submission: Thou at Season fit	
	Let ber with thee partake what thou hast beard,	
	Chiefly what may concern her Faith to know,	
	The great Deliverance by her Seed to come	600
	(For by the Woman's Seed) on all MANKIND:	000
200	That ye may live, which will be many Days,	- 1
	Both in one FAITH unanimous though sad,	
	With Cause for Evils past, yet much more chear'd	16.7
	With Meditation on the bappy End."	605

He ended, and they both descend the Hill; Descended, Adam to the Bow'r where Eve Lay sleeping ran before, but found her wak'd;

588. — [from this Top
Of Speculation;]
From this vifionary Heighth, from this
Hill of Prophecy and Prediction. Speculation, a Watching on a Tower or high
Place, thence a Discovery, therefore applied to the Prophets in the sacred Page,
who are called Seers and Watchmen, Speculatores of Specula Latin, a Watch-tower;
"Son of Man, I have made thee a Watchman unto the House of Israel." Ezek, iii.

17. more exactly described Chap. xxxiii.
3, 4, 5, 6, 7. Hume.
So Parad. Reg. IV. 236. This specular
Mount. Richardton.

608. — but found her wak'd;]
There is fome Inconfidence between this and what is faid in the Argument to this Book, which was written afterwards.
There it is faid that Adam wakens Eve, but here that he found her work'd.

# PARADISE LOST. Book XII.

And thus with Words not fad fhe him receiv'd.

" Whence thou return's, and whither went's, I know: For God is also in Sleep, and Dreams advise, 611 Which he hath fent propitions, some great Good Presaging, fince with Sorrow and Heart's Distress Wearied I fell asleep; But now lead on; In me is no Delay; with thee to ee. 615 Is to flay bere; without thee bere to flay, Is to go bence unwilling; thou to ME Art all Things under Heav'n, all Places THOU. Who for my wilful Crime art BANISH'D bence. This further Confolation yet secure 620 I carry bence; though all by ME is loft, Such Favour I unworthy am vouchfaf'd, By me the PROMIS'D SEED shall ALL RESTORE."

So spake our Mother Eve; and Adam heard Well pleas'd, but answer'd not; for now too nigh 625 Th' Archangel stood; and from the other Hill

Milton's Poem ends very nobly. The last Speeches of Adam and the Archangel are full of moral and instructive Sentiments. The Sleep that fell upon Eve, and the Effects it had in quieting the Disorders of her Mind, produce the same Kind of Con-folation in the Reader, who cannot peruse the last beautiful Speech, which is ascribed to the Mother of Mankind, without a fecret Pleasure and Satisfaction. The following Lines, which conclude the Poem, rife in a most glorious Blaze of poetical Images and Expressions. Addison.

Images and Expressions.

611. [For God is also in Sleep, and Dreams advise,]

Is also in Sleep, and admonishes by Dreams as well as by Visions, according to Numb. xii. 6. "If there be a Prophet among you, and adminished models became you. I the Lord will make myfelf known unto him in a Vision, and I will speak unto him in a Dream." And the Application is very elegant in this Place, as Adam's was a Vision, and Eve's a Dream, and

609. [And thus with Words not fad God was in the one as well as in the other, the him received.]

616. [Is to flay bere; &c.] She is now come to that Temper of Mind, as to think it Paradife, wherever her Huf-band is, as the Angel had taught her be-fore, XI. 290.

Thy Going is not lonely; with thee goes Thy Husband; him to follow thou art bound; Where he abides, think there thy native

Soil. So that the Author makes Woman's Paradife to be in Company with her Hufband, but Man's to be in himself, ver.

587.

A Paradise within thee, happier far.

625. \_ [for now Th' Archangel stood,] - [for now too nigb Our Poet observes Decorum to the last Degree, making our first Parents such perfect Patterns of Modesty, as to forbear their Indearments, though but in Words, at the Angel's Approach.

Book XII. PARADISE LOST. 487 To their fix'd Station, all in bright Array The Cherubin descended, on the Ground Gliding meteorous; as Evening Mift Ris'n from a River o'er the Marifb glides. 580 And gathers Ground fast at the Lab'rer's Heel Homeward returning. High in Front advanc'd, The brandish'd Sword of God before them blaz'd, Fierce as a COMET; which with torrid Heat, And Vapour as the Lybian Air adust, 635 Began to parch that temp'rate Clime; whereat In either Hand the bast'ning Angel caught Our ling'ring Parents; and to th' eastern Gate Led them direct, and down the Cliff as fast To the subjected Plain; then DISAPPEAR'D. 640 They, looking back, all th' eastern Side, beheld, Of Paradise, so late their bappy Seat, Wav'd over by that flaming Brand; the Gate With dreadful Faces THRONG'D and fiery Arms: Some NATURAL Tears they dropt, but wip'd them foon: 645

629. [Gliding meteorous,]
Heliodorus in his Ethiopics acquaints us, that the Motion of the Gods differs from that of Mortals, as the former do not flir their Feet, nor proceed Step by Step, but flide o'er the Surface of the Earth by an uniform Swimming of the whole Body. The Reader may observe with how poetical a Description Milton has attributed the same Kind of Motion to the Angels who were to take Possessing of Paradise.

Addison.

630. — [Marifb]
An old Word for Marsh, of the French Marais, of the Latin Marifcus, Rushes commonly growing there. The Word occurs in I Maccab. ix. 42. "They turned again to the Marish of Jordan," and again, ver. 45. "the Marsh likewise and Wood." We meet with it too in Shakefpear, I Henry VI. Act. I. as Mr. Pope and Mr. Warburton rightly read the Passage,

Our Isle he made a Marish of fast Tears,

Newton,

Newton. 637. [In either Hand, &c.] The Author helped his Invention in the following Paffage, by reflecting on the Behaviour of the Angel, who in holy Writ has the Conduct of Lot and his Family. The Circumflances drawn from that Relation are very gracefully made use of on this Occasion.

Addison.

641. [They looking back, &c.]
The Scene which our first Parents are surprised with, upon their looking back on Paradise, wonderfully strikes the Reader's Imagination, as nothing can be more natural than the Tears they shed on that Occasion.

Addison.

643. [Wav'd over by that flaming Brand,] Milton had called it a Sword before, IX.

and of a Sword the Flame,

and XII. 633.

The brandift'd Sword of God before them blaz'd;

And Brand here does not fignify what we commonly mean by it, but a Sword, as it is used in Spenser, Fairy Queen, B. I. Cant. 2. St. 2.

Cant. 3. St. 3.
With thrilling Point of deadly Iron
Brand, Newton.

The World was all before them, where to choose Their Place of Rest, and PROVIDENCE their Guide: They Hand in Hand, with wand ring Steps and slow, Through Eden took their solitory WAY.

THE END.

20 GU

Company of the Compan